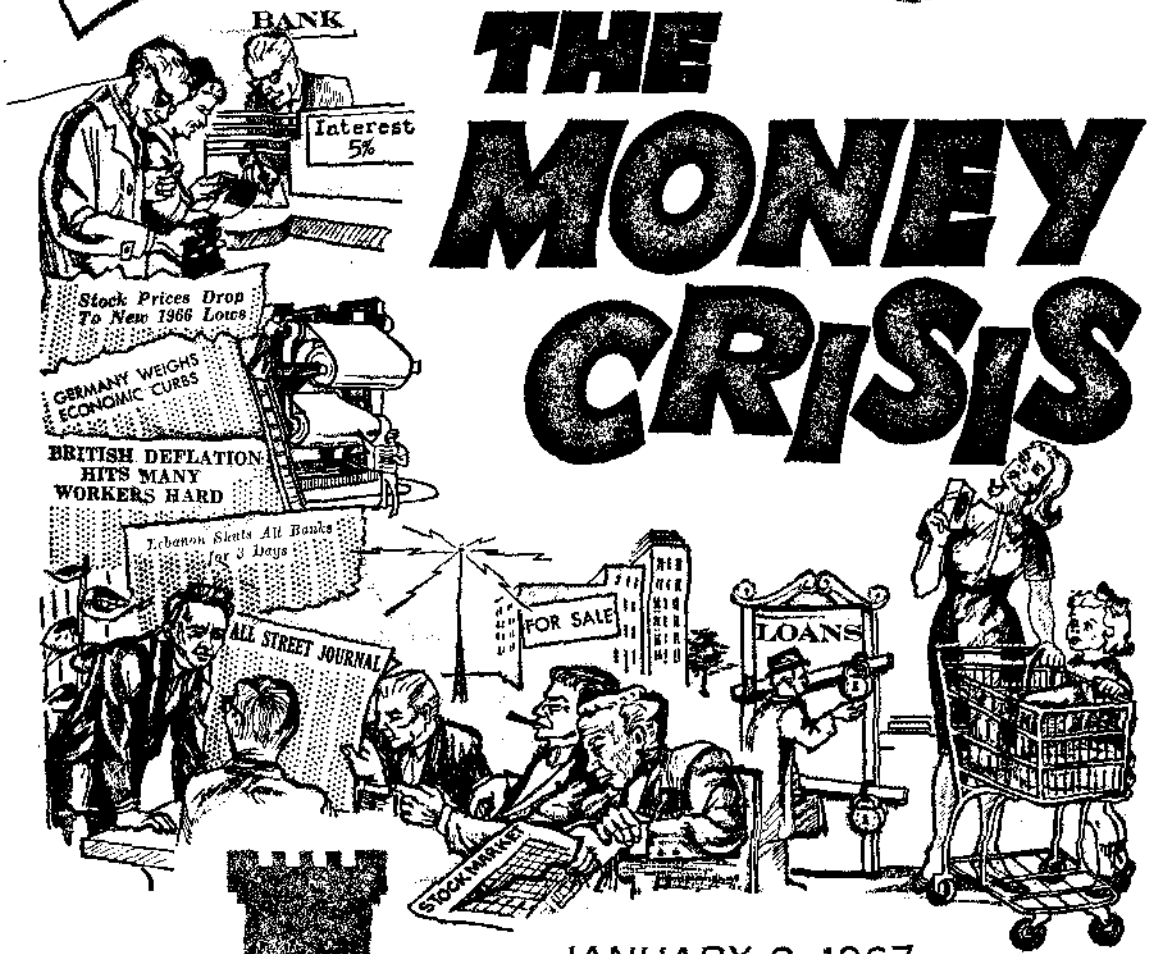
Awake!

1967

Awake!

THE MONEY CRISIS



JANUARY 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The MONEY CRISIS

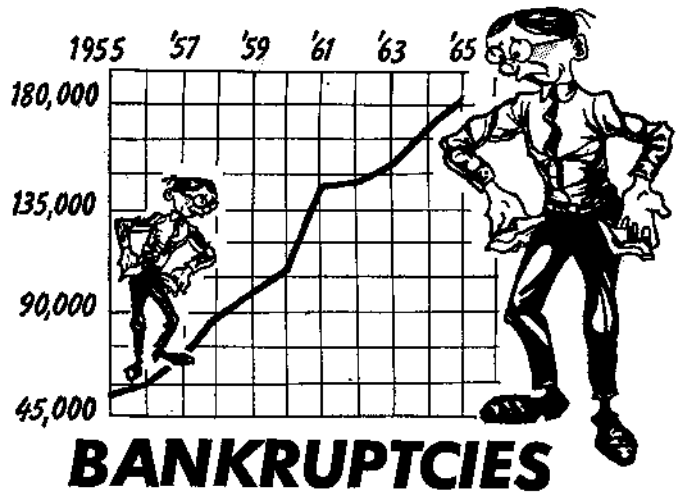
AT THE end of a month do you sit down with a stack of bills and sort out those you can pa now from those that will have to wait. Do you find that, no matter how much you earn each year, you never seem able to get out of debt? Is your family living from paycheck to paycheck, with little or no cash reserve in the bank? This situation has become so common that a dangerous economic condition has developed.

The average family has too much debt. It is spending too much and saving too little. The personal debt of many American families exceeds 60 percent of their income after taxes. In fact, private and public debt in the United States in 1965 was $1,450,700,000,000, the highest in history. In 1955 it was $786,400,000,000, which means that it has nearly doubled in ten years. The private and public debt for Great Britain reached over £55,000,000,000 in 1964, but in 1965 the public debt alone exceeded £56,000,000,000.

It seems that too many families have no idea what they can afford and so pile one debt upon another until their debts become a crushing burden. If all their creditors were to ask for the money due them at one time, these families would not know what to do. When Christmas comes, their debt problem does not stop them from going still farther into debt in order to celebrate the holiday with extravagant gift giving. One young family considered itself fortunate to keep the cost of the Christmas celebration to $600, even though this overextended their finances. It is not unusual for banks to report an increase in credit delinquencies after Christmas because people are snowed un-

der with Christmas bills they cannot afford.

The majority of American debtors do not have sufficient liquid assets, that is, cash or something that can be quickly and easily converted to cash, to cover their debts. One-third of all families that annually earn between $5,000 and $7,500 and almost one-fourth of those that make up to-$10,000 a year have no assets in the bank. It has been estimated that nearly a third of all American families have less than $500 they could readily put their hands on.



That living on credit has become a way of life for far too many families is indicated by the way consumer credit for such things as automobiles, personal loans, charge accounts, and so forth, has shot up since 1940. In that year the consumer credit that was outstanding was over $8,000,000,000. In 1966 it was over $87,000,000,000, more than ten times as much. Too many people today are up to their necks in debt, with years of their future income already spent. What would happen to them if a recession came along and the wage earner lost his job?

With so many families in an overextended position, a downturn in business could snowball into an extremely serious situation for the nation's economy. Foreclosures and bankruptcies would skyrocket. Already the rate of foreclosures is the highest since the 1930's, even though this is a time of prosperity. In 1955 there were 28,529 foreclosures of nonfarm real estate. In 1965 this figure jumped to 116,664.

Personal bankruptcies are now being filed in record numbers. They have increased every year since 1955. In that year 59,404 bankruptcies were filed, but in 1965 this number had more than tripled, to 180,323. In Canada, 1965 was the fourth consecutive year in which bankruptcies had risen.

Obviously too many people are making unwise use of credit, leaving no margin for emergencies. They are living to the very limit of their incomes and, in some cases, beyond that limit. If you are in this position, you are laying yourself open for real trouble.

Tight Money

Indications that economic trouble may lie ahead are in the rising interest rates and the tightening of credit. Not since the 1920's has credit been so costly and difficult to get as in recent months. This makes it difficult for individuals as well as businesses to borrow money even for necessary things.

In nearly every Western European country interest rates have reached historic heights. In Canada the rates have followed those of the United States. In India and Australia they have been steadily climbing. In Germany some companies cannot borrow money at any price.

The supply of lendable funds in Ameri-

can banks has dwindled because of tight credit to such an extent that banks are forced to say "No" to more and more customers. Savings and loan associations, which are savings organizations that specialize in home financing and in which depositors are shareholders, have experienced a severe drop in money coming into them. In the first seven months of 1966 the flow of money into savings and loan associations was $568,000,000 as compared with $3,700,000,000 during the same period in 1965. Thus persons with houses for sale are having difficulty selling them, and persons wanting to buy houses are finding it exceptionally difficult to borrow money to buy them.

This has already resulted in a slump of 26 percent in residential construction in the United States. As a consequence unemployment among construction workers is rising. Some contractors are making drastic cuts in their work forces. Many workers in the lumber industry are also being laid off.

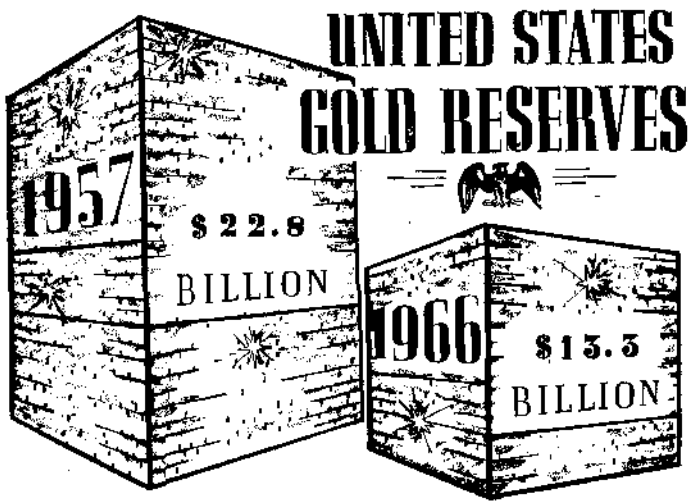
Some persons fear that if this condition of tight money continues for very long in the United States, the American economy could be thrown into a tailspin. More and more financial analysts are talking about a recession. If one does come, it is the debt-ridden family that will be really hurt. Commenting on the possibility of a recession, the magazine *Financial World* of October 12, 1966, observed: "Tight money and unusually high interest rates invariably choke off a business boom and precipitate a downturn. The most severe recessions or depressions of the last hundred years—those occurring in 1873-79, 1907-08, 1920-21 and 1929-33—began after money rates had skyrocketed." We have been experiencing such skyrocketing rates again.

Wage earners in Britain are also faced with the problems of a recession resulting from the government's austerity program. Widespread layoffs are taking place in the British automobile industry as a result of tight credit that is causing a sharp drop in auto sales. The downturn in the country's economy is creating hardships for persons carrying a heavy load of debt.

Balance of Payments

The long-standing problem the United States is having with its balance of payments is not helping the economic situation in the least. In every year since 1950, except for 1957, the country has had a deficit in its international balance of payments; it has had to pay out to foreign countries more than it has taken in. This has caused a heavy drain on its gold supply.

Since 1957 the stock of gold held by the United States has dropped from $22,800,000,000 to $13,300,000,000, a loss of about 41 percent. In September 1966 it was at its lowest level since September 7, 1938. The outflow of gold can weaken foreign confidence in the soundness of the dollar.



This is an international problem that affects, not only governments, but individuals, because an economic austerity program is usually necessary to correct an unfavorable balance in international payments. That means tight credit, reduction in government spending, higher taxes and possibly wage controls. This is the course Britain is following to correct its serious balance-of-payments problem, and the result has been deflation, falling business profits and rising unemployment. Each wage earner that is laid off in Britain is feeling directly the effects of the national problem. It became so serious before the country launched its austerity program that confidence in the British pound became dangerously weak. Expecting it to be devalued, foreigners were not anxious to hold it as a reserve currency. The same thing can happen with the dollar if the American balance of payments worsens.

Continued trade deficits and signs of inflation in the United States are giving some Europeans reasons to fear that the dollar will eventually be devalued. If it does happen, other countries holding many billions of American dollars will be hurt seriously. For this reason some European countries prefer to hold gold in their reserves instead of large amounts of dollars. So they exchange a certain percentage of dollars for gold, which causes the drain on American gold reserves. To raise the price of gold so as to make it last longer is the same as devaluing the dollar. Since the dollar holds such an important place in international monetary affairs, its devaluation would badly shake the economic stability of the entire Western world.

Another country having trouble with its balance of payments is the United Arab Republic. During the first six months of 1966 its imports rose to $564 million and its exports dropped to $377 million. This persistent imbalance of trade has put a squeeze on the country's reserves, causing it to make repeated sales of gold that is used to back Egyptian currency. These gold sales indicate that the country is in serious financial difficulties that are certain to have an economic impact upon Egyptian families.

With regard to the economic situation in the United States, William McChesney Martin, Jr., chairman of the Federal Reserve Board, pointed out that there are disquieting similarities to the economic situation of the 1920's. Among other things, in 1965 he said: "Then, as now, the payments position of the main reserve center—Britain then and the United States now—was uneasy, to say the least; but, again, our recent cumulative payments deficits have far exceeded Britain's deficits of the late '20s. . . . If the dollar is to continue to play its role in international commerce, world confidence in its stability must be fully maintained. The world must be convinced that we are resolved to eliminate the long-persistent deficit in our balance of international payments."

What does all this mean to you? It means that the money crisis is putting your financial affairs in jeopardy.

Is a Recession Unavoidable?

Sharp differences of opinion swirl about the question of a recession. The chief economist of the Bank of America does not believe that a recession is due. "Our country," he said, "is not in serious economic trouble. The economy now faces neither galloping inflation nor recession, although isolated symptoms of both will be evident through the year."

Taking an opposite view, stock-market analyst E. George Schaefer warned, on July 30, 1966, that the stock market in the United States was headed for a bear

market, a time when the trend of stock prices is down. He said: "Our own economy and the stock market face the same type of tightening-up that Britain has already moved towards. All of this means that we are going to have some kind of a serious bear market ahead." He believes the drop the stock market experienced from February 1966 to September was the beginning of that bear market. He even has expressed the view that the nation may experience a depression.

Fear of a possible depression was also voiced by former President Harry S. Truman in August 1966, when he said: "What is more likely to happen [rather than inflation] is that we will bring on a precipitous deflation if we perist in high interest practices. The result could be a serious depression." That, of course, could bring financial ruin to heavily indebted families.

Whether the economy of the United States or of the Western world plunges into a recession, or a depression, remains to be seen. The best course for you under the circumstances is to put your financial house in order. Trim your expenses so you are living within your income. Avoid unwise use of credit. Examine your debts to see how they can be reduced. Spend money carefully. Institute a policy of thrift.

HOW SAFE IS *Your Money?*

CHANCES are you work hard for your money, and when you have a little reserve saved up you want to keep it in a safe place. Where do you put it—in a bank, in stocks, in real estate, in a mattress or buried in a metal box? No matter where you put it, the big question is, How safe is it?

A bank is the usual place where people put money for safekeeping, and banks have established a fine record of safety, but that does not mean you cannot lose money you deposit in them. If you live in a country where bank deposits are not government insured, or have money on deposit in such a bank, conditions might arise that could cause you to lose your life's savings. This was clearly shown as recently as October 14, 1966.

On that day the largest bank in the country of Lebanon, Intra Bank, failed. When big depositors began withdrawing large sums of money, it was unable to produce enough cash to meet the demand. It had to close its doors. Panicky depositors milled around the doors, hoping in vain to draw out their savings. Thirteen days later people were still gathering around the bank, angrily shouting, "We want our money!"

In New York city, American depositors in a branch of Intra Bank were just as shocked at the bank's failure. A young woman with $500 in the bank had to cancel a vacation trip. A man with over $1,000 on deposit said he had heard noth-

ing from the bank. What chances do they have of getting their money?

There are possibilities that the depositors may get some, and perhaps all, of their money back, but the matter is still uncertain. One possibility is that the bank may negotiate funds with several foreign banks so it can open its doors. Another possibility is that the Lebanese government will come to the rescue of the small depositors by making available $17 million to safeguard their savings. Still another is sale of the assets of the bank, but that could take years because of involved legal battles.

Other Bank Failures

In the early 1930's a number of American banks failed and many people never recovered their lost savings. Austria's Creditanstalt failed in 1931, marking the beginning of an international financial breakdown. However, the story was somewhat different during the first ten months of 1966 when seven American banks failed. Government insurance protected the savings that people had put in those banks.

In Canada the respected British Mortgage and Trust Company failed in June 1965, but, fortunately for the depositors, the company was merged with another trust company, and this action safeguarded their money. But shareholders in the defunct trust company lost heavily. One said: "I thought having its stock was like owning gold. Now I've lost everything."

It is well to keep in mind that a bank is much more than a repository for keeping money safe. It is a lending institution that uses the money you deposit in order to make loans and investments. It is actually your debtor, and your bankbook is its I.O.U. As long as it has sufficient cash assets it can make good its I.O.U. whenever you want to withdraw your money, because not everyone usually wants his money at the same time. While some are withdrawing money others are putting money in. What puts a serious strain on a bank is when everyone wants his money at once, as they did in the early 1930's.

Some banks are not as cautious as others in the way they make loans and are not as well managed. These factors contributed to the failure of the bank in Lebanon. It made speculative investments and unwisely used money that could be demanded on short notice for long-term investments. Laxity in loaning money appears to be the basic reason for the failure of the seven American banks as well as of several savings and loan associations and finance companies. Too many dubious loans were made. Commenting on this, *The Wall Street Journal* of October 24, 1966, said: "When enough laxity is present, not only the businesses and banks concerned but the whole economy can risk trouble. Overextension in a boom is a classic invitation to recession."

Is Your Money Safe in a Bank?

In the United States the deposits in most banks and savings and loan associations are insured by the government against loss up to $15,000. This is a protection for depositors against loss, but in other countries where this insurance does not exist, there is the chance of waking up some morning and finding that your bank has failed and your savings are gone.

When the Public Bank of Detroit failed in 1966—the largest American bank to fail since the 1930's—it was immediately taken over by the Government's Federal Deposit Insurance Corporation, which merged it with a sound bank. The depositors lost nothing and continued to have free access to their money. Knowledge of this safeguard has made public confidence

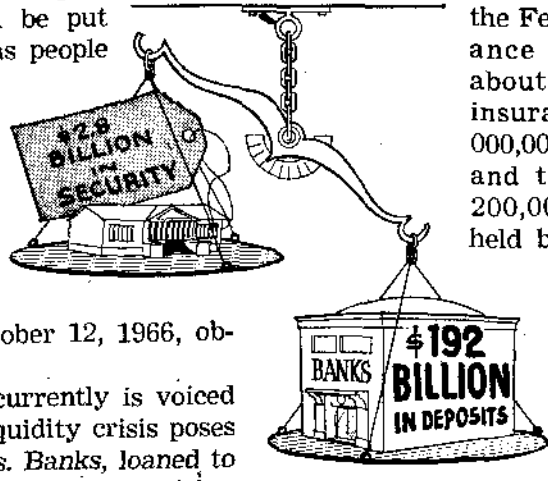
in American banks much stronger than it was in the 1930's. A similar provision exists for savings and loan associations. Money placed in them is insured by the Government's Federal Savings and Loan Insurance Corporation. But even in these Government-insured institutions there is a certain amount of risk for your money.

If the American economy should experience a financial debacle, as some financial analysts believe to be a real possibility, the banks will be put under a severe strain as people scramble for liquid assets such as cash. It will not then be a matter of an isolated bank or savings and loan association that will be in trouble. On this point the magazine *Financial World* of October 12, 1966, observed:

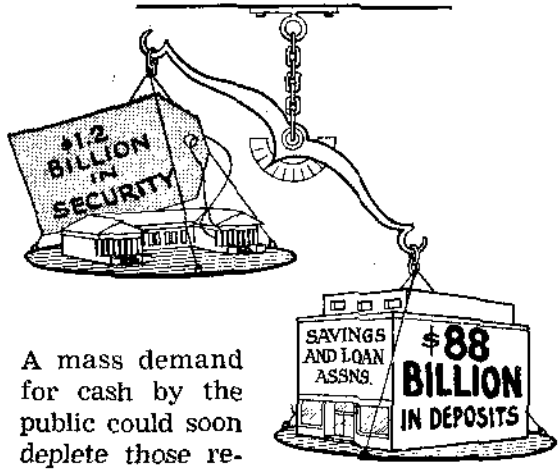
"Particular concern currently is voiced about the threat the liquidity crisis poses for financial institutions. Banks, loaned to the hilt, are in poor position to withstand any large-scale withdrawals. But savings and loans, with most of their huge assets in long term mortgages, would find themselves in most serious straits should the public suddenly decide it wants its savings."

Under such circumstances there is reason to question the ability of the Government's insurance agencies to meet the demand for protection of deposits in banks and savings and loan associations. The demand could overwhelm their assets.

In December 1964 the magazine *U.S. News & World Report* made this thought-provoking statement: "Federal guarantees have been extended to many transactions. . . . A special report from the Treasury shows that these guaranteed debts and other obligations now come to more than 347 billion dollars [$347,000,000,000], which the Government promises to pay if those holding deposits or owing on loans default. This is in addition to more than 316 billion [$316,000,000,000] in public debt owed by the Treasury."



The reserves held by the Federal Deposit Insurance Corporation are about $2,800,000,000 as insurance for $192,000,000,000 in bank deposits, and there are only $1,200,000,000 of reserves held by the Federal Savings and Loan Insurance Corporation against $88,000,000,000 deposited in savings and loan associations.



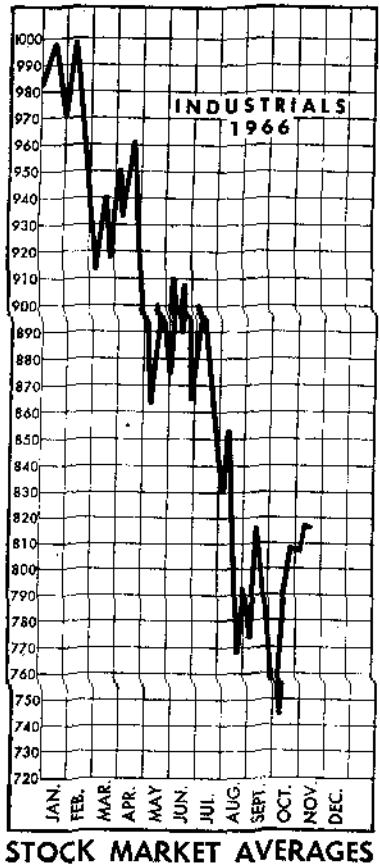
A mass demand for cash by the public could soon deplete those reserves.

The insurance agencies could call upon the Treasury for a certain amount of additional funds, and, in a grave emergency, Congress would probably pump more Fed-

eral funds into them. But the nagging question is, Would the Government be able to supply enough funds during a financial crisis of grave proportions and a general demand for cash in view of the huge sum it is guaranteeing?

Is Your Money Safe in Securities?

There is a much higher risk of loss when money is put into securities than when it is put into a bank. This is due to the fluctuating nature of the securities market. It can descend rapidly when there are fears of a setback in business. In fact, the stock market in the United States dropped 25.2 percent from February 1966 to October, with some stocks losing as much as 50 to 60 percent of their value. An eventual further descent is foreseen by some stock-market analysts who believe there will be an ultimate market collapse that may equal or exceed the market crash of 1929. There are other analysts, however, who take a more optimistic view.



STOCK MARKET AVERAGES

It is claimed that if a person buys securities of well-established firms at regular intervals and in regular amounts, the cyclical ups and downs of the market average out his investment so that he comes out ahead in the long run. But even then his money is not safe, because business reverses, especially during an economic downturn, can throw companies into bankruptcy. Then, too, if he is pressed for cash he might have to sell securities when they are down in price and so take a substantial loss.

Real Estate and Cash

Money put into real estate is not entirely safe either. As long as there is a boom in real estate, money invested in it does well, but when the boom ends the value of real estate recedes. The time comes when there are more houses and other property for sale than there are buyers who are able to get the money to buy them.

In 1962 when several thousand workers in an aircraft plant were laid off their jobs, they found that the money they had invested in real estate was "frozen"; they could not sell the property. Too many homes were for sale in their area. During a serious downturn in the economy, money invested in real estate could be of little help to a person in need of cash to pay his debts. He would have difficulty converting it into cash, and if he did succeed, he would probably have to sell at a much lower price than what he paid for it. But if he could manage his debts without the money that he had tied up in property, he could hold on in the hope that property values would eventually come back up.

Of course, a person could always keep his money in the form of cash, and there would be no danger of his assets becoming "frozen" so that he could not use them when he needed them. However, this is very risky. Cash can be stolen. It may be reasonably safe in a safety deposit box in a bank, but even the safety deposit boxes

in a Montreal bank were rifled by thieves in 1961.

If money is hidden in a mattress, a cookie jar, a box or a can, there is always the danger that thieves may get it. There is the case of a sixty-nine-year-old balloon peddler who thought his life's savings of $40,000 were safe in the ash bin of an old stove in his apartment, but thieves found the money and made off with it.

Inflation

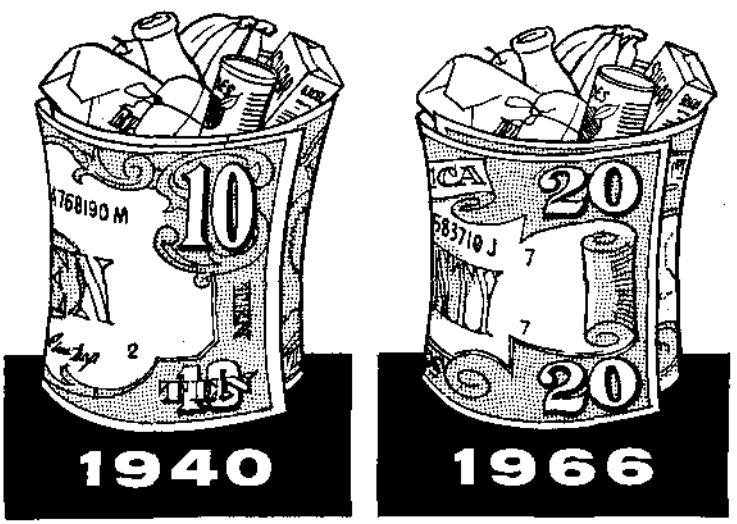
Another strong reason why cash is not really safe is the devaluating effect inflation has on it. Even a mild inflation of one or two percent a year can deteriorate the purchasing power of money over a long period of time. As inflation eats it away, cash savings become worth less and less each year. A dollar hidden away in 1940 and spent in 1966 would buy less than one-half as much as when it was hidden. During 1965 the Consumer Price Index in Belgium and the Netherlands increased at the annual rate of between 5 to 6 percent or more. Argentina has been experiencing a 30-percent annual rise in prices. Within a short time such inflationary rises cut down the value of your money.

A classic example of what runaway inflation (far worse than creeping inflation) can do to the value of cash is pointed out in the book *Money and Economic Activity* by Houghton Mifflin. It states: "In Germany at the end of 1923 it took 1,200,400,000,000 paper marks to buy what only 35 marks could purchase just two years earlier, and in Hungary it took 1.4 nonillion pengoes to buy in 1946 what only one pengo could obtain in 1938. (One nonillion equals 1,000,000,000,000,000,000,000,000,000,000.)"

In China during the civil war of the 1940's, Chinese money that was worth one United States dollar lost its value in five years to the point where it was worth only about five-trillionths of a cent. That is the toll that runaway inflation takes.

Think what hardship any kind of inflation brings upon persons depending upon fixed incomes such as pensions, bonds and certain types of life insurance. Think what a disappointment it brings to the person who believes his money is safe when kept in the form of cash.

In answer to the question, How safe is your money?, the conclusion that must be drawn is that there is no truly safe place for it. Even if you could exchange it for gold, it would still not be really safe, because of the constant danger of thievery. So, what can you do about it? Use good judgment in caring for it, but do not worry yourself into a case of ulcers over it. It is true that money plays an important role in daily living, but no amount of money is worth the loss of health and loss of the joy of living that so often go with worry about it. There are more important things for which to live.



Things MONEY CANNOT BUY

A FIFTY-TWO-YEAR-OLD man stood ankle-deep in snow one morning looking at what was left of his factory. It had burned to the ground. As he stood looking at the smoldering heap of ashes, he said to his wife: "There are all our hopes, all our savings and all our starry-eyed plans. Well, I guess we've lost everything."

"Everything?" asked a friend standing nearby.

"Yes, everything," was the bitter reply. "There is no hope. I'm too old to start all over again."

"But isn't that your wife?" the friend asked.

"Yes, and she's a good woman," was the answer.

"You have a wonderful wife, devoted children, friends, neighbors, your health, and you say you have lost everything. Suppose you lost these instead of your factory; then how would you feel?" inquired the friend.

The owner suddenly realized that through the years he had become so engrossed in making a living that he lost sight of the things that count most in life, things money cannot buy.

A Protection, but Not to Be Loved

Money, nevertheless, is so important in meeting our immediate needs that we may be inclined to forget that 'life does not result from the things we possess,' as Jesus Christ said. (Luke 12:15) Often this truth is not appreciated until one is at death's door, but then it is too late to benefit fully from that realization.

There is no need, however, to condemn money itself. The Bible does not do that. In fact, it emphasizes its value. "Money is for a protection," it says. (Eccl. 7:12) And we can appreciate the truthfulness of this, for it is almost impossible to take care of the feeding, clothing and housing of oneself and one's family today without money. In many parts of the world money buys facilities such as piped water, electricity and heat, transportation and hospital care, and it is not wrong to use money to obtain these things.

What the Bible does condemn is the *love* of money, the determination to be rich. An apostle of Jesus Christ stated: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things." (1 Tim. 6:9, 10) Such love makes people cold and heartless; they will do anything for money, but show little concern for their fellowmen. They are not happy people, and they certainly bring no happiness to others.

The Balanced Viewpoint

Nevertheless, money has a place in life and it is well to grant it its proper place. But to make money one's primary goal is the greatest folly, because money fails at the very moment when human needs are greatest. For example, when life is engulfed in sorrow because of loss of a loved one in death, what can money do to wipe away that sorrow? When youth fades and

old age sets in, what can money do to restore one's lost youthful vigor? When health fails, what joy, hope or satisfaction is there in knowing that one's vault is filled with money? Jesus Christ asked this searching question: "What benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" (Matt. 16:26) Yes, what will you give for your life as a human soul?

The sensible thing is to realize that money has limitations, that it cannot buy everything and that there are things far more valuable than money. Life is not to be compared with money. You cannot buy life with money; for that you must look to God. Nor can money buy a child's devotion, a mother's affection, a father's compassion.

ARTICLES IN THE NEXT ISSUE

- Religion and the Bible in Communist Russia.
- What Makes a Good Secretary?
- The Chiropractor—Cultist or Curer?
- Friendliness Is Contagious.

If you were blind, living your days in darkness, what would you give to be able to see? How much would it be worth to see your family and friends? What price for a glorious sunset, for a chance to see a flower grow and blossom?

Block out all sound from your ears someday. It is shocking how empty and lonely a place this earth can suddenly become without the pleasant words of a loved one, the sound of laughter, the voice of a child, the song of birds, the enjoyment of music and the hum of everyday life. Even the sound of your own voice is a reassuring treasure. Yet the joy of hearing is something money cannot buy.

The Bible speaks of "the deceptive power of riches." (Matt. 13:22) It is deceptive because the one who seeks it usually fails to realize its limitations. He is deceived, because he never finds in riches the satisfaction that he seeks. He falsely assumes in his mind that, what little wealth fails to give, great wealth will accomplish. Hence he hungers for more. That hunger increases as it is indulged in. With his wealth he can buy goods, but not happiness.

American statesman Benjamin Franklin truthfully observed: "Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: 'Better is little with the fear of the Lord than great treasure and trouble therewith.'" That proverb came from the Bible.

Spiritual Treasures That Money Cannot Buy

Treasures such as spiritual wisdom and understanding of God's Word and purpose bring genuine happiness. Declares Proverbs 3:13, 14: "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself."

Better than gold, the spiritual treasure of divine wisdom can restore happiness to the most depressed persons. One man lost all purpose in living when his seventeen-year-old son died. But after he began a study of the Bible with the Christian witnesses of Jehovah, this man's mother wrote: "He used to say, 'What's the use—I have no purpose for living now.' But since he's been studying the Bible, he can eat, and best of all, he has a hope for the future." A twenty-eight-year-old nurse

suffered a mental breakdown while studying for examinations. Her prosperous parents spent much money on psychiatric treatment. When she threatened suicide, a doctor declared her a hopeless case. After the failure of all that money could buy in the way of medical science, this woman began a study of the Bible. Her health picked up immediately, and friends were amazed. "I now have something to live for," she explained to her perplexed doctor as she told him about God's new order of righteousness. Money cannot buy the wisdom and discernment that bring true happiness.

Nor can money buy the fruitage of God's holy spirit. Describing this spiritual treasure, the Bible says: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Think what it means to have these qualities! For instance, how rewarding it is to have inner peace and serenity, the knowledge that one has God's approval! In this day of worldwide strife, having the "peace of God that excels all thought" is precious indeed, for it will "guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:7) None of the fruits of God's spirit can be bought with money. They can be obtained only by shunning the money-loving spirit of this world and by conforming to God's will, by prayer to God for his holy spirit, letting this new force actuate one's mind.—1 Cor. 2:12-15; Luke 11:13.

Another spiritual treasure of surpassing value is the joy of aiding others to learn God's truth and to see the change it brings in their lives. One young woman, on learning God's purpose as set out in the Bible, realized that she was making a mistake in applying all her efforts to getting ahead financially. She changed her course in life, began to spend time, as well as some of her money, in aiding others to study the Bible. Now she says: "I have something that money cannot buy, and that is peace of mind and Jehovah's blessing." Truly, the greater happiness comes from giving, for the Lord Jesus Christ himself said: "There is more happiness in giving than there is in receiving." The joy and blessing of aiding others especially in a spiritual way make one richer than any amount of money could: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Acts 20:35; Prov. 10:22.

And what sum of money can compare with the spiritual treasure of the prospect of everlasting life? Money, of course, cannot buy life even in this system of things, much less everlasting life in God's new order. Yet this is God's promise to those who love him and do his will; it is the "hope of the everlasting life which God, who cannot lie, promised before times long lasting." (Titus 1:2; 1 John 2:17) And concerning this hope the apostle Paul wrote to Timothy: "Get a firm hold on the everlasting life." He called life everlasting "the real life." (1 Tim. 6:12, 19) Showing why money cannot buy "the real life," Jesus Christ said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) Can money buy faith? No, and neither can money buy the gift of everlasting life on a paradise earth, after this system of things comes to its end.

When Money Is Passé

Jesus Christ warns that the money of this system of things is destined to become a thing of the past, utterly worthless. Wisely, then, he told his disciples: "Use your worldly wealth to win friends for yourselves, so that when money is a

thing of the past you may be received into an eternal home." (Luke 16:9, *The New English Bible*) This time is near at hand, for soon now God's kingdom will crush the power-hungry nations of the earth, putting "an end to all these kingdoms," and God's kingdom will stand forever.—Dan. 2:44.

Gone, then, will be the value of this world's money, both for the dead and for the survivors! So the wise thing to do is to heed Jesus' counsel and use a portion of one's material wealth to glorify God. We can do that by sharing with others the good news of God's kingdom, by helping others to obtain spiritual treasures. This does not mean that God's gifts can be bought with money. No, indeed! No favor of God can be purchased with money. —Acts 8:20.

But while we still live in this system of things, money has a place in life. It can be used, not only to care for our material needs, but to defray our expenses as we help others with their spiritual needs. And as we have learned, the things of the most enduring value are the ones that money cannot buy. What are you doing, then, to gain these superior riches? You, no doubt, work hard to get money; such hard work is a part of life. But are you applying yourself even more diligently to get the spiritual riches that are worth so much more than money? Such diligence leads to "the real life," which money cannot buy.

Serve with What You Have

WRITING to the Christians in ancient Corinth about the contributions they were making, the apostle Paul presented a fine principle. He wrote: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." (2 Cor. 8:12) How does that apply to you? Think about your physical and mental abilities. Do you serve God with what you have?

Youths, most probably you have health, vigor and initiative. You can well ask yourself, 'Do I serve God with what I have?'

You that are older, advanced in years, think of what you have—the knowledge and wisdom of years, the patience and experience of the mature, the balance of the educated. Though your resources in a physical way may not be equal to younger ones, do you serve God with what *you* have?

Recently the presiding minister of a congregation of Jehovah's witnesses in Oregon sent to the Watch Tower Society a contribution. He explained that it was from a brother who had recently died. Then he made these comments about the brother:

"Larry was twenty-three years old when he died, and over a number of years had become weaker and weaker with muscular dystrophy. In spite of this, he was able to finish high school by means of regular visits from a tutor. During this time he kept up with his Bible study and with the congregation meetings, preparing beforehand, whether able to attend the meetings or not. For a time he was able to come to meetings in a wheelchair, but during the last years it was not possible for him to associate in this way. He continued to be enrolled in the Theocratic Ministry School, however, and used a tape recorder to record his talks. Afterward he would receive counsel, by means of the same tape.

"No, Larry was not idle. He used what means he had to preach the good news. He wrote letters, making return calls and conducting studies by mail. He also used his phone constantly as a means of witnessing.

"His optimism was a source of strength to many. He didn't complain—was always concerned about others. Larry longed to walk and run, and was always looking forward to life on the earth under the Kingdom reign. We feel sure he will have such an opportunity in the new system of things.

"Those of us who have reasonably good health can certainly do much in the Kingdom work. When we see the course of such faithful ones as Larry, it makes us realize how much we can accomplish with the resources we have."

Ghana's SUPREME COURT UPHOLDS *Freedom of Worship*

By "Awake!" correspondent in Ghana

PAUL and Edmund are young schoolboys who are being raised by God-fearing parents and guardians. Paul, while small in stature and somewhat shy, is friendly to all; Edmund, the younger of the two, is more outgoing and expressive. However, with regard to worship of Jehovah God and belief in his Word the Holy Bible, both boys express a deep faith, and they are active in the local congregation of Jehovah's witnesses at Abodom, Ghana. Edmund put it this way: "We are quite concerned about being obedient to our heavenly Father, even if this means that we will have difficulties with rules made by men."

Face to Face with the Challenge

As Paul and Edmund gathered with the rest of their schoolmates in the schoolyard on March 9, 1964, little did they realize that their obedience to Jehovah and their faith in him were to be brought under test. The flag was hoisted and the children around them raised their hands and recited the pledge as part of the morning exercises. But the Bible-trained consciences of these two youths would not permit them to participate in these actions. So, according to their custom, they stood quietly in line out of respect for the flag and the rights of others.

After the group of students was dismissed to their classes, the two young Witnesses were called to the office of the head teacher. A demand was made for them to explain why they had refused to raise their hands when the flag was hoisted.

Paul explained: "We cannot do so because it is against our belief and we feel it is like giving worship to another god." Edmund drew attention to the Bible, quoting from the book of Daniel (chapter 3): "We follow the example of the three Hebrews when they were commanded, 'You fall down and worship the image of gold that Nebuchadnezzar the king has set up.' They knew they could suffer death for refusal and yet they said, 'The image of gold that you have set up we will not worship.' "

The two boys attempted to show the head teacher that they had respect for the symbol of the state. Attention was directed to Exodus 20:4, 5: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." Despite the annoyance of the head teacher, Paul and Edmund abided by this principle regarding worship and steadfastly refused to render an act that they conscientiously considered to be a form of

worship that should be reserved for Jehovah God alone.

The head teacher, however, accused them of intending to insult the flag and turned them over to executive members of the then government [C.P.P.] party. The boys, their parents and guardians were called upon to explain their stand before these political officials and also before the local chief and his elders. Matters were put into the hands of the police, and it was only a few hours until Paul and Edmund found themselves under arrest and charged with "insulting the National Flag and Emblem" contrary to law.

Before the Juvenile Court

Counsel was arranged by the Watch Tower Society, through its Ghana branch, and the two young schoolboys came before a district magistrate on October 8, 1964. Once again opportunity was given them to show from the Bible the reasons for their faith. Substantial evidence was submitted to show that the Ghana Constitution supported freedom of worship and that the stand taken by the young Witnesses was not meant to insult the flag of Ghana. Notable cases from Canada and the United States, where courts have protected the religious beliefs of Jehovah's witnesses in this regard, were cited.

The prosecution presented as its chief witness the head teacher, who testified under cross-examination: "I am a Christian and a very good one at that. I do abide by the Ten Commandments. If parliament orders that I should kill a boy who steps on my toes I would do it, in spite of the Ten Commandments."

Judgment was rendered on November 19, 1964, and the district magistrate said: "The accused persons are immature and are pupils of a Middle School. As such they should not have allowed themselves to be hampered by religious scruples to do acts contrary to the laws of Ghana. . . . We feel that the charge has been proved and the accused persons are found guilty."

Sentence by the court was for the two boys to be committed to a Borstal Institution (correctional institution for boys) for a period of three years. This was indeed a blow against freedom of worship. An appeal to the High Court was immediately filed.

High Court Fails to Act

At the preliminary hearing, after receiving testimony for only a few moments, the judge of the High Court decided not to allow the appeal.

Could Jehovah's witnesses gain a fair hearing to see that the harsh sentences against the two young schoolboys were removed? To some the political circumstances in the country made it appear very doubtful. Nevertheless, putting their full trust and confidence, not in man, but in Jehovah, the case was taken to the Supreme Court on appeal.

Turn of Events

By this time, Paul and Edmund had been committed to Borstal to serve their sentences. Almost immediately they gained the respect and sympathies of the warders, and excellent opportunities were afforded them to explain their hope in God's kingdom. Some of the warders expressed regrets that the two youths had been brought there and mixed in with delinquent boys and criminals. After a few weeks application for bail was granted and they were released, pending the outcome of the appeal.

Considerable time passed in an endeavor to get the case before the Supreme Court. True, Paul and Edmund were out on bail, but they were unable to attend school during most of this time. They were anx-

ious to have the matter brought to a right conclusion. But there was nothing to be done but wait.

On the morning of February 24, 1966, the army and the police overthrew the government, and many persons expected greater freedom in the land. Would this surprising turn of events make a difference in the case involving freedom of worship? The case was called before three judges of the Supreme Court on Friday, April 22, 1966.

Counsel for Jehovah's witnesses presented his arguments and drew attention to the irregularities in the original trial. He appealed for freedom of worship to be allowed, even though at the time of this hearing the Constitution of the country was suspended and there was rule by decree. The Senior State Attorney, whose office had opposed Jehovah's witnesses all the way from the lower court, now stated that he was not supporting the conviction. After a short deliberation the judges declared themselves as follows:

"No offence had been committed in law and it was the duty of the trial Court to have acquitted and discharged the accused persons. It is very unfortunate that the appeal to the High Court was dismissed summarily.

"In all the circumstances, the appeal of each Appellant is allowed. The convictions and sentences are quashed. The Appellants are acquitted and discharged."

Paul and Edmund have returned to their studies. They are thankful to Jehovah for his guiding Word and for the strength they gained from association with God's people. They are also very grateful to the Supreme Court of Ghana for its recognition of their sincere belief and stand and for upholding freedom of worship.

WOOD CARVING and the WAKAMBA

By "Awake!" correspondent *in Kenya*

THE Wakamba woodcarver of south-central Kenya has been little affected by the industrial advancement elsewhere in the world. With his adz, a tool with a blade at right angles to the handle, he sits inside a grass hut or in the open under a tree and produces by hand distinctive carvings that are in demand the world over.

From 1955 to the present, wood carving in Kenya moved from a hobby to a profitable business that involves the export of about $15,000,000 worth of carvings a year. In addition to this, a vast number of carved items are sold in local curio shops and by street hawkers. The number of carvers has grown, about 600 being in the city of Mombasa alone.

Beginning with a limited variety of carvings, the trade has expanded to more than 500 varieties. About three-quarters of these consist of animals, such as antelope, buffalo, elephant, rhinoceros, giraffe, and so forth. Among these the most popular are carvings of antelope and elephants.

Other carved items, some of which are of practical household use, are salad sets, letter openers, lamps and bookends.

Method of Production

Most carvings are made in Muhugu wood. Its straight grain and fine texture make it ideal for carving. Muhugu wood, which grows in the lowland areas of Kenya, is bought by the truckload and sold to carvers by the foot. When buying wood, the carver must have in mind what he is going to carve. For instance, if he has orders for salad bowls or masks, he would buy wood that is not too hard in the center so the work of shaping them will be easier. On the other hand, if he plans to carve an animal, the wood needs to be firm all the way through.

There are six basic steps that a carver follows when he begins to work on a piece of wood. First, he cuts the wood to the size of the carving he has in mind. Then with his adz he blocks out the general shape. When more than one carver works on an item, it is passed to the second man after the adz work is finished. He specializes in forming the delicate parts of the carving. With a file he smooths the figure, taking off the rough edges. A special, rounded knife is then used to work on the horns, face and legs. This stage of the carving requires skill for the carving to have good form and expression.

With the carving work done, the figure is sandpapered to give it a very smooth surface; then it is waxed. Another person may do the waxing and polishing. So that the wax will penetrate the wood, he usually heats the carving over a fire before applying it, in this way giving the carving a more lasting finish. After its base is tested to make sure it stands well, the carving is ready for the market.

The Wakamba have become very adept in this method of carving. An incident illustrates this. When a Canadian man living in Mombasa asked a carver to make a figure of a moose that he could send home as a gift, he showed the carver a picture of the animal. Although the craftsman had never seen a live moose, he produced a beautiful sixteen-inch carving, with only the picture as a guide.

During the past five years more and more of the world has been introduced to Wakamba carvings. From Mombasa, the port area of Kenya, they have been going out to all continents of the world. They are proving to be a profitable export that is benefiting the economy of Kenya.

When asked what the biggest problem is in the wood-carving business, the carvers themselves say that it is lack of organization among them. They generally tend to work by themselves rather than in cooperatives. Another problem is their willingness to sell an item ordered by an exporter to another person when a few pennies more are offered. Thus exporters can never be certain of getting what they order. Such action is hurting the trade, a Mombasa exporter claims. Some persons believe that cooperatives would overcome this problem and probably bring the carvers a consistently better price.

Buying a Carving

There are a few things a person can keep in mind when buying a wood carving. He should first determine the kind of carving he wants so that it will blend with the décor of his home. Then he can decide on the basic proportions of the figure and on the type of wood he wants.

When buying a carving of an antelope, for example, he should look for well-shaped horns and ears. The facial expression must also be examined to see if it is suitable. This is determined by the shape of the eyes, ears and other delicate parts of the animal's face. The proportions of

the body need to be examined to see if it is too long or too short. The length of the legs should be of the right proportion and well formed. The way the grain runs is also a factor to be considered, as it can help simulate the body contours of the living animal.

If a carving of an elephant is under consideration, it is more appealing to some persons if the trunk is down rather than thrown back. A lion or hippopotamus that is carved with its mouth closed may be cold and unappealing in comparison to one with its mouth open. Similarly, a warthog that is carved with its tail straight up as if it were in flight conveys more action than one with its tail down as when the animal is feeding. Of course, personal tastes vary. But when a purchaser watches these small details, he is more likely to get a carving that is pleasing to the eye. It would also be wise for a person to avoid carvings that represent figures that are used in the demonistic religions of Africa, as their presence in a home might open the way for unpleasant spiritistic activity there.

If you are one who likes hand-carved figures, you might find these various suggestions helpful. Knowing how and where they are made adds to their interest. Since wood carvings are produced in many parts of the world, with varying quality, you have many to choose from, but examine carefully the figures you intend to buy so as to be sure of getting something that will be pleasing to you and that will add interest to the appearance of your home.

The Religious Background

FLAMENCO DANCING

The famous flamenco dancing of Spain appears to have an ancient religious background. In his book *Wonders of Antiquity*, Leonard Cottrell states: "Spain is the home of that supremely erotic dance, the flamenco, and I have often been struck by the resemblance between the flounced skirts and tight waist of the female flamenco dancer and those depicted on the Minoan frescoes. But I was startled to be told by a student of the dance that the sinuous movements made by the arms and hands of the woman flamenco dancer represent the writhing of a snake. The presiding deity of Crete was a snake goddess."

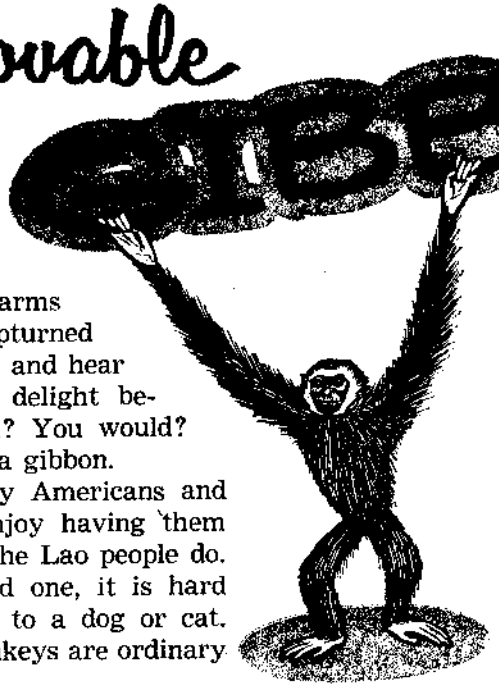
BULLFIGHTING

Among the ancients the bull was a common object of worship, and practices linked with that worship have come down to our day. A variation of one of those practices is bullfighting. In Crete an ancient Minoan wall painting depicts the art of the bull vaulters. Some experts think that these toreadors were sacrificial victims devoted to the Minotaur, the legendary bull-man. At the time this toreador fresco was discovered in 1901 only one other was known to archaeologists, and that was one found on the Greek mainland in 1884. Later a third one was found in India. In his book *Wonders of Antiquity*, Leonard Cottrell states: "It seems possible that the bull cult may once have extended far beyond Crete into other regions of the Mediterranean. Could the Spanish bull fight . . . be a survival?" Indicating that it is, the *Dictionary of Folklore, Mythology and Legend*, published by Funk & Wagnalls Company, states on page 170 of Volume I: "In Crete the monstrous Minotaur was deified and sacrificed to, and his slaying was reenacted in the Athenian Theseus plays. In Egypt the bull Apis and corn god Osiris, after their death and dismemberment, were resurrected as Osiris-Apis. Such bullfight and resurrection rites have found their way through Spain to Mexico and New Mexico, in the huehuenches of Villa Alta, Oaxaca, in the toreadores of the Sierra de Puebla, in the toro-abuelo (bull-grandfather) fight connected with the San Ildefonso and San Juan matachina."

The Lovable GIBBON

By "Awake!" correspondent in Laos

ON WALKING into your house, would you like to hear the patter of little feet running to greet you, see arms outstretched, face upturned in joyous expectation, and hear squeals and coos of delight because of your return? You would? Then you would like a gibbon.



Here in Laos many Americans and other "foreigners" enjoy having them for pets as much as the Lao people do. And after having had one, it is hard for them to go back to a dog or cat. Even parrots and monkeys are ordinary by comparison.

Yes, monkeys are quite different from gibbons, both in appearance and personality. Gibbons are long-armed and have no tail; they are little apes; and while monkeys are interesting to watch for half an hour or so at a zoo, gibbons are an unending fascination combining the grace of a ballerina and the gawkiness of a slapstick comedian. When taken as a pet, a gibbon, or *tunny,* as it is called in the Lao language, will win its way into your heart as a child would.

Monkeys walk on all fours, but a gibbon stands up, though not as efficiently as a man; thus zoologists regard the gibbon, as well as all the apes, as being essentially four-legged. Watching the gibbon walk on the ground is an amusing experience. To walk on its two legs this tree animal has to balance itself with its long arms held high. The resulting gait is a caricature of a slightly off-balance, very bow-legged person.

The gibbon's face is not at all the wrinkled-up face of a monkey, but, rather, the skin resembles the fine leather used in kid gloves, just as soft as a deer's nose. Its little black or brown face peeks out from a circle of white fur. Eskimo-fashion.

Beauty in the Treetops

Blond *tunnies* are lovely to see in the trees. The sun catches the tips of their fur and surrounds each creature with an aura of gold.

When hanging by the hand in a tree, a gibbon might seem like a finely made toy. The little body is rotund (especially after a meal), causing the place where the legs join to appear curiously like a seam with stuffing pushed up to it from both directions. The whole of the animal, except face, ears and palms, is covered with fluffy

black or blond teddy-bear fur, tapering pantaloon-style to reveal delicately slim ankles and wrists. Black shoe-button eyes, an unexpected pink tongue, and fine, white china-doll teeth add to the toylike appearance. So do the fine humanlike ears that give the unrelated appearance of having been fastened on after the toy was finished. The "kid glove" hands are complete with fingerprints, and even the fingernails are worthy of note; they never tear off ragged, but a periodic weakness causes each one to break in a remarkably smooth taper.

A gibbon in the trees is truly a beautiful sight to behold. Only birds in flight equal the grace of this animal in its natural habitat. For locomotion, gibbons use their hands. Feet are often used for eating. Hence they were designed with feet that look much like human hands, and hands with double-length fingers that enable them to reach around branches with ease.

Their timing and precision as they swing from bough to bough is amazing. A gibbon is able to judge the resilience of each branch, knowing just the amount it will "give," and just the split second to let go on the upward spring, thus propelling itself through space to the next branch as much as twenty to forty feet away. To an observer the motion looks like a graceful wave as each branch bows and then springs up again. And the gibbon does it all day long and at high speed, never once stopping to contemplate time, speed and distance, as trapeze artists often have to do.

In their natural forest habitat, the male and his mate and their young are always together. The young remain with the family until they search out their own mates, usually at the age of six. So the family may contain eight to nine individuals moving as a group, eating choice leaves and fruits, spiders and bird eggs, making no home, but sleeping on any convenient branch. Thus they enjoy their twenty to thirty years of natural life.

Gibbons are the smallest, gentlest and least known of these apes, which also include chimpanzees, orangutangs and gorillas. The several species of gibbons are native to only the southeast Asia area. The most affectionate kind, which people here take into their home, is commonly known as the white-handed gibbon.

Life with Humans

When living with a human family these charming creatures rise early with a cheerful disposition, looking forward to a day of mischief and fun; and their heads nod with sleep as soon as the setting sun touches the horizon. In the house, a sleepy pet gibbon will sprawl on furniture or floor like a teen-ager watching television. They get themselves into such ridiculously contorted and relaxed positions that people who see them marvel that they do not fall out of the dizzyingly high treetops where they make their homes naturally.

As to cleanliness, a gibbon will be fastidious, always keeping its box clean by sweeping out things with its hand. *Tunnies* do not fight over food like monkeys, who will grab from each other and stuff the pouches in their cheeks until they look as though they have a face full of marbles. However, the gibbons carry their commendable trait a bit far: If they are not hungry, they sweep their food right out too. Rather than "saving for the morrow," they prefer begging the good-hearted master for a new banana at the next pang of hunger.

Gibbons are fairly trainable as household pets. They can be taught to stay off furniture, for instance. However, it is questionable whether anyone will ever be able to train one not to eat house plants!

People who have "been adopted" by a

gibbon sometimes reflect with surprise that their *tunny* cannot talk. Otherwise it seems so human. The main characteristic of its behavior toward people is the strong desire to be held and hugged. It will reach out its arms, and actually smile and groan in ecstasy when picked up. Being equipped with such long arms, it is one of the world's best huggers. An animal measuring ten inches from where it sits on your lap to the top of its head can (and eagerly will) reach around your back and neck in a gibbon hug. There it will sit contentedly for hours, being disturbed only if you eat, in which case, of course, it will want some too.

Gibbons are not fussy about how they hug, just so they are with their beloved owner. They will attach themselves around his neck, hang from his shoulder, or even cling to his ankle if it is too hot for ordinary hugging. Couples without children find that the little apes liven the home with fun and affection, and have the advantage that, when the couples have work to do, they can just toss the gibbon out the window into the nearest tree.

Furry, Fun-loving Creatures

Their inventiveness for fun and mischief would be hard to surpass. For example, if you had a gibbon and one day you heard, Thump! pat, pat, (silence), Thump! pat, pat, (silence), Thump! what would you think? When one gibbon owner investigated such sounds, he found his pet had invented a game. It would climb an open door, gleefully jump on the bed, run across the floor, scurry up the door, and merrily jump again!

A standard sport among these furry fun lovers is closing the eyes and staggering around as if drunk until the clowning animal bumps into something and falls down. Then it is off again until it bumps into something else. Landing smack on the face does not stop them from thinking it is great fun, and somehow they never seem to get hurt. Another favorite pastime is leaning on one forearm on a smooth floor with head way down and propelling themselves pell-mell with the back legs into spins and skids around the room.

It is said here that there is only one thing more fun than a gibbon, and that is two gibbons. When two strange gibbons see each other for the first time, they put their long arms around each other and sit there in a *tunny* hug, making little noises and getting acquainted. Custom and manners satisfied, the fun starts! If in the house, they roll into a single ball of fluff and go stumbling and tumbling over each other from room to room, yet, amazing as it seems, rarely destructive. If in the trees, they really enjoy themselves. What a happy God must be the Creator of these fun-loving creatures!

Asia's Biggest Cat

The Asian tiger is a versatile cat, being an expert swimmer, a jumper and a climber. In fact, tigers are known to have swum the five-mile strait between Malaya and Penang. As a jumper, Asia's big cat is able to cover fifteen feet or more in a single bound. And the tiger is "a born climber," says George G. Goodwin, Associate Curator of the Department of Mammals of the American Museum of Natural History. As Richard Perry reports in his volume *The World of the Tiger:* "A young tiger in Assam was seen lying flat on a branch, 60 feet up a soft-skinned tree that was branchless for its first 45 feet." Asia's biggest cat is extraordinary indeed!

Naval Might VERSUS THE WIND

THE beautiful islands of Samoa in the South Pacific, with their tropical climate, their coral-girt shores, their lush vegetation, dreamy lagoons and happy inhabitants, seem out of place as a backdrop for power play by the three leading naval powers of the late nineteenth century. Yet it was in this idyllic setting that international rivalry threatened to break out into savage conflict. How could such a critical situation arise? And what were the considerations that moved rival nations so close to a fatal rupture?

To get the answers to these questions, it is necessary to learn a few facts about the history of Samoa and her relations with the Western world. The primitive and carefree islanders once led a life that required a minimum of work and responsibility. The soil produced delicious fruits that they could harvest almost without effort; bananas, guavas, avocados, mangoes, custard apples and many others. The surrounding ocean abounded with edible fish of every sort. There was plenty of time for water sports and for the canoe-building that earlier gained for this group the name of Navigators Islands.

But things began to change with the advent of the white men. During the centuries explorers, adventurers, whalers, pearl divers of many nations used and abused the facilities and the inhabitants of Samoa. Unscrupulous traders took to purchasing or even kidnapping Samoans for service as slaves in the plantations operated by European colonial powers, in eastern Australia and elsewhere. Soon missionaries of Christendom came to introduce new customs and ceremonies. The ways of "civilized" men began to rub off and the simple Samoans learned about hypocrisy and commercial greed. The white man's diseases began to take a toll of life in these islands. By the latter part of the nineteenth century almost all Samoans were said to have been "christianized."

There were other developments also. White men, Germans, Americans and Britishers, came, not merely as visitors, but to settle down in Samoa. The equable climate and the easy life appealed to them. Many of them took Samoan wives. Officials representing the governments of Germany, Great Britain and the United States soon followed, to care for their respective nationals and trade interests. Consular officers began to influence the local tribal government.

International Rivalry

The nineteenth century, keep in mind, was the era of the steamship fueled by coal, as well as the era of colonial expansion by all the world's naval powers. Distant colonies required long voyages, and this, in turn, led to a search for strategically placed bases that would prove useful as safe harbors and coaling stations for naval and merchant vessels. Thus we can begin to comprehend the interest in the possibilities of the Samoas manifested by the Western nations. Here was an island group most conveniently located for several main ocean routes connecting the Americas with colonies and possessions in the Far East!

In 1878 the king of the Samoans granted the United States the use of the harbor at Pago Pago on Tutuila Island as a naval base. German officials quickly followed suit by obtaining almost complete control of the harbor at Saluafata, near Apia, the capital of the western group of the Samoas. Britain also contrived to gain similar rights. At Apia itself all three of these nations were granted small territorial concessions for commercial convenience.

Strife among rival factions of Samoans broke out, probably influenced by and certainly promoted by the Western interests, each one in support of its own national aspirations. Things at one stage got so far out of hand that armed Germans seized the American flag and only with difficulty were prevailed on to restore it. The Germans claimed that British and United States citizens in Western Samoa should come under the jurisdiction of their military law. Relations between the contending parties continued cold and unforgiving.

Three German naval vessels were already in Apia harbor when, in March 1889, naval units of Britain and America appeared on the scene. All together there were now seven naval ships and about fifteen other vessels anchored in this small harbor on the north shore of Upolu Island. Reporting on the tension between the German and American officers and officials, the well-known author, Robert Louis Stevenson, had this to say: "Germany and the [United] States, at least in Apia bay, were on the brink of war, viewed each other with looks of hatred, and scarce observed the letter of civility." Only a minor incident, in these circumstances, would be needed to touch off a major explosion.

An Unexpected Contender

On the evening of March 15 the weather already began to assume a menacing aspect. The barometer dropped steeply. Sheets of rain began to fall. Good sea sense should have prompted the responsible naval officers to evacuate a crowded harbor whose narrow entrance faced directly into the teeth of a threatening gale. However, each officer knew he had to play his part in the policy of intimidation by show of armored might. None would leave the others in the harbor, and so all stubbornly held on, trusting to their anchor lines and their ability to ride out a storm.

During the night the gale gathered strength, reaching hurricane proportions by the following evening. Would the lines hold? Swiftly came the realization that all were in extreme danger. Mountainous seas kept sweeping in from the north, the whine of the wind grew louder. On every ship it became a struggle for safety and life. Dispute over sovereignty of a few volcanic islands was forgotten for the time as all hands labored to manage the ships and avoid disaster.

In the early morning of March 16 the British corvette found itself in danger of bearing down upon one of the American cruisers, tossing about in a disabled state at the harbor entrance. The British captain determined to put on full steam and make a run for the open sea through the narrow passage left between the rocks and the American vessel. As he safely negotiated his exit the crew on the American ship, though themselves in imminent peril, let out a loud cheer. The British ship was now much safer amid the tossing waves of the open sea. The strength of the hurricane may be judged from the fact that the British captain that day logged no speed in excess of one sea mile an hour.

Meantime in the harbor anchors dragged and lines snapped as ship after ship lost in the grim struggle with the winds. Vessels were tossing wildly and col-

liding helplessly. A German gunboat crashed broadside onto the coral reef and was pounded to pieces by the crashing waves, as though it were just a native canoe. The German flagship struck the reef and turned over, throwing her crew into the churning waters. A third German vessel, after colliding with several other ships, was swept ashore on a sandspit, from which it was later refloated only after considerable difficulty.

One American cruiser lost its smokestack, was fouled by a German ship and then beached. Another dragged along the edge of the reef, finally struck it and capsized. The flagship of the United States squadron, after holding on for a time at the harbor entrance, her rudder and wheel both damaged, and badly flooding inside, also ended up on the beach. The Rear Admiral's dispatch to Washington advised: "Every vessel in harbor on shore except English man-of-war *Calliope* which got to sea. *Trenton* and *Vandalia* total losses. *Nipsic* beached; rudder gone; may be saved; chances against it."

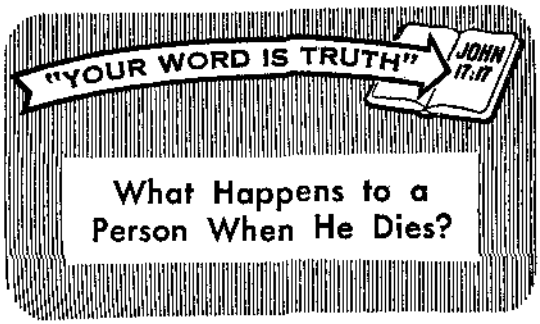
The Outcome

As the tempest abated a sorry spectacle met the gaze of survivors of the catastrophe. The beach was littered with debris and wreckage of ships and forest trees. Naked corpses lay along the island's seaboard. Ninety-two German crewmen and fifty-four American officers and sailors were among the victims. Some had been swept overboard, some had been knocked out by heavy pieces of debris propelled through the air by the hurricane's force, and others were drowned in the attempt to reach shore through the boiling seas.

National interests receded into the background as the dazed survivors now took stock of their situation. Now they could ponder the fact that all the islands and their contents could not pay for the lives lost and the financial damage sustained. A score of naval and merchant ships had been reduced to scrap. In less than twenty-four hours the wind and the sea had brought all the rival demonstrations of naval might to nothing. The contending parties were united in a common sorrow.

And what about the differences over rights and privileges in the Samoan islands? Representatives of the three powers met in Berlin soon after and sought to smooth out their problems peacefully. The German statesman Bismarck, to his great displeasure, found the Americans adamant in their insistence upon leaving the Samoan people a large measure of independent government. It was finally agreed that the islanders would continue to administer their own laws and customs, while a Supreme Court, made up of one justice appointed jointly by the three signatory powers, would be the arbiter in all disputes. Thus it was hoped that peace could be maintained in Samoa.

So, governments may develop policies dictated for the most part by narrow nationalistic objectives. They may rattle the sword and display their naval strength. But, when their powers are pitted against the forces of the wind and the sea they turn to weakness and helplessness. Men and nations do well to take to heart the reminder of the Bible writer James: "You do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing."—Jas. 4:14.



WHO is there that has not lost a close relative or friend in death? Every day some 160,000 persons die, on the average, leaving millions of persons bereaved of loved associates. It is only natural that those who remain alive should wonder, What happens to a person when he dies? Does he pass on to another life? Does he have an immortal soul that goes either to heavenly bliss or a fiery hell? What does God's Word the Bible teach on this matter?

You may be surprised to learn that the Bible's teaching is quite different from what is commonly believed. Why not locate your own copy of the Bible and turn in it to the one hundred and forty-sixth Psalm, verses three and four. If yours is the *Authorized* or *King James Version* you will notice that it reads: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."*

At death, man's "breath" or his life force goes forth and, in time, his body disintegrates and returns to the ground from which it was taken. (Gen. 3:19) But what about man's thought processes, and his senses of hearing, seeing, feeling, smelling and tasting, which are dependent upon the function of thought processes? Notice again that the Bible says: "In that very day his thoughts perish." Yes, at death man's mental faculties cease to function. According to the Bible, he enters a state of complete unconsciousness.

Please note this for yourself. Turn in your Bible to Ecclesiastes chapter nine, verses five and ten, and you will read: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (*AV*) Clearly, the dead do not know anything. They are unconscious, and hence can do nothing to praise God.—Ps. 6:5, *AV;* 6:6, *Dy.*

As far as dying is concerned, man and beast undergo the same experience. At death they both enter a state of complete unconsciousness, so that in death man has no superiority over a beast. Note how the Bible makes this point at Ecclesiastes 3: 19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—*AV.*

We see, therefore, that the "breath" or spirit that makes animals live is the same as that which makes mankind live. When this "breath" or invisible, activating life force goes forth, both man and beast return to the dust of which they are made. Hence, the only thing that can give a dead human preeminence above a dead beast is God's provision for restoring believing mankind to life in a righteous, death-free new system of things.—Isa. 25:8; 2 Pet. 3:13.

Although some persons may claim that men differ from animals because men have

* If yours is the Catholic *Douay Version,* this text is Psalm 145:2-4.

souls while animals do not, the Bible does not show this. For instance, please turn to Numbers 31:28, and you will read: "Levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." (*AV*) Notice that both persons and animals are classed together as souls. If you have a Bible that shows marginal readings *either alongside or below* the columns of Scripture verses, you can look at Genesis 1:20, 30 and note that fish, birds and animals are in the "living soul" class—the marginal readings showing "soul" for "life" in these verses.

What, then, is the soul? That it is not something invisible inside a creature is evident from the Bible description of the creation of the first man. Turn, please, to Genesis 2:7, and read: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," (*AV*) Is the "dust of the ground," from which the physical body is formed, the soul? The Bible does not say so. Then, is the "breath of life" the soul? The Bible does not say that either. Rather, the Bible shows that the soul is the combination of these two things or factors, resulting in *'man's becoming a living soul.'* Thus the "living soul" is the person himself, or, in the case of lower creations, the animal itself.

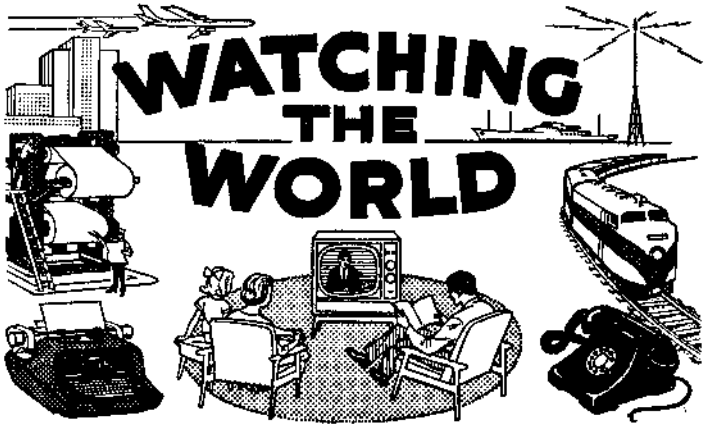
Well, then, is the soul immortal, or deathless, as some religions claim? Turn to Revelation 16:3 and read: "Every living soul died in the sea." (*AV*) Clearly, the souls of lower creations are not immortal. But what about human souls? The Bible reveals that they, too, are subject to death. For instance, at Ezekiel 18:4 God explains: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: *the soul that sinneth, it shall die.*" (*AV*) There are literally scores of such scriptures that show the soul to be mortal, but there is not one passage in the Bible that says the soul survives the death of a person.—Isa. 53:12; Acts 3:23.

It becomes clear, then, that at death a person ceases to exist. He becomes unconscious in death. As the Bible explains: "His thoughts do perish"; he is "conscious of nothing at all." (Ps. 146:4; Eccl. 9:5) So he is not suffering anywhere, in a hellfire or in a purgatory. Rather, as with the man Lazarus whom Jesus Christ resurrected, he is sleeping in death.—John 11:11-13, 39-44.

And just as Jesus had the power to raise Lazarus from the dead, so there is Scriptural assurance that millions now sleeping in death will be raised. Jesus himself promised: *"Marvel not at this: for* the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5:28, 29, *AV*) What a marvelous promise! The power of death will be broken! In God's new system of things the resurrected dead will never need to die again. Certainly this grand provision for blessing mankind is reason for us appreciatively to take in more knowledge of God, and to seek to serve Him. Doing so will lead to our eternal blessing.—John 17:3; Rev. 21:3, 4.

Can you answer these questions? For answers, read the article above

(1) What questions arise in connection with the condition of the dead? (2) What does the Bible at Psalm 146:4 say happens to man when he dies? (3) What happens to the five senses when one dies, and why? (4) Is a person able to engage in any work after he dies? (5) In what way does man have "no preeminence above a beast"? (6) What is it that can give a dead human preeminence over a dead beast? (7) Are animals souls? (8) What is a soul? (9) Is the soul immortal? What does the Bible teach on this? (10) Why, then, does a person not suffer somewhere after he dies? (11) What grand hope is there for those in their graves?



Rising Cost of Living

◈ According to *Life* magazine for November 11, American housewives spend, on an average, 18.2 percent of their families' take-home pay to buy food. In France, the magazine stated, "housewives dedicate 30% of their family budget to food. In Japan the rate is 43%, and in the Soviet Union —something between 50% and 60%," indicating that food prices the world over are ridiculously high. On November 23 the cost-of-living index, on the climb for nine straight months, jumped 0.4 percent in October to another all-time high. The jump in living costs in the New York area reached 117.8 on the scale, 4.2 percent higher than last October. This means that goods and services that cost $10 in 1957-59 jumped to $11.36 a year ago and hit $11.78 in October 1966.

Meatless Fridays

◈ The 1,100-year-old mandatory rule of meatless Fridays no longer is required of the 46,000,000 Roman Catholics in the United States except during Lent. The change was announced November 18 and went into effect on December 2. However, the American Catholic bishops said they were hopeful that Catholics would voluntarily forego meat or substitute another form of self-denial on Fridays. Pope Paul VI, on February 17, 1966, authorized the National Conference of Catholic Bishops, the new organization of the church's 250 bishops, archbishops and cardinals in the United States, to modify the law of abstinence as they saw fit. In addition to the United States, the step has been taken in Italy, France, Canada and Mexico.

Defects in Cars

◈ As required by the new federal Traffic Safety Law, automakers are contacting owners of cars and notifying them of possible defects. American and foreign automakers have notified the U.S. government of possible safety defects in more than 200,000 late-model cars and trucks, it was made public on November 23. More than 200 models were specifically listed. It is very possible that as many as 400,000 cars could be involved. Possible brake problems and sticky throttles were the main defects listed. Dr. William Haddon, Jr., administrator of the new national traffic safety agency of the Commerce Department, said that "it's very important that car owners learn to respond very promptly to such notices since their lives and those of others can well be at stake in some cases."

Middle East on the Brink

◈ The growing unrest in the world, especially in the Middle East during recent months, underscores the truthfulness of Bible prophecies concerning the seriousness of our times. There have been frequent and increasingly serious incidents between Israel and its Arab neighbors. Raids on Samua and two other Jordanian frontier villages on November 13 set off violent demonstrations in west Jordan demanding retaliation against Israel. On November 29 there was a military clash in the air, two Soviet-built Egyptian MIG-19 jet fighters being shot down. On the same day King Hussein of Jordan said that the Middle East is on the brink of an explosion more dangerous to world peace than the Suez crisis of 1956.

"The Future Generation"

◈ Trouble in Los Angeles, California, had been building up along the three-mile Sunset Strip for months. Then on November 12 a riot broke out. Hundreds of teen-agers ran in the streets, attacked cars, broke store windows, threw rocks and bottles and screamed charges of "police brutality" at police officers trying to stop the violence. The rioters were white teen-agers and young adults, many affecting long hair or beards and wearing the latest "mod" fashions. They were protesting a 10 p.m. curfew law, which makes it a misdemeanor for anyone under eighteen to "loiter" on the streets after 10 p.m. Enforcement of the law sparked the riot. Youthful pickets who protested the police action carried signs that said: "We are the future generation." A sheriff's officer had this view of the problem peculiar to this generation: "The real trouble here," he said, "is that too many parents don't know—or don't care —where their children are at night."

The Gray Death

◈ For the first time in the history of New York city, public officials asked New Yorkers, on November 25, to curtail driving and fuel consumption in order to reduce smog in the city's air. A thick layer of smog and haze hung over the city for two days. The smog extended up and down the Eastern seaboard, bringing air pollution alerts in Connecticut and New Jersey also. A first-stage alert is called when two of the three main ingredients of pollution—carbon monoxide, sulphur dioxide and dust or smoke—remain at a high level for at least four hours. In 1963 a New York smog was blamed for 170 deaths. In 1962, 340 persons in England were killed by smog. Ten years previous to that, in 1952, in London, where many homes are heated by coal, 4,000 deaths above normal were recorded during two weeks in December.

Barbados Becomes Independent

◈ At one minute past midnight on November 30 the Caribbean island of Barbados became the newest and smallest nation in the Western Hemisphere. At that moment ended 341 years of British control. The forty-six-year-old prime minister, Errol Walton Barrow, said that Barbados would seek immediate membership in the United Nations. The island of 250,000 people has received provisional approval as the 26th member of the British Commonwealth. Barbados, the most easterly of the Caribbean islands, has an area of 166 square miles, with about 1,500 people to the square mile. Many tourists come to see the nation's white sand beaches and verdant countryside.

Thanksgiving Day Tragedy

◈ In America the last Thursday in November is a holiday, a national day of thanks. The day usually is celebrated with a sumptuous traditional turkey dinner and the visiting of relatives. During the long Thanksgiving Day weekend, which began on November 24, the nation's highways were jammed with traffic, and the death toll for the holiday weekend reached a new peak when 747 persons were killed in traffic accidents. The 1965 Christmas toll had broken all former holiday records, with 720 traffic deaths in a 78-hour period. Over a 102-hour time span on a nonholiday weekend, from November 9 through November 13 this year, there were 546 deaths, including 81 children. The record death toll for the Thanksgiving Day weekend included 129 children. Watch how you drive.

Red China Rebuffed

◈ A resolution asking for Red China's inclusion in the United Nations and Taiwan's ouster was rejected on November 29. The General Assembly voted 57-46, with seventeen abstentions, against the seating of Red China. It was the 16th time since 1950 that the Chinese Communists have been barred from the United Nations.

Church Contributions Up

◈ The National Council of Churches reported that forty-four major Protestant denominations in the United States drew contributions of more than $3,300,000,000 in 1965. This was a record, up from $3,170,000,000 in 1964. It was estimated that contributions to smaller Protestant denominations and to the Roman Catholic and Eastern Orthodox Churches would swell the total to more than $5,500,000,000. Notwithstanding all the giving, crime and violence in America are at an all-time peak.

Reunion with Rome

◈ The Ecumenical Patriarch Athenagoras I, head of the historic Patriarchate of Constantinople, predicted a reunion of the Eastern Orthodox and Roman Catholic Churches in the foreseeable future. The pope of Rome, Patriarch Athenagoras said, would hold the place of honor in a reunited church as the Bishop of Rome, or as the Patriarch of the West. On November 17 when asked when he thought the reunion would take place, he said: "Perhaps not in my lifetime, for I am a very old man. But certainly in yours." The patriarch is eighty-one years old. "I love Pope Paul," he added. "I do not call him Paul but Paul II, for he is a great apostle. He is also a prophet and messenger of God." Athenagoras, who spent eighteen years in the United States, said he would like to visit America again. "But first I must go to Rome and see the Pope," he said.

A Sky 'Spectacular'

◈ A shower of meteors rained on the upper atmosphere over the southwestern United States on November 17, creating one of the most spectacular celestial fireworks of this century. Nathan A. Fain, night assistant at the McDonald Observatory of the University of Texas, described the scene: "They [the meteors] were coming down from directly overhead. Some were small; some were large; some were fireballs; some left trails like skyrockets. It was spectacular, there is no other way to describe it." The meteors reportedly fell at a rate of at least 10,000, and perhaps 50,000, an hour. The meteors of this shower, which occurs every November on a small scale, seem to come from the direction of the constellation Leo and hence are known as Leonids. They are believed to be icy fragments of a comet that are in the same elongated orbit around the sun. Each November the earth passes through this orbit and meteors plunge into the upper

air. In 1833, when there was a heavy shower of Leonids, many thought the world was coming to an end. These spectacular downpours have been spaced roughly thirty-three years apart.

"Time of Lawlessness and Irresponsibility"

◈ Superintendent of Chicago police, Orlando W. Wilson, on November 14, blamed the United States Supreme Court and civil-rights disorders for helping to create a "time of lawlessness and irresponsibility" in America. Speaking in Washington, D.C., Wilson said: "We are living in an age which defies comparison. . . . Some characterize it as a time of social revolution and individualism. But, in all honesty, I think we must also characterize it as a time of lawlessness and irresponsibility. It is a time when the Supreme Court of the United States releases confessed criminals as punishment to the police; when the rights and liberties of the individual are proclaimed in every forum, while his obligations as a citizen go without an advocate; when leaders travel thousands of miles across our country to organize activities which must result in bloodshed and violence. . . . We have become a nation of irresponsible citizens. . . . And, what's more, the events which have become the hallmark of the times we live in—for example, civil disturbances—tend to reinforce and encourage a continuing attitude of irresponsibility."

Foreign Investment

◈ In October the Liberal party policy conference in Ottawa, Canada, was asked "to do something to halt the spread of United States control of Canadian industry." After considerable discussion it settled for a compromise, encouraging "Canadian ownership without discouraging foreign investment." American firms control over 45 percent of all Canadian manufacturing, over half its mining and smelting and nearly two-thirds of all Canadian petroleum and natural gas. American direct investment in United Kingdom commerce and industry was estimated at $502,000,000,000 in 1965, up $600,000,000 from 1964; and it will increase by another $760,000,000 in the present calendar year.

Coffee Drinkers

◈ About 96 percent of the families in the United States drink coffee every day. Eight in ten adults drink it daily; so do one in four children. Americans are consuming, on an average, 50 percent more coffee today than they did ten years ago. Someone figured out that Americans drink yearly about a thousand million more gallons of coffee than milk.

Most people don't know why they are in such a hurry all the time. But in these "last days" of this present system of things there is real cause for haste in preaching the good news of God's kingdom. Time is fast running out. For the latest report read *1967 Yearbook of Jehovah's Witnesses*. Send only 3/6 (for Australia, 50c; for South Africa, 35c). Send too for the 1967 calendar; it beautifully pictures Jesus calling his disciples to preach. It is 1/9 (for Australia, 25c; for South Africa, 17c).

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Why the CONFLICT *over Bible truth?*

Few persons would deny that there is much conflict over Bible teachings among the many religions of the world. Many, though, enthusiastic about the current ecumenical efforts, will say, "What difference does it make? We're all going to the same place, aren't we? And we all worship the same God!" But what does the Bible say? Note this: "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) Also: "The whole world is lying in the power of the wicked one." (1 John 5:19) Who is this wicked one? Revelation 12:9 identifies him as "the one called Devil and Satan, who is misleading the entire inhabited earth." Yes, there are "many roads all leading to the same place," but don't allow their conflicting claims to mislead you into the end prepared for the Devil. Read Matthew 25:31-46. Then read *The Watchtower* regularly *with your Bible,* and "the truth will set you free." —John 8:32.

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JANUARY 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of [redacted] must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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Friendliness is contagious

WHEN someone leaving or entering a room holds the door open for you, how do you feel? When a person smiles and extends his hand to shake yours, what is your response? What is your reaction when somebody says a nice thing about you?

Would any of the above gestures by another person make you angry? On the contrary, they are far more likely to make you glad. The usual reaction to friendly acts or words is a smile, a thank you, a kindly feeling toward the friendly one.

Such positive reactions are normal. They are the way most people respond to the quality of friendliness. By far the majority of humans appreciate a friendly person, like being around him and are made happier by his association. Truly, it is difficult to dislike a sincerely friendly person, unless it is out of jealousy. On the other hand, most people avoid an unfriendly person if they have a choice.

Friendliness brings out the better nature of other people. It tends to make them more friendly. Yes, friendliness is contagious!

An example showing that friendliness is contagious was noted in the relatively unfriendly large-city atmosphere of New York. By being friendly, a token-booth employee of the subway system was able to draw smiles and kind words out of even the usually sullen subway riders. A report in the New York *Times* of July 29 stated: "He says customers have always responded favorably to his courtesy and cheer. 'Some are taken aback at first,' he said, 'but after their initial surprise they take it for granted and are friendly back.'" The report concluded that friendliness, as practiced by this employee, "does seem to be contagious."

So much does such friendliness stand out in today's cold world that even the mayor of New York city was impressed when, by chance, he bought a subway token from the friendly employee. In fact, the mayor returned to thank him and later wrote a letter of commendation to the head of the Transit Authority!

Yes, even a normally gloomy attitude can often be improved when a friendly approach is used. It is just as the Bible said long ago: "Pleasant sayings are a honey-

comb, sweet to the soul and a healing to the bones."—Prov. 16:24.

Where the situation is downright hostile, often the friendly attitude calms anger and soothes ruffled feelings. Notice, too, how the Bible comments on this fact: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." (Prov. 15:1) The friendly person does not add fuel to the fire, so it goes out. "Where there is no wood the fire goes out, and where there is no slanderer contention grows still."—Prov. 26:20.

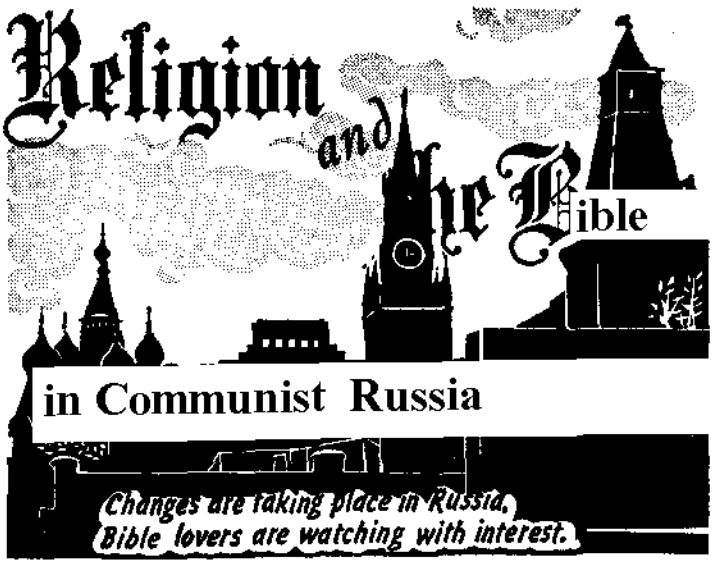
No, it is not easy to be friendly in a generally unfriendly world. The truth of the matter is that the unfriendliness of mankind is becoming more pronounced. As time passes, violence, hatred, strife and prejudice increase. But this does not mean that individually we must imitate the worst in mankind. We can still be friendly and enjoy the many benefits it brings within the family circle, among our close friends and among those with whom we work. It makes sense not to return in kind the coldness and nastiness of others, because, if we do, then we will surely reap more of the same and increase the aggravation we bring upon ourselves.

There are those who think friendliness works for others, but not for them. Generally, these persons have not really tried it. To get a friendly reaction from others one must be friendly. If you sow friendliness, you will usually reap it. But if you do not, you will generally not receive it back from others.

Friendliness is so universal in its effects that it works on all sense-possessing creatures, even brute beasts. Yes, even animals respond much better to friendly persons than to those who are unfriendly. For instance, if a dog is spoken to harshly, will it wag its tail and come running happily toward its master? No, the opposite will almost always occur. The dog will place its tail between its legs and edge away, perhaps growling and baring its teeth, on guard against the display of hostility. But let the master speak in a friendly voice, and it matters little what he says. The dog will respond with wagging tail and come running expectantly to its master. The gentle, friendly voice and manner, combined with a few friendly pats, provoke unbounded joy in the animal.

Yes, everyone can have friendliness work for him if he works at it, if he cultivates it. But we want to make certain we cultivate it with the proper motive in mind, and that is out of a love for our fellowman, not hypocritically, to work out some selfish scheme. Also, one should exercise care not to go to the other extreme and become overly friendly with members of the opposite sex who are not one's marriage mate or close relatives. This might be misunderstood, particularly by the wife or husband of the other person. Not only can it cause jealousy to spring up, but it can lead, and has led, to an improper relationship that results in the committing of immorality.

The right kind of friendliness, the kind that is genuine, from the heart, is a thing of beauty. It considers others, takes into account their moods and imperfections, and is willing to extend mercy. As it is written: "The insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression." (Prov. 19:11) The truly friendly person has an inward beauty. That is why those who practice friendliness are the most desirable associates. They are easy to get along with, do not promote strife, but contribute to the happiness of those with whom they come in contact. In addition, they encourage others to be friendly too, because friendliness is contagious.



FOR almost five decades now the Russian Communists have carried on a campaign against all religion. The last great push in their war against religion was inaugurated some three years ago. At that time a special dispatch to the New York *Times* (March 3, 1964) told that "the Communist party had announced a renewed campaign designed to eradicate religion from Soviet life . . . Soviet publications have conceded that despite years of active antireligious propaganda religious convictions remain widespread in all sections of the population, including those people who are supposed to be in the forefront of the drive against religion." And an Associated Press dispatch was headlined, "Soviets Anxious for Religion to Die—Open New Drive."—Tulsa *Daily World,* February 2, 1964.

But more recently it appears that the policy of the Russian government in regard to religion has undergone a change. Or perhaps it might be better stated that her tactics have changed. Thus the July 1966 issue of *Soviet Life,* an official Soviet English-language monthly, quotes Lenin, the "father" of the Russian revolution, as saying:

"There must be complete freedom not only to adhere to any faith but also to preach any faith or to change any faith. No official should have the right even to ask anyone about his religious belief; that is a matter of conscience, which no one has the right to inquire into. There must be no 'ruling' faith or church. All faiths and all churches must be equal before the law."

Soviet Life comments thereon: "Relations between the Soviet government and religious groups are based on this principle of complete separation of church and state."

Why the Apparent Change of Policy?

What accounts for this apparent change in the position of the governing powers of Communist Russia in regard to religion? It could well be that, in spite of all the opposition by political factors, in spite of all the irreligious teachings of Marx, Darwin and Freud, and in spite of all the idolizing of science, the common people of Russia still find a basic need of religion, and that, if need be, even apart from their churches. If man were but a few steps removed from the apes, the Russian atheists would have been successful; but because, as the Bible shows, man was created in the image of God as regards his intellectual and moral qualities, men find it impossible to stamp out religion entirely.—Gen. 1:26-28.

In fact, Soviet authorities have become frustrated because their opposition to religion simply caused it to go underground, making it still more difficult to cope with. As one Soviet spokesman admitted: "It is true that there are no churches and no

ministers in a large part of the Soviet Union. But there are believers. If they are not Orthodox, they are members of one or another of *the multitude of finely* differentiated sects. . . . Closing a parish does not make atheists of believers. On the contrary, it strengthens the attraction of religion for people and it embitters their hearts besides."—New York *Times*, March 7, 1966.

That is why Soviet propagandists now advocate a more refined approach: "Long years of experience and practice in anti-religious work shows convincingly that naked, purely defamatory stereotyped lectures cannot overcome religion." *In fact*, Russian journalists were told: "We must all learn this truth well: the great majority of believers in our country are honest Soviet citizens, the same kind of toilers as we atheists are, and we should therefore treat them with respect."* However, it might well be asked, To what extent will this approach be adopted?

That previous methods of attacking religion have failed is apparent from the *statistics coming out of* Russia. In a poll taken in the model modern city of Shuya of some 40,000, not far from Moscow, 10 percent openly declared themselves to be believers. This has the authorities concerned. Why? Because of its implications after almost fifty years of *antireligious* propaganda. What are those implications? If that many openly declare themselves as believers when the government is so opposed to religion, how many more must there be who are believers at heart but *who lack the courage to identify themselves*? And if that is the situation in a model modern city that is exposed to atheistic propaganda all the time, what must it be in the rural areas, which are not so exposed and which have ever been more religious?

It is not surprising, then, that for long the Soviet government refused to take any census as to the state of religion in her land. However, it seems that now she has done this and the situation is no cause for rejoicing on her part. Thus we read that, of Russia's 230 million inhabitants, 93 million are 'believers.' Of these, 50 million are Russian Orthodox, 24 million *Moslems, 10 million Roman Catholics*, 5 million Protestants, 3.5 million Jews and .5 million Buddhists. To which figures must be added, also some of Jehovah's witnesses.

More than One Inconsistency

In all of this, however, there appears to be more than one flaw, more than one inconsistency. Why quote the words of Lenin with approval and yet act so differently from the principles they enunciate? Lenin says that no one religion is to be supported by the State, but does not the Soviet government support a substitute for religion, namely, atheism, making it, in fact, a religion? It does serve in the place of a religion for many.

Proof of this can be seen in the efforts of atheistic propagandists to fit out atheism with the trappings of religion so as to make it serve as a substitute for religion. Thus we are told that 'an important part of the campaign against religion was to be a gradual introduction of non-religious ceremonies for birth, coming of age, marriage and death.' But does atheism of itself need or require these ceremonies? Is not this an admission that atheism must be made a religion if it is to supplant other religions? And does this, then, not contradict Lenin's principle that the state is not to show any preference for one religion above another? Why establish an Institute for Scientific Atheism, as was done in recent years, if all religions are to be treated equally?

* Quoted in *Institute for the Study of U.S.S.R.*, No. 13, 1965/1966.

More than that, it appears that official sanction has been given only to certain leading religious organizations, such as the Russian Orthodox, Roman Catholic and Baptist. Why? According to all the evidence at hand, it is because these are willing to compromise, are willing to intersperse Communist propaganda in their religious services and publications. Does not having religious organizations serve as mouthpieces for Communistic ideology violate either the principle of separation of church and state or that of freedom of religion?

Certain smaller groups, such as Jehovah's witnesses, have been refused official sanction because of steadfastly refusing to compromise. They readily obey the Scriptural injunction, "Let every soul be in subjection to the superior authorities, for there is no authority except by God." But they realize that this subjection to the worldly "superior authorities" is relative, so when the "authorities" command something that is in violation of God's laws, Jehovah's witnesses invoke the Scriptural dictum: "We must obey God as ruler rather than men."—Rom. 13:1; Acts 5:29.

Fearful of the Bible and Bible-based Literature?

Another inconsistency is seen in the attitude of Soviet authorities toward the Bible and Bible-based literature. According to *Soviet Life,* "We cannot ban the conflict of ideologies. . . . We respect people's rights to their religious beliefs, but we have even more respect for the power of scientific thought." But how powerful is this "scientific thought"? Is it powerful enough to defend itself against that powerful book, the Bible, the Word of Jehovah God? Apparently not!

True, Russia recently allowed to be published an edition of 100,000 of *Biblical Stories,* which, we are told, was sold out in a few hours. But this edition of Bible stories was not without an epilogue in which the reader was warned against taking the Bible seriously as a historical document, although admitting that some of the account may well have been historical. —*Time,* September 9, 1966.

Russia's real attitude toward the Bible can be gathered from the two incidents reported in *Der Spiegel* (*The Mirror*), German weekly news magazine, of August 8, 1966. One of these took place at the border town of Ljancheny, in the southwestern Russian province of Moldavia (Moldau). There two Bible lovers were detained forty-eight hours by the border officials. Why? Because the two had in their German automobile 215 Bibles in the Russian language. The Soviet border guards not only confiscated the Bibles but sent the two men back after releasing them. They were not welcome in Russia. Why did the border officials seize the Bibles? The report did not give their reasons.

But this report did give the reason why Soviet border guards refused to let Bibles in the Russian language enter in another instance. A married couple that wanted to bring Bibles into Russia at the border town of Brest, adjoining Poland, were stopped, the Bibles were seized and the couple were turned back. And what was the reason the border guards gave for this action? That Bibles are "literature dangerous to the security of the state." The Bible-based literature of the witnesses of Jehovah is also denied entry into Russia.

True, the Soviet government has gone far in liberalizing her opposition to religion, even as noted in the report on Russia appearing in the *1967 Yearbook of Jehovah's Witnesses:* "The past service year has been one of great joy to the brothers. All those who years ago had been deported to Siberia on account of the truth and who were restricted from moving to some oth-

er region have been freed and were permitted to go to any place they liked within the country. . . . The trend to a more tolerant attitude on the part of the authorities, which has been noticeable for the past few years, has continued to become more manifest. There have again been no new arrests or searchings of homes during the past year." Yet opposition to the Bible and Bible-based literature continues.

The Bible—Book of Truth and Power

In this matter it might be said that Soviet opposition to the Bible furnishes an answer to the professedly Christian theologians who speak of the "myths" of the Bible. What accounts for the strange power that these "myths" have so that one of the world's most powerful nations feels that it must protect itself against them?

The only explanation is that the Bible has power because it is the truth, even as Jesus Christ, the greatest Teacher of all time, testified when on earth: "Your word is truth." (John 17:17) It supplies Christians with weapons that "are not fleshly, but powerful by God for overturning strongly entrenched things . . . reasonings and every lofty thing raised up against the knowledge of God." (2 Cor. 10:4, 5) As Jehovah God's prophet long ago stated regarding the execution of God's Word: "Is not my word correspondingly like a fire, . . . and like a forge hammer that smashes the crag?"—Jer. 23:29.

Yes, it may seem strange that the Soviet government would ban the Bible's entry, but, then, perhaps it is not so strange. The Bible is truly a book that imparts power into people. It has a way of instilling into people strong convictions, a love for freedom to serve God, and it imbues people with a missionary zeal for a government that is far superior to anything that any of the ideologies of this world can offer, namely, the kingdom of God. The Bible inspires men to give exclusive devotion to a personal God whose name is Jehovah, rather than to any man-made organization. Proof of this the witnesses of Jehovah provided in Russia during the great persecution under Stalin. Thus Walter Kolarz, an authority on modern Russia, in his book *Religion in the Soviet Union* had, among other things, the following to say about the Witnesses in Russia:

"No other group in Soviet Russia, whether of religious or political inspiration, has ever thought of embarking on such an extensive and illegal propaganda and publishing work. . . . [They] take advantage . . . of every opportunity to advertise the kingdom of Jehovah. . . . It is these beliefs which give the 'Witnesses' their moral and ideological strength."

Further testifying to the fact that the power of the Bible is greater than the vaunted "power of scientific thought" are two experiences reported on in the above-named *Yearbook*. One concerns a professor who, when lecturing to technical students, referred to Jehovah's witnesses and, among other things, stated that it was useless to try to convert them. Yes, atheistic ideology is powerless against a faith based on accurate knowledge of the Bible. (Eph. 6:16) But the truth of the Bible is not powerless against atheism, as can be seen from the other *Yearbook* report telling of an instance in which a Communist not only failed in his efforts to convert a certain Witness but in the end became a witness of Jehovah himself.

It will indeed be of interest to watch whether Communist Russia will continue to give ever more freedom to religion and so act fully and consistently in line with the principles enunciated by Lenin by also letting Bibles and Bible-based literature freely enter her territory.

WHAT MAKES A GOOD SECRETARY?

"HAVE you met my secretary?" "Why, she's like my right arm." "I don't know what I'd do without her." Is that how your employer describes you to others? If not, think back. When last did you review your duties, question your attitude and look over your shoulder at some of your work habits? If not recently, why not take a look now in a figurative mirror to see how you compare with those skilled in the field and where there might be room for improvement.

Specific Duties and Skills

Since a secretary's duties are varied and numerous, one might ask, Just what is it that makes one good and another mediocre? She must, first of all, be a capable stenographer, taking dictation between 100-120 words per minute; a fast and accurate typist, typing between 60-80 words per minute; a good speller; have a good working knowledge of language, including business terminology; be able to take orders and work under pressure. But that is just the beginning.

Specifically, a secretary is required to open and refer mail, compose correspondence, operate various office machines, make appointments, arrange travel schedules and accommodations, perform bookkeeping tasks, handle telephone and personal inquiries and numerous other chores. If she is an executive secretary, she is called upon to supervise and handle people, delegate authority, make decisions, think creatively and organize her time and that of others. Hard work is entailed and, sometimes, long hours, but it has its rewards besides her salary. It is satisfying to the secretary to know that, because of her competence, her employer is relieved of routine work to devote his time to the more complicated aspects of his business.

To stand head and shoulders above the rest, however, a secretary must have more than ability. She must have something extra. It may be in certain qualities, such as being personable but not flashy, intelligent without being overbearing, poised yet not conceited. Or it may be her endless supply of good humor, her talent for details and the good judgment she uses. She needs to be patient, friendly, have a pleasant and cheerful manner and always be well groomed. But let us look further.

The Right Attitude—All-Important

A secretary can be skilled and perform her duties well enough, but her attitude toward her job and especially her employer can really be the key to success. How about you? Do you *really* like your job?

Are you as enthusiastic now as when first employed? That is usually one of the qualities employers look for in hiring a secretary—*her* enthusiasm. *How you feel* about your job will reveal itself in how careful or careless you are about details, whether you accept jobs eagerly or seek to pass them off on others, whether you do extra work uncomplainingly or always play the martyr when an emergency arises.

Dependability is another desirable asset. Are you as punctual in the morning as you were during the first weeks on the job? Can you be depended upon to finish what you start or are you a clock watcher? When the hands of the clock indicate the end of working hours, do you close up *shop regardless of what is undone?* When raises or promotions are given, the ones passed over are usually the latecomers, those who go home early and the long-lunch-hour offenders.

The better secretaries remain so because they keep learning. They are not afraid to admit they do not know everything. *They keep their mind, eyes and* ears open, ask questions and learn from the answers. Do you do similarly? Do you stay abreast with the new trends? Do you seek ways to improve your stenography and typing? You will if you have the right attitude.

Having the right attitude is also important if one is to remain humble despite one's position. A really humble secretary does not think more of herself than is necessary. She usually gets along well with her co-workers and is not above helping out even when it is not her job. She is always courteous, appreciative, and *she never talks "down" to others.*

She is also organized, doing one thing at a time for best results. She takes notes and follows through on them, letting them work for her. She checks her own work, not relying on others to catch her mistakes. Realizing that her job depends upon how neat and accurate she is, she keeps *erasures at a minimum.* She is production-minded, since she knows that the more she produces, the more valuable she is to her firm. This prevents her from wasting the firm's time in making too many personal telephone calls, desk hopping with the latest gossip and other such habits indulged in by some.

Working with One's Employer

If having the right attitude about one's job can be likened to a key, the proper attitude toward one's employer might be likened to a lock—a combination to get the work done.

For a secretary to work well with her employer, she must understand him. She observes his moods and reacts to them. She learns when to question and probe and when to wait for the answers. She finds out how he likes things done, by watching and listening to him. It might be noted here that there are really two kinds of *listeners: the passive, who appears* to be listening but is not; and the active, who appears to be and really is. Employers truly appreciate "listening" secretaries, for valuable time is not wasted in repeating instructions.

Webster's dictionary defines a secretary as "one entrusted with the secrets or confidences of a superior," for she must keep information in strict confidence. Another thing she must learn to keep, in relation to her employer, is her place. He is the captain of their ship, and she does well to remember it. She must be willing to work behind the scenes unobtrusively, seeking to complement, not compete with him. She does not expose his errors or mistakes just to clear herself. She welcomes constructive criticism and may even have to absorb blame at times to better

their relationship. When she does make a mistake, she openly admits it, since nothing undermines an employer's opinion of her more than to find out something she should have told him herself. Besides, it is the honest thing to do.

As they work together, she will be able in time to anticipate his needs. This is where a really good secretary stands out. Let us look in on one now and observe how she functions.

A letter comes in the mail requesting information on a certain report. She goes to the file, pulls out the report, reads it and is then able to discuss it with him. If she knows that he prefers to read it himself, she places the report under the inquiring letter and puts a pad along with it so that when he reads the letter, he is able immediately to consult the report and make notes on the pad, thus drafting his answer then and there. How timesaving and practical that procedure is! Using this principle throughout, she works not only for him but *with* him. No wonder her boss considers her like a right arm.

Another quality admired in a secretary is thoughtfulness. A thoughtful secretary does so many little things to brighten her employer's day: Her cheerful "good morning" sets the pace; his pencils are sharpened before he asks; she reminds him of appointments and things to be done, without nagging; files are brought out when needed and put away when finished with. His desk is kept neat, if he likes it that way. If he prefers his desk left alone, her motto is "Hands off." He will appreciate it. She discourages interruptions when he needs quiet to concentrate, and she seems to know just when he needs a humorous story to relieve the tension. In fact, she feels that he should not have to do anything she can do for him. And, while this is commendable, she must be careful that she does not become bossy or domineering. Some secretaries take their roles so seriously that they fail to control any urge to take charge or try to change their employer, only to find they lose their jobs as a result.

Flexibility aids in getting the work done in the most efficient way. If a secretary finds her energy dwindling as the day proceeds, she wisely arranges to do the most demanding and taxing jobs early in the day when her energy is at its peak, leaving the routine tasks, such as filing, tidying up, and so forth, for the end of the day. If her peak of energy is in the late afternoon, the procedure is reversed.

A secretary who is flexible is considered a real gem. In emergencies she works like a beaver and then shifts back to her normal pace when the crisis is over. She is also able to work without supervision, and when problems arise, she uses initiative in solving them. What employer does not appreciate a secretary who can keep calm during emergencies and at the same time get things done?

After peering into that figurative mirror, we have seen many things that contribute to making a secretary effective and valuable. How have you rated yourself? Are there any bad habits or wrong attitudes that you would like to correct or skills you would like to improve? Then why not start now?

Why So Precious?

Gold is a precious metal not only because of its desirable properties but also because of its comparative scarcity. Did you know that all the gold mined in the United States since 1492 would not even make a fifty-foot cube?

MANILA

AND ITS *QUEST FOR* PEACE

By "Awake!" correspondent in the Philippines

THE eyes of the world were recently focused on Manila as the site of a seven-nation summit conference to discuss the problems of finding peace in Vietnam. It is interesting to note what the reaction is here after the Manila Summit conference. What is said here about the conference and its official communiqué may well be quite different from the way it is presented in other lands.

For instance, an editorial in *The Daily Mirror* of Manila said right after the conference: "The concept of 'Asians solving Asian problems' has yet to be implemented. The Manila Summit took a step in this direction only to fall back before the overwhelming fact of the US participation whose views were reflected in the stand of most of the delegates."

That same newspaper, on another day, published an editorial under the heading "Marcos' Hard Fight at the Manila Summit," and said concerning Philippine President Ferdinand Marcos: "Mr. Marcos did his level best to keep the Summit from turning into a war council. If he was unable to do more he at least kept it from looking like one in the communique. . . . In the face of overwhelming odds, Mr. Marcos' meager success in imposing his own conception of the conference is a considerable achievement indeed. He was virtually alone, with the other Asian participants taking the hard line, Australia and New Zealand taking a harder line than before after Mr. Johnson visited them on his way to the Summit, and the US pounding the table for more and more troops."

Also in its column entitled "In the News," under the heading "Summit Net Gains," *The Daily Mirror* said: "Results of the summit hew close to stated expectations of unbiased observers—more of a show of solidarity on the part of one side in the Vietnam war rather than a gesture that would make Hanoi seriously consider giving a response to invitations to come to the conference table. This conclusion is inescapable in the reading of the joint communique issued by the seven nations which participated in the Manila Conference, a meeting that was dominated through and through by US influence."

There is strong feeling here in Manila that the war in Vietnam should not be enlarged, an editorial in the Manila *Times* saying: "Our people have always been with their president from the start of the holding of the Manila Conference. But only because of faith in his assurance that he would dissociate us from any proposal to enlarge the war."

Why are the people of Manila and the Philippines so keenly desirous of being dissociated from "any proposal to enlarge the war"? A

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look at Manila's history and its quest for peace helps us to understand.

Some 400 years ago the site recently used for the Summit conference was only a native village. Rajah Suliman was the chieftain over a large village of nipa huts sprawled at the mouth of the lazy Pasig River. A bamboo palisade faced the thick mangroves and the sea as protection from pirate raids and, while torches flared in the night, the mournful *tu-ko!* of the big lizards kept his sentries company. The raids were sporadic. There was much time to trade with the Chinese for their silks, with the East Indians for their cargoes of spice, with Malays and Indonesians for their pottery and metalware.

Foreign aggression? Not much. Pirates from Mindanao did not stay long. The Rajah's little army, armed with bows and arrows, bamboo spears and *lantakas* or small cannon, was equal to the task of defense. But it was a totally different raider that struck at his people in 1571.

Spanish and American Rule

They came in large wooden ships—men armed with muskets and large cannon from halfway across the globe under the leadership of Miguel López de Legaspi (Legazpe), Spain's commander on this Asian expedition. Five years before, he had set up his headquarters in Cebu to the south, but he was dissatisfied with the site. He struck Maynilad, effectively crushed all resistance and moved on to expand the conquest to the entire island of Luzon.

Legaspi decreed that Manila would henceforth be the capital of the territories. Thus Manila was born as a city and for four centuries was the official capital of the country now known as the Republic of the Philippines.

Rajah Suliman, had he lived to this day, would have quite a story to tell his great-great-grandchildren in 1967. His seamed, coffee-brown face would grow sad as he tells how the Spaniards destroyed every trace of Tagalog literature, art and crartsmanship; how infants were baptized at swords' points, with the blessing of the Spanish clergy. There was freedom of religion, but only for Catholics. Illiteracy was encouraged, much learning discouraged. Forced labor was the rule. Stifling of freedom came to a head in the late nineteenth century in a rebellion that almost toppled Spanish power in the Philippines.

Manila came under British rule for about six months, from October 1762 to February 1763. Perhaps had they known how valuable Manila would come to be much later on, they would not have given up the site to Spain so easily at the Treaty of Paris in 1763. From this date to 1898, Manila and, of course, the Philippines were completely under Spanish rule. For some 330 years the people had little time to enjoy the sunsets at Manila Bay.

In 1898 the Americans came, under Commodore George Dewey, crushing Admiral Montojo and his Spanish fleet at Manila Bay, though not one American sailor was killed in action. Aided by 20,000 troops under General Westley Merrit, Dewey took Manila easily. The Filipinos expected that the Americans would go home after the brief war with Spain, but they were disappointed. Afraid that the islands would fall to either Japan or Germany if they left, the Americans decided to stay.

The Japanese Occupation

The sun nearly set for good on Manila during the second world war. On December 8, 1941 (Manila Time), simultaneous with the bombing of Pearl Harbor, the Japanese bombed Clark Field, Cavite City and other military establishments, and the war over southeast Asia was on. Manila was declared an open city and the fighting raged elsewhere on Corregidor Island at

the entrance to Manila Bay and on the Bataan peninsula. For four years the city lived in fear. When the war ended, about a million men and women had perished throughout the country, in Japanese garrisons and in guerrilla fighting. Towns were razed, people were massacred as General Yamashita's troops retreated. But it was Manila that bore the brunt of the bloodiest fighting of the war as the American troops, with the help of the guerrillas, took the houses one by one, street by street, with rifle, bayonet and grenade, from the outnumbered but tenacious enemy.

Today there are still reminders of the war. In a hydrofoil boat we speed across the bay to Corregidor Island. We climb its rocky sides and walk through its tunnels. The long guns are silent now, but, at the start of hostilities, they prevented the Japanese fleet for four and a half months from entering the bay. Military men claim that the action here upset the Japanese timetable for the conquest of southeast Asia by half a year. It gave MacArthur and his forces time to regroup and fight back.

Over there is Fort Santiago, where José Rizal, the national hero and author of a novel exposing the Spanish priests in his native islands, spent his last few hours. He was executed by a firing squad on December 30, 1896, at Bagumbayan, now the magnificent Luneta Park. During the Japanese occupation hundreds died in Fort Santiago. One almost hears the screams of dying men echoing through the dark corridors while tortured by the secret police called *Kempei-tai*.

In the early months after Manila was retaken, there was the smell of death in every street. It was not unusual to stumble upon a severed foot, arm or head as one walked through the ruins. Manila was battered, bruised and bleeding, only one-fifth alive. It received one of the worst poundings of any city during the second world war. Independence finally came in 1946.

Since Manila knew the scourge of war as few other cities, perhaps one can better understand the Philippine attitude toward the Manila Conference and the way many in Manila interpret the communiqué. For instance, an item in *The Daily Mirror* of Manila said:

"The communique also shows that efforts of President Marcos to infuse a somewhat soft tone in the conference got steamrollered to nowhere by the hawks who prevailed throughout. In plain language, the communique could read this way: 'Now hear this, you guys in Hanoi, we folks are still in the mood to talk peace but if it's still fight you want, that's what you'll get and plenty more!' Whatever 'peace' atmosphere there was at the start of the conference immediately vanished when General Westmoreland, commander-in-chief of the almost half a million American troops in Vietnam, briefed the conferees on military gains, with the recommendation that more troops are needed to preserve these gains and achieve some more."

Does this sound like the way the matter was reported in the land where you live? If not, then perhaps it helps you to realize that the news does not read the same everywhere. It is frequently slanted quite strongly toward the viewpoint of the ones in power.

COMING IN THE NEXT ISSUE

- For Whom Do You Pray?
- The Church in Commercial Business.
- Ten Thousand Miles on a Raft.
- How Dangerous Are Tumors?

The Syrian Bathhouse

By "Awake!" correspondent in Syria

FOR persons who are accustomed to private bathrooms in their homes a visit to a Syrian bathhouse is an unforgettable experience. When people in Aleppo, Syria, go to one of the nine or ten bathhouses in their city for a weekly bath, they go with the intention of staying for several hours or perhaps an entire day. So they pack a lunch. Along with the lunch they take soap, towels, a silver bowl, slippers, a sleeveless smock, a piece of rough wool shaped into what looks like a pocket and a bucket of soft brown clay. Ten or twelve kilos of clay can be bought for twenty-five piasters, or seven cents in American money.

A bathhouse is open twenty-four hours a day, with separate days for men and women. As you pass through the entrance of one, you will note that it is an old one-story building with a dome top. In the entrance room you see a woman collecting the fee from those who are coming out. On both sides of the big, stone, hall-like room are wooden benches, where women and children are sitting wrapped in towels, eating their lunches. In the center of the room is a tap with fresh drinking water running from it continuously. Troughlike grooves in the floor carry the waste water into the main drains of the bathhouse.

A woman entering this bathhouse will pick a spot in this room to change into her smock and put on her slippers. Leaving everything else there but her money, bucket of clay, silver bowl, soap, wool and comb, she goes into an inside waiting room. It is semihot, and its domed ceiling has air holes that allow fresh air to enter the room. Here she can sit on a warm stone before entering and after leaving the room where the bath is.

From this waiting room she goes through a narrow door into the hot bathroom. It is a large, salonlike room with a round stone basin in the center that has taps pouring hot and cold water into it. Talking by the many people in the room makes it a rather noisy place. Around the basin, bathers sit on the floor and dip water out of the basin with their silver bowls and pour it over themselves. A fire in the cellar of the building heats the water as well as the building.

In one of the somewhat private rooms off this main one, there may be only seven or eight women sitting around two basins of water. Here a person can take the clay she brought along and rub it on her hair. Before leaving home she dampened it, and now she works it a little with her fingers so as to get rid of the lumps. Taking a few handfuls, she rubs it into her hair and then combs the clay through it. This cleans the hair, leaving it soft and manageable. She then dips water out of the basin and pours it repeatedly over her hair.

If she finds that the room is becoming too warm for her, she can go out to the waiting room to cool off and to get some fresh air. Then she can return for the next bathing procedure.

Taking the piece of rough wool, she rubs it over her entire body, washing each section after rubbing it so that the loosened, dead skin does not cling to her. This makes her feel as if she has had a massage. Her skin glows. Now she uses the soap she brought along and then rinses herself off.

If she wants to treat her hair with henna, a woman in the outer room of the bathhouse will accommodate her for a small fee of fifty piasters, or twelve American cents. Henna comes from an oriental shrub and is used to dye hair a reddish color. The powder is made into a paste and the woman rubs it into her customer's hair, where it is left for one to three hours.

By the time a woman finishes with her bathing procedure and socializing, several hours have passed. She feels tired but relaxed. Before going home she eats her lunch, which is likely to consist of a piece of round, flat bread and melted cheese. The price of the bath is only forty piasters, or about ten American cents. Unusual as a community bathhouse may be to persons from other countries, it holds an important place in the community life of Aleppo.

The Chiropractor

CULTIST OR CURER ?

HAVE you ever called at the office of a chiropractor because of some bodily ill? If so, then you know that, after having diagnosed your case, he will neither write out a prescription to be filled at the corner drugstore nor will he recommend that he perform some major or minor surgery to bring you relief. Rather, he will, if he feels your case comes within his domain, recommend giving you a chiropractic adjustment, that is, a manipulation of your spine by means of his hands.

The very name "chiropractic" means "effected by hand," and this name goes back some seventy years to its founder D. D. Palmer. However, there is reason to believe that manipulation of the spine in the interest of health goes back thousands of years. Ancient Egyptians, Chinese, Hindus and Greeks appear to have been familiar with it, even as K. Ligeros, Ph.D., M.D., shows in his interesting book *How Ancient Therapeutics Governs Modern Healing*. According to him, "Hippocrates was the natural scientific founder of rachiotherapy [spinal therapy] and spinal mechanics even as he is universally acknowledged to be the father of general medicine and the healing arts." He quotes Hippocrates as saying, among other things: "Nature tries to bring these irregularities to a normal state, and the physician must know thoroughly their primary cause. . . . All the physician can do for the patient is to give Nature a chance, to remove by proper regimen all that may hinder Nature in her beneficent work."

Opposition to Chiropractors

Chiropractors have met up with much opposition on the part of the medical profession. After many years of opposition in the United States, where they had their beginning and where the vast majority of them practice, they are being legally recognized in all but the two states of Louisiana and Mississippi. Chiropractors are recognized in many other countries, such as Canada, Mexico, Bolivia, Australia, New Zealand and Switzerland; and in many other lands, such as Great Britain, France and Germany, they are not interfered with so long as they practice solely chiropractic, even though not officially licensed. In fact, chiropractic has become the largest drugless healing specialty. In the United States chiropractors are being given ever more recognition by insurance and other business corporations and by governmental agencies.

Generally, it is the leaders in organized medicine rather than the rank and file of medical practitioners that oppose chiropractic. Representative is the attitude taken by Dr. Marc Trudel, president of Quebec College of Physicians and Surgeons.

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According to him, 'No scientific basis has ever been found for chiropractic,' and it is "impossible to compromise with error."

In the same vein a vice-president of the American Medical Association once stated: "Chiropractic is not based on sound scientific principles. The medical profession regards chiropractic as a cult." What is a cult? "A system for the cure of disease based on the dogma, tenets or principles set forth by its promulgator to the exclusion of scientific experience or demonstration."—*Webster*.

Why the Opposition?

Why is chiropractic termed unscientific, an error and a cult? Could it be that some have failed to examine it dispassionately, and so speak from prejudice or ignorance? That this could well be can be seen from the statement of one professor of neurology: "I am not well acquainted with the views of the chiropractor, but it does not seem reasonable to me as a theory and I believe that there are no facts to support the idea that disease may be caused by irritation or pressure on spinal nerve roots."

That professional prejudice might be a factor is indicated by orthopedist John M. Mennell. He counsels doctors that under certain circumstances "I think you are justified in asking a well-trained manipulator, whoever he may be, to treat your patient for that specific complaint, just as you would ask . . . a pharmacist to make up a prescription. . . . Do not deprive your patients of relief from pain because of your prejudice."[1]

Not that the blame rests wholly on one side; both sides appear to have erred in times past, even as noted by a team of German doctors, led by Dr. L. Zukschwerdt, full professor of surgery at the University of Hamburg: "A kind of battle between medicine and chiropractic had arisen which, on both sides, was waged with sectarian intolerance and with beliefs more than with factual truth." This, he tells, was caused by "misunderstandings that had their origin in earlier exchanges between medicine and chiropractic, but also sometimes by the very aggressive language of the chiropractors."[2]

Oversimplified, the issue might be put this way: The chiropractors said: "Look what we've found! We can cure everything!" And the medical profession replied: "What do you know about medicine? How can you cure *anything?*"

The Chiropractic Philosophy or Viewpoint

Not that chiropractic views health and disease in the same way that regular medicine does. There is what might be said to be a philosophical difference that can be illustrated by a true-life incident: The wife of the dean of a chiropractic school had a sudden attack of appendicitis one night and wisely her husband called in a medical doctor who, in turn, called in a colleague to verify his diagnosis, and all agreed on an operation the following morning. But in the meantime the dean treated his wife with chiropractic adjustments and cold compresses, with the result that the next morning the operation was no longer necessary. Not only had the pain and tenderness disappeared from the right side but the number of white corpuscles in the blood was back to normal.*

In discussing this incident, which happened years ago, the dean, now a dean emeritus, noted that it served to underscore the basic difference in approach to health and disease. Chiropractic relies heavily on the innate wisdom of the hu-

* Latest medical opinion on the subject was published in *Medical World News*, March 18, 1966, to the effect that "the appendix, far from being a vestigial organ, is a part of the body's immunological defense against certain kinds of cancer," and especially that appendices should not be removed as a routine procedure when operating on persons under thirty years for other things. This finding is in line with the chiropractic approach.

man organism and its inherent powers. Chiropractic endeavors to aid the body so that it is able to do the most that it can possibly do for itself, thus agreeing with Hippocrates. It feels that the orthodox medical approach often serves merely to remove or conceal symptoms rather than getting at basic causes.

Not that more drastic measures may not at times be necessary; but when time permits, as in this instance, it is well to try to aid the body to mend itself before resorting to drugs or the knife. Modestly a modern chiropractor has a sign in his office reading: "Chiropractic Cannot Do Everything; But What It Can Do It Does Well."

In this respect chiropractic might be said to be more or less in line with the old French proverb: "There are no diseases, only sick people."[3] It also finds itself in harmony with the late noted physician, Sir William Osler, when, writing on Louis Pasteur's role in the progress of medicine in the nineteenth century, he said: "We learned to trust Nature more and drugs less. Much treatment was and still is irrational."[4]

Body Mechanics and the Spine

Basic to appreciating the nature of chiropractic and why it can cure is a recognition of the fact that "the human body may be looked upon as a machine, with all its various parts so closely interrelated that any one part may do its share in compensating for the failure of some other part."[5] (Because of the body's being unified by the circulatory and nervous systems chiropractic holds that the converse is also true, namely, that failure of one part can adversely affect another part.) That physicians have tended to slight this basic truth is testified to by orthopedists Magnuson and Coulter: "Unless the medical profession wakes up to the fact that our bodies are built upon mechanical principles and that many things we have groped in the dark about are due to a mechanical fault . . . we are doing our patients a grave injustice, neglecting our duties as physicians."[6]

Why are body mechanics so important? Primarily because the spinal column houses the marvelous spinal cord, second only to the brain in complexity and importance.* From between the vertebrae of the spine extend thirty-one pairs of nerves for sending and receiving messages to and from all parts of the body.

Because of the importance of the spine and good body mechanics to health, the chiropractor emphasizes the value of good posture. He is inclined to agree with Drs. Meyerding and Pollack, Mayo Clinic orthopedists, when they said:

"Poor posture, whether it is the result of bad habits or the result of organic defect, if maintained for a long time, will result in structural changes, lessen muscular tone and pulmonary [lung] efficiency. Impaired oxygenation of the tissues and still further lowering of muscular tone will establish a vicious circle, the results of which are lowered resistance to disease, predisposition to the occurrence of," among many other ills, "anemia, ill health, and chronic backache. The importance of correcting minor faults in body mechanics in their early stages cannot be overemphasized. We are convinced from the examination of a great number of patients, that much of the backache with which one is confronted in general practice is the result of poor postural habits in youth."[7]

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* J. P. Evans, noted Chicago brain surgeon and professor of neurosurgery, gives as one of his reasons for believing in a personal God the marvelous construction of the spinal cord. He avers that by no stretch of the imagination could it have developed by itself.

Deviations or 'Subluxations' and the Ruptured Disc

Basic also to the position of the chiropractor is that the joints of the spine are liable to slight subluxations or deviations. These may result for any number of reasons, such as when the body receives a jolt in an accident or when a woman twists her back when taking off a dress over her head. As orthopedist J. A. Pinegree noted in arguing for correcting certain curvatures of the spine by manipulation: "In a normal spine it is possible even by a very slight pressure to push one or several vertebrae out of normal relation with another."[8]

Thus Dr. James P. Warbasse, in his great work *Surgical Treatment,* Vol. 1, p. 577 (1937), says: "Subluxations of vertebrae occur in all parts of the spine and in all degrees. When the dislocation is so slight as not to affect the spinal cord, it will still produce disturbances in the spinal nerves, passing off through the spinal foramina" or channels. "The value of manipulative procedures has not been fully appreciated."

Such subluxations at times result in the 'ruptured disc' because of a shearing stress upon the disc, a frequent cause of back pain. These discs, which act as cushions between the bony vertebrae, at times lose their supportive power and sag backward into the canal containing the spinal cord, a portion of the inner softer material of the disc escapes, causing the two vertebrae on each side of it to come closer together. It is easy to see what follows in such cases: irritation of the spinal nerves if not also interruption of the nerve force.

In times past there has been an eagerness on the part of orthopedists to attribute back pain to ruptured discs and to operate. Today, however, more and more leading orthopedists recommend conservative treatment, at least to begin with. And, according to one Swiss surgeon, 'the number of one's candidates for operations decreases in proportion to the inclusion of manipulation among other conservative measures.'[9]

Cause of Many Ills Removed by Manipulation

That spinal manipulation can bring relief from backaches is readily seen from the foregoing, but that is by no means all the good they can do, even as testified to by Neville T. Ussher, M.D. He reports curing ever so many cases involving a great variety of internal ills by means of manipulation, most of which failed to respond to regular medical treatment. Writing in *Annals of Internal Medicine,* May 1940 (p. 2087), he says, among other things: "The typical reaction is expressed by the common question: 'Doctor, why do you pay so much attention to my back when it is my stomach that is hurting me?' "

In a similar vein orthopedists Kerr and Lagen report: "About one-third of all the patients referred to us for supposed [heart] pain have their symptoms on the basis of a spinal condition in the [chest] region. Many patients are treated for pain of suspected cardiac origin and are subjected to the anxiety which such an interpretation [heart trouble] connotes. . . . The 'spinal adjuster' sees many of these patients, and frequently after relief is not forthcoming from general practitioners and specialists."[10]

Thus also one of England's leading orthopedists, James Mennell, M.D., M.A., once wrote: "It is indisputable that the testimony is overwhelming that countless patients have derived relief from aches and pains of a great variety as a result of manipulation of the joints of the back. This is only what we should expect, once we realize that the joints in question are just as much joints in every detail as are

those of the extremities. The only difference is that, from the very nature of their shape and movement and the stresses that are laid upon them, they are more liable to 'lock' with the creation of a 'lesion.' Local pain would thus be caused, and relief would reasonably be expected to follow manipulative treatment if properly applied in suitable cases. . . . It is thus that many patients claim, and quite rightly, the cure of widespread symptoms as the result of spinal manipulation."[11]

Some Credit Chiropractic

As a rule even those of the medical profession who appreciate the value of manipulation carefully avoid having something favorable to say about chiropractic. But there are exceptions:

Thus wrote W. B. Parsons, M.D.: "The reason we took up manipulation was an interest in backache, with the early discovery that many patients who failed to respond to routine medical treatment went to a manipulator and received immediate relief. This discovery was followed by the acceptance of the classic advice, 'If you can't whip 'em, join 'em,' at least to the extent of borrowing their technique." —*Canadian Medical Association Journal,* July 15, 1958.

Likewise openly crediting chiropractic, G. Gutmann, M.D., of Hamm, Germany, writes: "On the basis of our experience accumulated over the years, we believe that we may declare that many costly and time-consuming tests, many treatments adding up in time to high costs, periods spent in clinic or sanatorium, [etc.] would be superfluous if the manipulative therapy called chiropractic were applied as to diagnosis, indications and technic."[12]

Far from avoiding the term "chiropractic," today in Germany there is an association of more than 1,000 medical men with the name "Medical Research and Action Society for Chiropractic." The purpose of it is to better acquaint its members with the principles and mechanics of chiropractic so that they can apply these in their practice.[13] In view of this interest in chiropractic in Germany it is not at all surprising to read of G. Zillinger, M.D., of the University of Kiel Psychiatric Clinic, as saying: "An explanatory introduction to chiropractic is no longer necessary. The manipulation of the spine is gaining favor in a wide circle of doctors, or at least a strong interest in it. Among patients it has almost become the fashion to let oneself be treated by chiropractic, be it by the few in Germany who have been trained professionally in the United States or by physicians who have familiarized themselves with this method of treatment." —*Hippokrates,* September 15, 1957.

Chiropractic's Challenge

Chiropractic as a method of cure might be said to present a challenge to more than one group of persons. First of all, it presents a challenge to the regular medical profession, especially in the United States, to examine chiropractic with an open mind.

To the chiropractic profession there are also challenges. One is not to exaggerate or overstate the case for chiropractic. Another is the obligation to make progress, to recognize the advancement made by others and to utilize it.

Then there is the challenge that chiropractic presents to the individual chiropractor. Are you as dedicated to the service of your fellowman as you ought to be? Are you ambitious to get as rich as possible as quickly as possible, or are you eager to help as many sufferers as possible while at the same time hoping to earn a comfortable living? Are you enthusiastic about chiropractic while at the same time recognizing its limitations? Can

your patients trust you fully in every respect? Are you keeping up-to-date with chiropractic progress? What is the appearance of your office and person? Do they front well for your profession?

While patients may not generally appreciate the fact, chiropractic also represents a challenge to them. Since chiropractic is a matter of cooperating with the forces in the body for the sake of health, do you do your part? Do you watch your posture? If a woman, do you wear shoes with sensible heels? Are you moderate in your work and eating habits and in recreation? Do you give your chiropractor the opportunity to help you all he can by doing all that you can?

Chiropractic has its virtues; it also has limitations. That is why *Awake!*, while publishing what appears to be the truth about chiropractic, does not advocate it above other methods of treatment. Without a doubt all have some good in them, some more than others, some more for one condition, some more for another.

But none of them, nor all of them together, can rid humankind of sin, which caused bodily ills and death in the first place. Only Jehovah God can do that, and he has made provision for that in sending his Son to die as the Ransomer of mankind. Soon, by means of God's kingdom, mankind in general will get the benefits therefrom. Then, even as God's Word has foretold, 'there will be no more tears, no more death, sorrow, crying or pain, because all such former things will have passed away.'—See Revelation 21:4.

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FRIDAY NO LONGER "FISH FAY" FOR MANY CATHOLICS

DID you know that not so long ago it was held—and it still is in some lands such as Eire—that willfully eating meat on Fridays could send a Roman Catholic at death straight to a burning hell? Thus a prominent Catholic spokesman wrote: "The Catholic Church says that it is a mortal sin for a *Catholic* to eat meat on Friday knowingly and wilfully, without a sufficient and grave excusing reason." And how serious is it to commit a mortal sin? So serious, he says, that "if a man dies in unrepented mortal sin, he will go to hell." So if a Catholic willfully and unrepentantly ate meat on Fridays he was doomed, according to this spokesman, to eternal torment.

But why did the Roman Catholic Church forbid meat on Fridays? This same spokesman says: "Because on that day Christ gave his life for us in misery and suffering. If a Catholic eats meat on that day, the meat does not defile him, but his interior disposition of ingratitude and disobedience certainly does. If a man is not prepared to give up a little meat on the day Christ gave up His life, he is not worthy to be ranked a Christian."—*Radio Replies*, Rumble and Carty (1938).

Since when have Roman Catholics been required to practice this abstinence of meat on Fridays? Although *The Catholic Encyclopedia* claims that "from the dawn of Christianity Friday has been signalized as an abstinence day," officially the practice dates from many centuries later. As noted by the New York *Times*, "The practice . . . was begun during the reign of Pope Nicholas I (858-867), as a penitential observance of the traditional day on

which Christ was believed to have died."—November 20, 1966.

Friday Abstinence Abrogated

However, in the past year the restriction against eating meat on Fridays has been abrogated for many Catholics. Says *U.S. News & World Report*, November 28, 1966: "Starting December 2 meatless Fridays no longer are to be required of the 46 million Roman Catholics in the United States except during Lent. The change was announced November 18 after much delay and argument. . . . In lifting the 1,100-year-old mandatory rule of meatless Fridays, the American bishops said they were hopeful that Catholics will voluntarily forgo meat or substitute some other form of self-denial on Fridays. Pope Paul VI on February 17 [1966] authorized national conferences to modify the law of abstinence as they saw fit."

Actually, meatless Friday had many exceptions, as whenever it posed a hardship. Also, "while on active service, all members of the Armed Forces are dispensed from . . . abstinence. . . . It also applies to his wife, children, parents and servants if he is habitually residing with them." (*National Catholic Almanac*) Exceptions were also made for certain travelers. Thus various airlines issued cards stating, among other things: "The Vatican has granted special dispensation from the laws of abstinence for Catholics traveling on [our] Air Lines." So if a Catholic were in an airplane 5,000 feet above New York city he could eat meat on Fridays, but not in a restaurant on the ground. No wonder that *Time* magazine, November 25, 1966, commented:

"210 U.S. Roman Catholic bishops put an end to one of the most anachronistic of Catholic spiritual customs: compulsory abstinence from meat on Friday. . . . In doing away with fish-on-Friday, the American bishops followed the example of 17 other national conferences that have decided that to eat lobster Newburg instead of hamburger is not precisely an act of mortification. . . . In much of Europe the practice has been observed by hardly anyone but by the clergy."

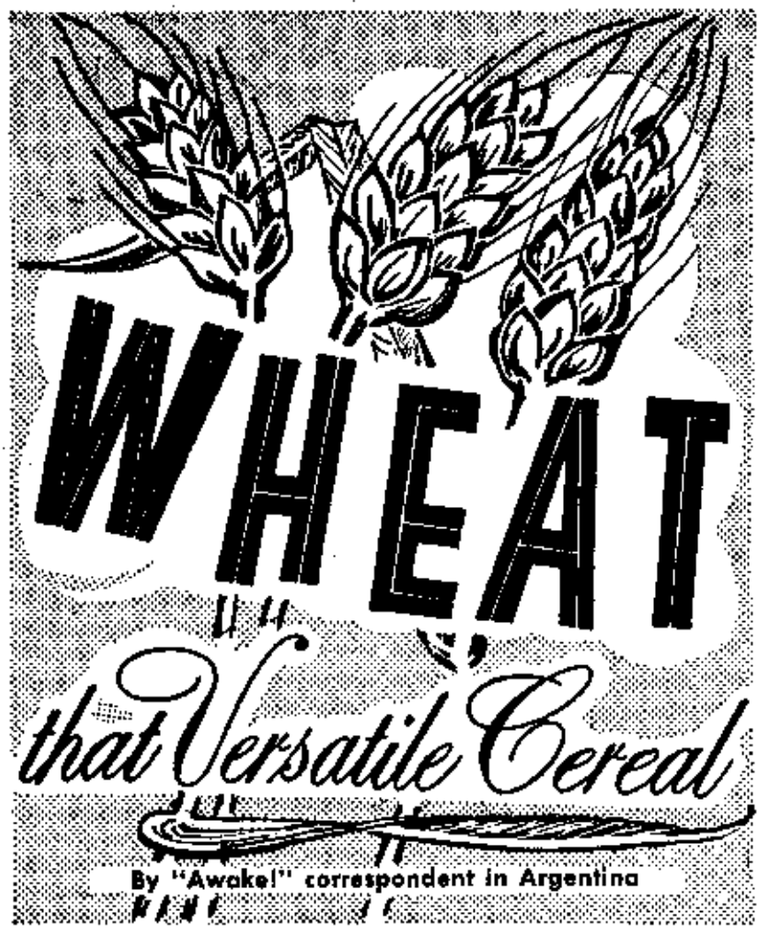
As for the reactions by Catholics, one bartender hoped the new rule would be made retroactive. "It would be a great help in having our sins forgiven." But an old lady viewed the change with dismay: "It would choke me, I guess, to eat meat on Fridays." And apparently puzzled, *Commonweal*, a Catholic weekly, observed: "We cannot think of any liberal group that has been lobbying for such a change. Meatless Fridays have hardly been a major problem for anyone. Just why the change was pushed through in the absence of any urgency or lobbying . . . is a mystery." —December 2, 1966.

Reason and the Bible

But what is reasonable and what is the Bible's position on the subject? These are the things that all sincere Christians would like to know. Does it seem reasonable to let imperfect men decide what is a mortal sin and what is not? Is it reasonable to hold that it is right to eat meat, "which God created to be partaken of with thanksgiving," on one day but not on another? in an airplane but not on the ground? in Canada but not in Ireland? or to be eaten in one land but not another because of certain deeds of valor, as Roman Catholics in Spain have been permitted to eat meat on Fridays ever since the year 1089 because of a notable victory they gained over the Mohammedans, the Moors?

In spite of claims of early observance, the fact remains that no reference to any such observance is made in the Christian Greek Scriptures. The only abstinence they counsel is from blood and from idolatrous and immoral practices: "Abstain from things polluted by idols and from fornication and from what is strangled and from blood." "This is what God wills . . . that you abstain from fornication." "Abstain from every form of wickedness." In fact, the apostle Paul foretold that in later periods of time some would fall away from the faith, wrongly "commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth."—Acts 15:20; 1 Thess. 4:3; 5:22; 1 Tim. 4:3.

Christians who "accurately know the truth" do not need any rules of abstinence to remind them of Christ's sacrifice. Daily they call it to mind when asking God to forgive them their sins. Nor are they concerned with religiously abstaining from meat on any certain day. Rather, they are concerned with bearing the fruits of God's spirit, such as love, peace and self-control, and with reaping fruit from their ministerial activities by making disciples. —Matt. 13:23; 28:19, 20; Gal. 5:22, 23.



WHEAT is more widely grown in the world than any other food crop. About 9 billion bushels are produced every year. Although it is grown mostly in temperate regions, its range stretches from the Arctic Circle to the high plateaus of the equator in Ecuador. It is raised in altitudes that vary from below sea level to about 10,000 feet. Once it is sown it can resist cold temperatures if a moderate snowfall covers it before the really cold weather sets in.

It is not known where cultivated wheat originated, but it is known to have been an important source of food for man for thousands of years. The Bible mentions it as one of the cereal grains that was cultivated in the days of Jacob, more than 1,700 years before our Common Era. That it is basically the same today as it was in ancient times is evident from kernels of it found in Egyptian tombs, where they have been preserved until our day.—Gen. 30:14.

Wheat Cultivation in Argentina

Since the 1890's Argentina has witnessed a dramatic increase in its wheat production, making it one of the largest exporters of the grain. A big Argentine wheat-growing center is the Córdoba–Santa Fe zone, where more than 2,000,000 acres are devoted to its cultivation. Harvesting in this Southern Hemisphere begins in the latter part of November and continues until the end of January. The combines, or grain-harvesting machines, are called *changarinas,* which, roughly translated, means "job-doers." The speed with which one of these combines travels, as it moves from one job to another, is so slow that the owner of the machine and his hired hands take turns driving it. When mealtime approaches, the men not required to be with the combine drive ahead in an old automobile to a previously determined shady spot along the road where they begin preparing the meal. This usually consists of *asado,* which is portions of beef roasted over a charcoal fire. It is eaten with bread and washed down with generous quantities of wine. The meal is finally topped off with some fresh fruit.

For someone who has spent his childhood in a wheat-growing zone like this, the beautiful sight of golden fields, the wholesome fragrance of ripe wheat, the plunging of one's hands over and over again into the grain and allowing it to trickle out of his fists in little streams, the going and coming of the trucks and all the activities connected with the wheat harvest leave indelible memories. They cause a degree of homesickness to the person who is far from home when harvesttime begins.

At the beginning of the century, in the northern part of this region in Argentina,

trigo criollo was grown. It was composed of a mixture of wheat strains, both bearded and beardless, and was exported under the name of Rosafé. This was a wheat of high quality. From that time on, the *Secretaría del Estado de Agricultura de la Nación* (National Agricultural Secretariat of State) has been advising farmers on the best varieties of wheat to sow. A minimum of nineteen principal strains were recommended for the year 1964. Varieties of wheat are tested and selected according to milling and baking quality, time of sowing, susceptibility and resistance to diseases and weather conditions. Also considered is the proposed soil in which a variety will be sown, with attention being given to the nitrogen content, the presence of sodium and calcium nitrate, phosphates, and so on.

Certain varieties that suffer much from prolonged rainfall, which causes undue and unwanted stalk growth, should not be sown where rainfall is frequent. They are better for the drier zones. Because no two seasons are alike, one having abundant rainfall and another insufficient, a prudent farmer will sow in his wheatlands two or three different varieties in strips. Thus if one type suffers from climate unfavorable to it, the other two will give a better yield; and, in this way, the crop will not be lost entirely.

High Production

A number of factors, such as the type of soil, moisture and climate, determine the number of bushels of wheat that can be produced on an acre of ground. By buying the best seed of improved varieties of wheat, a farmer should be able to get a good yield. A hybrid variety that is giving record yields of more than 100 bushels to the acre is known as Gaines. One farmer averaged more than 168 bushels an acre with this variety.

The Gaines variety of wheat is short strawed, being a semidwarf variety that stands from twenty-two to forty inches in height. It adapts to a wide range of growing conditions and holds up well against the elements. It is resistant to smut, lodging, shattering, stripe and leaf rust. About 25 percent more fertilizer is required by it than by other varieties.

By the fourth day after a kernel of wheat has been placed in the ground it has swollen to the point where its embryo bursts the outer covering. From the twelfth to the fifteenth day the pointed stalk sprout, tender but hardy, breaks through the layer of soil above the seed. In the opposite direction small roots begin spreading out and taking hold of the soil. As the days pass, the shoot keeps developing and takes on a darker shade than the milky-green color it had at the beginning. Too much rain and hot sun will cause the plant to grow too fast, producing a shallow root system and an overabundance of stalk. Cold weather is needed for a while to stimulate root growth by keeping the stalk from developing too rapidly.

When the plants begin to mature, the heads of wheat take on a yellowish tint that gradually darkens. As the kernels develop, the weight of the heads increases, causing them to bend over. My grandparents used to say that this was an example of the plants' humility toward God for having brought them to maturity. At last the leaves dry up, the stalks become rigid, the roots cease to provide nutrition and serve only as anchors for the stalks. The death of the roots and stalk signify the end of the ripening period. It is time to harvest the grain.

Harvest scenes in the Córdoba–Santa Fe area show, not only the huge *changarinas* on the horizon, but also the motor trucks of all tonnages, makes and colors.

These various trucks are seen hurrying back and forth between the loading locations and the storage elevators, where the wheat is destined either for export or for local milling.

Production of Flour

There are many different kinds of flours, and they are milled to fit the needs of those who use them. Bread bakers buy strong high-protein flours; cake and cookie manufacturers get soft wheat flours and housewives buy all-purpose flours for home baking.

In the milling process the white inner part of the wheat kernel is separated from the outer layers and from the central part known as the germ. This is what is ground and sifted to produce white flour. It takes about 100 pounds of wheat to make 72 pounds of white flour. To whiten it further a bleaching agent is added such as chlorine, nitrosyle chloride or benzoyl peroxide. Usually such flour is enriched with additions of iron, calcium and vitamin D, as well as such vitamins as niacin, thiamine and riboflavin. This is done to replace some of the vitamin content and minerals that were lost in the milling process. By the time such flour is made into bread for eating, about sixteen chemicals will have been added to it.

The outer covering of the wheat kernel that is removed in the milling process is the bran that is used in some breakfast foods, breads and muffins. Most bran produced by mills is used in animal feeds. Wheat germ, a tiny lemon-yellow area at the base of a kernel, is also removed in the milling process. Its nutritional value is very high. A half cup of wheat germ contains more protein than one-quarter pound of beef. It is rich in phosphorous, manganese, magnesium, copper and potassium, as well as the B vitamins and vitamin E. The wisdom of removing so much of the natural food value from wheat flour and attempting to replace some of it with artificial vitamins and then adding a variety of chemicals is certainly questionable.

Not every variety of wheat is adaptable for baking. Some types are better for making *pastas,* such as spaghetti, macaroni and noodles. Others serve well for pastries. There are even different varieties of wheat for different kinds of bread.

Because of its versatility wheat is a grain that is popular in almost every part of the world. How tantalizing it is when, at almost any hour of the day, but especially before breakfast or the noonday meal, one can smell the aroma of freshly baked bread, whether it is French bread, Italian bread, Russian bread, Syrian bread or the many types of bread enjoyed by the British, Americans and Latin Americans!

It is a delight to the eyes and to the sense of smell to step into a bakeshop and see and smell the great variety of tasty baked goods on display, almost all made from wheat. When one considers this variety as well as the many kinds of wheat breakfast cereals and the wide range of conditions in which wheat can be grown, the conclusion is inescapable that wheat is a versatile cereal that plays an important role in feeding earth's hungry multitudes.

"Life Everlasting" Book Appreciated

● Among the many expressions of appreciation for the new Bible-study aid *Life Everlasting —in Freedom of the Sons of God* that have been received by the Watch Tower Society is the following from one who has been in the full-time ministry for the past forty-two years.

"Dear Brothers:

"I must write to tell you how much I have enjoyed and am enjoying the new *Life Everlasting* book. Its contents brought real pleasure to us, my wife and me, as we read it through last summer while on our vacation. In recent weeks I have come to appreciate it still more because of using it in a study I am conducting with a trustee of a Baptist church who is very familiar with his Bible.

"This book calls to mind Jesus' first miracle in which the best wine was served last. What a fine theme the book has, how timely, and how well it is developed from its opening chapter on to its closing paragraphs! How well it shows that instead of our first parents' being at once executed for their transgression they were mercifully permitted to live but made subject to the bondage of vanity and frustration, and how true that is! Clearly it depicts the various kinds of bondage to which man is subject, not merely to political, economic and social bondage—those the clergy concentrate on—but man is also in bondage to false religion, to demon forces, to sin, disease and death! Aptly it shows that subjection to universal laws does not conflict with freedom and the logic of submitting to the great Lawmaker. And how comforting to read of the present 'Earth-wide Movement of "Men of Good Will" to Freedom,' and to be assured that soon they will be enjoying 'A Paradise of Freedom'!

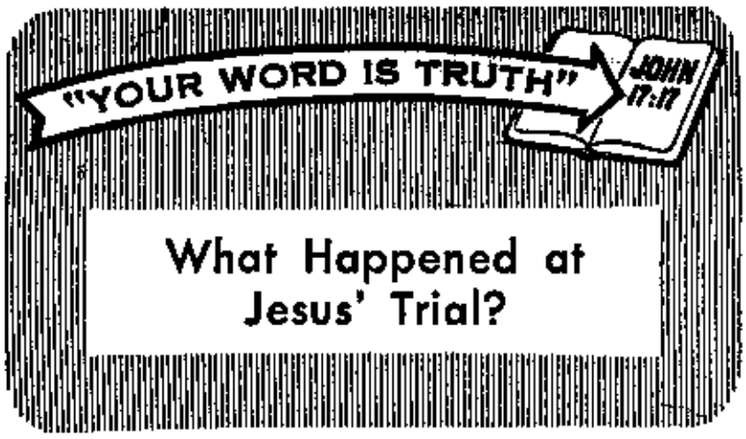
"How soon? 1975? It was truly exciting to peruse the chart at the end of chapter 1 on 'Significant Dates from Man's Creation to 7000 A.M.' and yet how carefully the book worded matters: How appropriate it would be for Jehovah God to make of this coming seventh period of a thousand years a sabbath of rest and release.' Undoubtedly 'this would be most timely for mankind,' and judging by the fulfillment of such prophecies as that found in Matthew 24, we cannot escape it: Whether 1975 sees the beginning of the thousand-year reign of Christ or not, 'the long-awaited time for this is at hand.' Yes, this book has helped us to appreciate that, more than ever before, Christianity is an urgent religion!

"Also we appreciated how understandingly this textbook was written. Its very chapter titles indicate this, such as 'God's Gift of Marriage.' Yes, it is indeed a precious gift—for emotionally mature persons and those willing to let it help them to emotional maturity. This chapter and the succeeding one, 'The Places of Man and Woman in God's Arrangement,' are filled with fine counsel as they trace God's way of dealing with his human creatures in these matters.

"And what a lot of fine points scintillate through its pages! Just what is the 'great tribulation' and how can the 'great crowd' be said to come out of it? Who are Christ's ambassadors and who are the envoys? Is there such a thing as 'consensual marriage'? Such expressions as 'palm branches' and 'temporary residents' have added meaning as a result of reading this Bible-study aid. And as one who professes to be of the 'remnant,' I have in particular appreciated how clearly this textbook distinguishes between the 'remnant' and the 'other sheep,' as when discussing the subjects of baptism and the Lord's evening meal.

"Also greatly appreciated was the liberal documentation of this new Bible-study aid. More than a dozen different Bible translations are cited if not also quoted. Surely no one can say that the arguments depend upon a Witness' translation of the Bible! In addition to copious Biblical support, ever so many recognized authorities are cited, quoted, some at great length and time and again. Such documentation will especially appeal to the discriminating, scholarly reader. And what a help are the great number of references to the Watch Tower publications for those who want to pursue subjects further! Many also are the original Hebrew and Greek words given. Between thirty and forty of these are defined, explained and applied in the course of the arguments presented, all to strengthen and clarify the position and subject.

"In closing I want to express my thanks to Jehovah for using Christ's 'faithful and discreet slave' in such a remarkable manner to fulfill his promise that for his people the bright light would become ever lighter.—Prov. 4:18."



What Happened at Jesus' Trial?

SOME years ago a critical author wrote what he considered to be "an exposition of the fables and mythology of the Bible." In his vain attempt to discredit the Bible as God's Word, he seized upon the Gospel accounts of the trial of Jesus Christ.

Was he justified in assailing these accounts as contradictory? Is it true that one Gospel "completely discredits the reports" of the others, as he claimed? The honest person who studies the four records of Jesus' trial can confidently reply, No! In fact, a careful examination of the four histories reveals how superbly Jehovah provided a detailed and accurate description of this final part of Jesus' earthly life.

If one were to read the four accounts without exercising his power of reason and made no attempt to harmonize them, he might imagine this critic to be correct. For example, the first three Gospels tell us that after the soldiers and chief priests arrested Jesus they "led him away to Caiaphas the high priest." (Matt. 26:57) However, the apostle John says, "they led him first to Annas." Then, after questioning him, "Annas sent him away bound to Caiaphas."—John 18:13, 24.

Is this a contradiction in the accounts? Should it undermine our confidence in the Gospel writers? No, for stop and think. Did the Jews lead Jesus to Caiaphas? Yes. Then in reality the accounts by Matthew, Mark and Luke are not wrong, are they? Apparently those writers did not feel compelled to mention the pretrial interview by Annas. Instead they focused attention on the crucial events of Jesus' appearance before the Sanhedrin. 'Why, then, did John discuss the earlier event?' you may wonder. John wrote his Gospel years after the other three. Thus he was able to fill in any gaps in the record. Should we criticize this fact? Hardly! Instead we should thank God for lovingly providing these added details.

There are other differences. Only Luke mentions that Jesus was questioned at a *morning* meeting of the Sanhedrin and that Pilate sent Jesus to Herod. Matthew tells of the dream that Pilate's wife had. The other writers do not mention it. John alone reveals that the Jews told Pilate that Jesus claimed to be the Son of God and that they finally threatened Pilate to induce him to have Jesus put to death.

So the four Gospel writers did not pen duplicate accounts of Jesus' trial. Each one provided certain details but epitomized or left out other aspects. However, we do well to remember: "All Scripture is inspired of God." (2 Tim. 3:16) Hence, we can be sure that we have reliable information in the four histories, accounts that can be harmonized.

Possibly, then, you wonder what exactly did happen that night. A diligent study of the four accounts suggests this:

After arresting Jesus the Jews first led him to Annas, the influential ex-high priest. He wanted to question Jesus, but had little success. Annas then sent Jesus to High Priest Caiaphas, who may have been using the time to gather the Sanhedrin, or high court, and false witnesses. —John 18:13-24.

The Sanhedrin heard the conflicting testimonies of a number of false witnesses. Finally, two witnesses accused Jesus of planning to destroy the temple, but they could not agree. (Matt. 26:57-62; Mark 14:53-59) Defeated in this first attempt, Caiaphas demanded that Jesus state whether he claimed to be the Son of God. Of course, Christ's reply was, Yes. Dramatically the high priest ripped his garments and labeled Jesus a blasphemer. The Sanhedrin agreed: "He is liable to death."—Matt. 26:63-66; Mark 14:61-64.

Then they spit in Jesus' face and cruelly hit him. They covered his face, slapped him and sarcastically asked him to name his assailant. All this happened during the night trial.

At dawn the Sanhedrin met a second time. Possibly they wanted to give the trial an appearance of legality, since the night meeting was strictly illegal. Again Jesus was questioned and pronounced guilty. (Luke 22:66-71) Now a change was necessary. The Jews were not allowed to execute criminals. So they took Jesus to the Roman governor to get the job done.

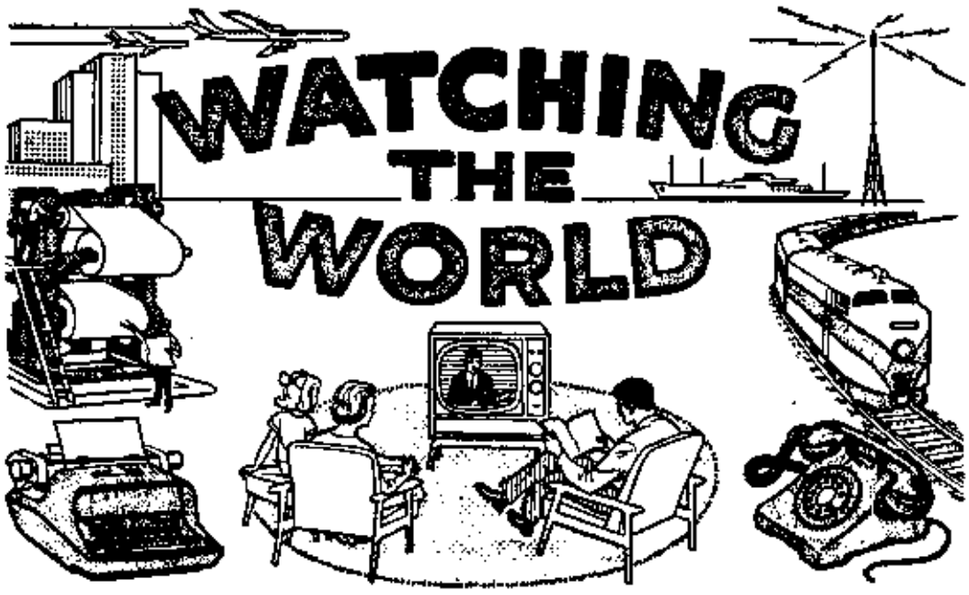
Pilate apparently surprised Jesus' captors. He refused to handle the case until the Jews made a formal accusation. Then he went inside to question Jesus about his kingship. The result? Back outside, Pilate declared Jesus innocent. (John 18:29-38; Luke 23:1-4) You can imagine the reaction. Why, according to the mob, Jesus had stirred up trouble all the way from Galilee to Judea. If Jesus was from Galilee, Pilate thought, why not send him to Herod, district ruler of Galilee who was then in Jerusalem? To Herod Jesus went. —Luke 23:5-7.

But after Herod unsuccessfully questioned Jesus and had him mocked, he sent him back to Pilate. Again the governor proclaimed Jesus not guilty. But in an attempt to appease the mob he offered to chastise Jesus before releasing him. The maneuver failed. (Luke 23:8-16) He tried again. It was customary to release a convicted criminal each Passover. Did the Jews want Jesus to be the one?

Never! "Not this man, but Barabbas!" cried the mob. They wanted a seditionist and murderer instead of "the king of the Jews." Having received a warning dream, Pilate's wife sent a message to her husband mentioning Jesus' righteousness. Pilate attempted visibly to make a show of innocence of Jesus' blood by washing his hands in water. Even persons in the mob who could not hear Pilate's remarks could see this act. Then he handed Jesus over to soldiers. They took that innocent man, hit him, decked him in a scarlet robe and crown of thorns, spit on him and mocked him.—John 18:39, 40; Matt. 27:17-30.

When Jesus was brought back, Pilate again told the Jews that there was no fault in the man. Possibly he imagined that Christ's bleeding, tortured condition would soften their hearts. Yet they screamed, "Impale him!" They also shouted that Jesus ought to die because he made himself God's Son. On hearing that, the governor again spoke with Jesus privately. When Pilate made a final attempt to release Christ, the Jews threatened that if he did so *he* would be an enemy of Caesar. Pilate abandoned justice, giving in to mob rule. He turned Jesus over to be impaled.—John 19:4-16.

So we are not left in doubt about what happened at Jesus' trial. Marvelously Almighty God inspired four harmonious and faith-building accounts, an accurate record that paints a convincing picture of these important events in the life of our Ransomer.



Illegal-Worship Conviction Reversed

◈ Spain's High Court has canceled the fines imposed on five witnesses of Jehovah who were charged with illegally gathering together to read and discuss passages from the Bible. The case was an appeal from the fines imposed in the southern city of Malaga by the civil governor of the province, which action was then confirmed by the director-general of the Interior. The reversal of the conviction was viewed in the news as a significant religious freedom test case.

Drug-Reaction Problem

◈ A panel of physicians, part of the sixth Interscience Conference on Antimicrobial Agents and Chemotherapy, has said that the increasing use of drugs is becoming a major problem. The panel heard that adverse reaction to drugs is now the seventh leading cause of hospital admissions.

War Toys Protested

◈ Toy weapons and war games seem to be increasing in popularity. In December a New York city newspaper advertised a replica of a heavy machine gun, with belt-fed ammunition, and called it "one of America's most popular toys." Alarmed at such kind of popular toys, a group of Stanford University mothers has declared war on "war toys that teach our children destruction and violence." A spokesman for Palo Alto's Committee for Toys for Peace said: "We are becoming more and more concerned about . . . violence becoming an accepted part of American society. Through realistic modern toy weapons, soldier dolls and battlefield games . . . and vivid advertisements for these toys, war and violence are made out to be a game. . . . We're urging parents to buy toys which spark a child's imaginative and creative inclinations rather than encouraging destructiveness."—San Jose (California) *Mercury*, December 2, 1966.

Clergyman Offers Divorce Service

◈ A clergyman in Virginia, reports the Akron *Beacon Journal*, has written a divorce service for couples who desire to dissolve their marriage with comfort and blessing of the church. Says the minister: "Couples who prefer to say 'I do' in church should also have the privilege of saying 'I don't' in a religious setting." With clergymen generally turning away from the Bible, such a divorce service is not surprising, despite Jesus' words at Mark 10:6-9.

Street Riots in Macao

◈ For three days in December mobs of frenzied Chinese youths ran riot through the streets of the Portuguese colony of Macao, about seven square miles in area and right at the tip of a peninsula on the South China coast. Some 3,000 Red Guard–style demonstrators overturned cars and wrecked city hall. At least 8 persons were dead and 78 injured. At the height of the riot, six Chinese Communist gunboats reportedly hove to off Macao.

'Half the World Underfed'

◈ Reminding one of the Bible's prophecy of "food shortages" for our day are the words of Mary Ross, regional nutrition officer of the Food and Agriculture Organization (FAO) of the United Nations, who spoke at a dietitians convention: "We estimate about one-half of the world's people are underfed, badly fed—or both." At least three million persons perish each year from lack of protein food, it was brought out, and the problem is becoming more acute each day.

"Death Valley" of the Deep

◈ The Navy Electronics Laboratory at San Diego announced in December that the three-man submersible Deepstar had discovered a totally sterile "Death Valley" where fish rot. This strange valley was found 3,000 feet deep ten miles north of Catalina Island. "The bottom was covered by a brownish-gray carpet of dead organic material about a centimeter (.4 of an inch) deep," said one of the men aboard Deepstar. "Nothing was alive," explained another. They found no trace of oxygen. Though worms can live without oxygen, not even a worm hole could be found in this desertlike ocean valley.

Youthful Smokers

◈ A market research organization in the U.S. has discovered that teen-agers are spending the largest amount ever on cigarettes. Why? It was found that they are indifferent to the dangers of smoking because the diseases are "too far into the future for us to worry about," according to the youthful smokers. Meanwhile, the American Public Health Association was told during its annual session in San Francisco that programs for prevention of smoking should begin before potential smokers reach the age of 15. "Those who at age 15 had anticipated smoking (in 1959) were more likely to smoke at age 21," said an assistant professor of epidemiology at Harvard. "More than 60 percent of the girls and 70 percent of the boys who did anticipate smoking, later became smokers." How wise the Bible's counsel to train up a child at an early age in the way he should go!—Prov. 22:6.

"A Broken Church"

◈ The world "couldn't care less" about Jesus Christ, declared the outgoing president of the National Council of Churches. Where lies the fault? The fault lies with the churches, said Reuben H. Mueller, senior bishop of the Evangelical United Brethren Church, at the council's seventh triennial general assembly. Churches, he explained, still show the effect of the imposition of religion by the Roman Emperor Constantine. "Because of the political value of Christians, [Constantine] forced his soldiers at swordpoint to be baptized and [he] embraced Christianity as the religion of the empire." He further admitted that the "harvest of tragedy" from that event, reaped down the centuries, has included "the marriage of religion and politics and of the church and the state," as well as "the use of military power to enforce the will of both." As a result, lamented the bishop, "it is a broken church."—*Baltimore Sun*, December 5, 1966.

U.S. Losing War on Smog

◈ The Secretary of Health, Education and Welfare, John W. Gardner, warned in December that "the truth is that we are actually losing ground in the fight against air pollution —the smog continues to grow more dense even as we talk about it." He said that unless more was promptly done, people in the U.S. would have to live indoors "like moles," use gas masks or employ protective domes over cities. Speaking at the three-day National Conference on Air Pollution, Gardner declared: "There is not a major metropolitan area in the United States without an air pollution problem today. . . . Most industries have yet to take vigorous leadership in combating air pollution." He spoke of New York city's recent bout with smog as "frightening."

Clerics Complain of Prejudice

◈ At the end of an all-night prayer vigil at his church's national headquarters in New York, Episcopal bishop C. Kilmer Myers charged that his church was "shot through with racism." He said that the church looks down on its "priests of color" as inferior. Myers, newly elected bishop of California to succeed cleric James A. Pike, charged his church with "heretical and blasphemous distortion of the Christian doctrine of man."

Meanwhile in Pennsylvania an Episcopal minister resigned from his pulpit on December 11 because of resentment from his congregation due to his role in civil rights demonstrations. Cleric E. Marshall Bevins, rector of two small churches, said he was harassed by crank letters and phone calls. Some of his parishioners "have been direct in letting me know how they feel," he told his congregation. "One parishioner stated he would run me out of church." The clergyman explained that attendance had declined at both of his churches ever since he participated in civil rights demonstrations.

A "Neglected Epidemic" in U.S.

◈ The National Research Council, in a recent report, said that the U.S. is paying little attention to accidents —the "neglected epidemic of modern society." The council pointed out that accidents are the main cause of death in the first half of the life-span. Not enough is known about hidden effects that can make injuries fatal, the study found. Also, millions of persons lack instruction in basic first aid, and most ambulances are manned by untrained attendants. Figures showed that, among the leading causes of accidental deaths, motor vehicle accidents are close to 50,000 a year; home accidents, about 29,000; work accidents, 11,000; and other accidents such as drownings, about 18,000.

Central American Assemblies

◈ Over 24,200 of Jehovah's witnesses packed out the Arena "Mexico" on December 3, the first day of their five-day assembly in Mexico City. Present were hundreds of their Christian brothers who came from Canada, the United States, the Philippine Islands, West Germany and other lands. The attendance swelled until 36,556 were present for the principal discourse, which was delivered on Sunday.

In Guatemala City, 2,475 Jehovah's witnesses crowded into *Parque la Industria* to hear N. H. Knorr, president of the Watch Tower Society, deliver the public talk "Mankind's Millennium Under God's Kingdom." The talk was warmly received. In British Honduras,

755 were on hand for the same talk at Belize.

Treaty to Bar Space War

◈ A historic treaty was agreed upon by the U.S. and the Soviet Union at the U.N. on December 8—the first international treaty to govern exploration of space. The treaty outlaws the placing of nuclear weapons in orbit around the earth. It also prohibits states from installing weapons of mass destruction on the moon or other celestial bodies. After approval by the U.N. General Assembly, it goes to member governments for ratification. The treaty is to go into effect when at least five governments have ratified it, including the Soviet Union, Britain and the U.S. President Johnson called it "the most important arms control development since the limited test ban treaty of 1963."

Hunter Shot by Dog

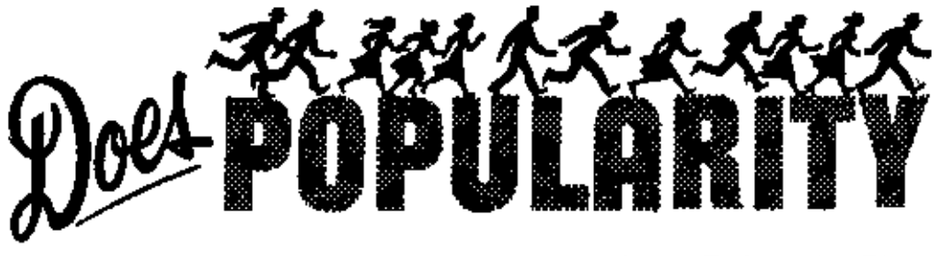
◈ A twenty-year-old hunter was shot by his dog in Louisiana. The hunter had his rifle in the front seat of his car. When his dog jumped from the back seat to the front seat, the pet stepped on the trigger, firing a bullet into the hunter's knee.

Prostitution Explosion

◈ One million prostitutes are now reported to be working in Catholic Italy, including 100,000 in Rome, the back door of the Vatican. *Lo Specchio*, a weekly magazine, revealed the statistics.

The Common Cold

◈ The United States Public Health Service claims that nearly every person in the United States catches at least one cold per year, but the average is about three. In January and February, some 60,000,000 people in America have colds. The cold is the most prevalent of all diseases. Colds disable people in the United States to some degree 2,000,000,000 working days a year. Colds annually cost industry $5,000,000,000 in lost production, wages and medical expenses. The U.S. Public Health Service states that there is no known drug that will cure a cold. Yet, Americans spend well over a quarter of a billion dollars each year for cold and cough remedies. Even the wonder drugs—antibiotics and sulphas—have no effect on the cold virus, according to the American Medical Association. Most remedies do little more than subtract from the pocketbook. Painkillers may relieve some of the aches and pains, but do nothing for a cold. The best thing a cold sufferer can do, says the U.S. Public Health Service, is stay home, take a hot bath, go to bed, eat a balanced diet and wait for the body to do the rest.



No! But when a magazine like *The Watchtower* insists on printing the truth from God's Word and refuses to be influenced by popular opinion, which is more and more forsaking Bible principles, then it is bound to be popular with the millions of people who still believe in God and his Word. Do you receive one of this magazine's 4,850,000 copies each issue? Subscribe today. One year, 7/6 (for Australia, $1; for South Africa, 70c). Send now and receive three Bible-study booklets free.

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Awake!

For Whom Do You Pray?

The Church in Commercial Business

Ten Thousand Miles on a Raft

How Dangerous Are Tumors?

FEBRUARY 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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TAKING REFUGE IN A LIE

THE need for a refuge in this time of mounting world troubles is something that is agreed upon by men of all kinds. Some think that money alone furnishes adequate protection, despite the fact that wealth attracts thieves and the further fact that material possessions can deteriorate in value so suddenly. Others believe that membership in some religious group will prove to be a safeguard, even though these organizations often seek safety, not in God or in Christ, but in political alliances and military might.

When clergymen support and advocate trusting in the United Nations organization, hailing it as mankind's "last hope for peace," are they proving that they are on the side of the truth, or are they taking refuge in something that will never be able to accomplish what is claimed for it? Are they taking refuge in a lie? It is a question worth investigating, for lives may well be in the balance.

In these troubled times we can learn a lesson from what happened in the eighth century B.C.E. when the rulers and priests of Jerusalem claimed they had assured themselves of a refuge from disaster. Judah had turned from Jehovah God their Deliverer to political alliances. Thrown off balance, Judah reached a stage when it would decide in favor of the strongest power, Egypt or Assyria, whichever they thought was stronger. Jerusalem appealed first to Assyria and, finally, when that failed, Jerusalem took refuge in Egypt and concealed herself behind Egypt's armed might. When the feared enemies, the Babylonian besiegers, once withdrew because Pharaoh's army was approaching, the pro-Egyptian rulers felt sure that they had a safe refuge to which the enemy could never get. But what happened?

To those rulers and priests of Jerusalem, God's prophet declared: "Because you men have said: 'We have concluded a covenant with Death; . . . the overflowing flash flood, in case it should pass through, will not come to us, for we have made a lie our refuge and in falsehood we have concealed ourselves'; therefore this is what the Lord Jehovah has said: '. . . the hail must sweep away the refuge of a lie.'" —Isa. 28:15-17.

So those rulers of Jerusalem made a lie their refuge by trusting in a political alliance that could not and did not save them from their enemies. Their "refuge of a lie" was swept away when the Babylonian

conquerors desolated Jerusalem in 607 B.C.E.

Is there not a similar situation today? Christendom professes to serve God and to teach his Word, the Bible. But now that we have reached the "last days" of this system of things and mankind stands face to face with God's war of Armageddon, where has Christendom turned for refuge? The facts show that Christendom proposed and took refuge in the League of Nations from 1919 to 1939. Clergymen called the League of Nations "the political expression of the kingdom of God on earth." But those same clergymen could have read in the Bible what the psalmist David wrote: "God is a refuge for us. Indeed . . . *the sons of mankind* are a lie." (Ps. 62: 8, 9) These inspired words stress the fact that, in the great matters of life, if we depend on men, pin our hope and trust on men rather than God, we will find mankind a "lie," a false refuge.

Even some influential men have realized that trusting in political institutions as a *guarantee against war can be taking refuge* in a lie. In fact, one who had been in the service of the League of Nations for eleven years reached the conclusion that "we were enacting a gigantic lie, and the real motives of the Governments . . . were quite different from their public explanations of their conduct at Geneva."—*The Christian Paradox,* Cyril Scott, p. 102.

If that is true concerning the League of Nations, what about the United Nations? If those taking part in the League of Nations were enacting "a gigantic lie," is it different today? Is the U.N. living up to what clergymen have hailed it as—"the last hope"? *Does it really represent* united nations, as its name declares? Since World War II it is evident there have been hot and cold wars across the world, and these between members of the U.N. In fact, the first secretary-general of the U.N., Trygve Lie, said he had "the most impossible job in the world." (*Newsweek, October 3, 1966*) Recently U.N. Secretary-General U Thant declined to offer himself for a second term, stressing his frustrations and fears. Later he agreed to take office again. "Today it seems to me," he wrote, "that the pressure of events is remorselessly leading towards a major war, while efforts to reverse that trend *are lagging disastrously behind.*" (*New* York *Times,* September 2, 1966) Is the U.N. living up to what the clergy expected it to be for mankind? Is the U.N. what you want for a refuge?

Where, then, can one find a refuge? In God, said the psalmist David. Further, the apostle Paul held out this hope based on the Word of God: "The Son of God, Christ Jesus, . . . did not become Yes and yet No, but Yes has become Yes in his case. For no matter how many the promises of God are, they have become Yes by means of him."—2 Cor. 1:19, 20.

It is Jesus Christ who makes God's *promise of a righteous New Order free* from war assured of fulfillment. There is no uncertainty about it; he is not "Yes and yet No." In fact, no matter how many the promises of God or how difficult they appear to be, they become Yes by means of Jesus Christ, God's King! Thus an apostle of Jesus Christ, at 1 Peter 2:6, quoted from Isaiah 28:16, right after the part about the rulers of Jerusalem who put their trust in a lie, and directed us to a genuine refuge: "Look! I am laying in Zion a stone [Christ Jesus], chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment."

With "the war of the great day of God the Almighty" impending, why trust in a refuge, such as the U.N., that cannot prove trustworthy? Mankind's only hope for permanent peace is God's heavenly kingdom.

For Whom Do You Pray?

For others besides yourself? What are appropriate things to pray in behalf of others?

A FATHER is happy to see his children show unselfish concern for others. It makes his heart glad that they think of ones besides themselves; it is evidence that they are maturing, growing up. Similarly, our heavenly Father is pleased when we are interested in the welfare of others. Especially is he glad when our concern is sufficient to move us unselfishly to pray in behalf of others.

Jesus Christ set the perfect example in doing this. More than any other human who ever lived, he had the interests of others at heart. First of all, those of his heavenly Father. He also prayed concerning fellow humans; and not merely for people in general, but for particular persons, and concerning their individual needs. For example, when Jesus foresaw the trials of faith facing his apostle Peter, he prayed that God would help Peter. As he told Peter: "I have made supplication for you that your faith may not give out."—Luke 22:32.

This concern for others is highlighted in the longest prayer of Jesus that is recorded in the Bible. In it he prayed regarding his disciples: "I make request concerning them; I make request, not concerning the world, but concerning those you have given me . . . Holy Father, watch over them on account of your own name . . . I make request, not concerning these only, but also concerning those putting faith in me through their word; in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us." —John 17:1-26.

Do your prayers show as much concern with the interests of others? Do you have the welfare of others so much at heart that it is something you regularly speak to God about? Or do you pray only for yourself and for personal interests? You have perhaps noticed that there is a tendency for humans to think first of themselves, even in their prayers to God.

Prayers for Yourself

This raises the questions: Is it selfish to pray in behalf of yourself? Will God listen to and answer such prayers? What determines whether he will or not?

In a model prayer that Jesus taught his disciples, he showed that personal requests for daily needs are quite proper. (Luke 11:1-4) However, many requests besides those for daily necessities are also shown in the Bible to be acceptable. Jesus himself requested: "Father, glorify me alongside yourself with the glory that I had alongside you before the world was." This personal petition was not presumptuous or selfish, for it was in harmony with the reward God had promised Jesus for accomplishing His work on earth.—John 17:5.

The same can be said of King Solomon's prayer for discernment and wisdom, so as to judge God's people

properly. Although a personal request, it was made with the interests of God and his people at heart. It was not made for a wrong purpose, nor was it out of harmony with God's will. This is a vital requirement for prayers to be acceptable.—1 Ki. 3:5-14; Jas. 4:3.

Often, however, it is difficult for humans to know what God's will is on matters. The apostle Paul, for example, prayed several times to be relieved of a "thorn in the flesh," believed by many to have been poor eyesight. Although Paul's personal request was made with a proper motive, to enable him to serve better as God's minister, God realized that greater good would be accomplished if this "thorn" was not removed. Because Paul was afflicted with this weakness, God's power would be made even more manifest to those to whom Paul ministered, and Paul himself would be taught by it to rely on God's strength and not his own.—2 Cor. 12: 7-10.

Clearly, then, it is not selfish to pray for oneself, for even Jesus Christ and the apostle Paul did. But in our requests we need to realize that the carrying out of God's will is of primary importance. It comes first. We also need to appreciate, as was impressed on Paul, that God knows what is best for his servants, even better than they themselves know. This will prevent us from being stumbled if our prayers seemingly go unanswered.

Evidence of Christian Maturity

However, if prayers are said only for oneself, it evidences a lack of maturity. A mature person thinks of the interests of others too. First of all, he comes to appreciate his Creator. Consider all the fine things God has provided to make life pleasant—delicious foods to delight the senses, air to breathe, glorious sunsets, snow-capped mountains, green valleys, rushing rivers, colorful flowers. How manifold are the works of God! A mature, appreciative person thanks Him for such provisions.

Jesus Christ showed the place that God should have in our petitions when he provided his disciples the model prayer. In it God and his interests are featured. Placed first is the sanctifying of God's maligned name. The next request is for His kingdom, which will vindicate God as man's rightful ruler by destroying all wickedness and ushering in righteous conditions. After that is the request for God's will to be done on earth as it is in heaven. A mature Christian who truly loves his Creator regularly prays for these things. With all his heart he desires their early fulfillment.—Matt. 6:9, 10.

However, besides being concerned with God and his interests, one should also demonstrate similar loving concern for fellow humans. This can be done by regularly praying in their behalf, just as Jesus uttered prayers for Peter and for all his disciples. But are such prayers really effective? Does God answer them?

Value of Prayers Said for Others

It becomes apparent that they really are of value. Was not Peter benefited by Jesus' petitions to God in his behalf? Most assuredly! For Peter was recovered from his error and went on to become a real support to others. (Luke 22:32) And were not Jesus' prayers for God to watch over and care for his followers answered? Yes, indeed! For only with God's blessing could the early Christian congregation have grown and prospered in the face of such adversity.—John 17:9-11, 20-23.

The close bond that existed among early Christians and the effectiveness of their prayers is indicated by what occurred when Herod Agrippa arrested Peter for preaching. The Bible account says: "Consequently Peter was being kept in the

prison; but prayer to God for him was being carried on intensely by the congregation." God listened to these petitions. They carried weight with him. He was happy that his children manifested such unselfish concern for a companion. So what did He do? Why, God sent an angel and miraculously released Peter from prison!—Acts 12:3-17.

The apostle Paul also deeply appreciated the value of prayers of others, and so repeatedly asked for them. In his first letter to the Thessalonians he requested: "Brothers, continue in prayer for us." (1 Thess. 5:25) In his second letter: "Brothers, carry on prayer for us." (2 Thess. 3:1) He wrote the Colossians: "Be persevering in prayer . . . at the same time praying also for us." (Col. 4:2, 3) To the Romans he said: "Exert yourselves with me in prayers to God for me." (Rom. 15:30) He requested the Hebrew Christians: "Carry on prayer for us." (Heb. 13:18) Acknowledging the value of their prayers, he told the Corinthians: "You also can help along by your supplication for us."—2 Cor. 1:11.

In his letter to Philemon of the congregation of Colossae, Paul expressed high hopes in connection with their prayers: "I am hoping that through the prayers of you people I shall be set at liberty for you." (Philem. 22) That he was soon after released indicates the effectiveness of the many prayers said in his behalf. It is certainly a truth: "A righteous man's supplication, when it is at work, has much force."—Jas. 5:16.

What to Pray in Behalf of Others

But in our prayers for others, what should we properly request? That they become wealthy materially? Or that they obtain worldly prominence? Were those the types of prayer that the apostle Paul requested be said in his behalf? And did he pray for such things in behalf of others?

No, for the apostle Paul kept in mind what would be of benefit to himself and others spiritually, what would be of value in being a better servant of Jehovah God. These are the things that we, too, should request in behalf of others. Our love for them should cause us to think of their everlasting welfare, their obtaining the prize of eternal life in God's righteous new system of things.

Note how Paul prayed regarding such matters in connection with the Thessalonian Christians. You may recall that he had spent only a very short time preaching in Thessalonica, apparently only a few weeks, but, nevertheless, he established a Christian congregation there before mob action forced him to leave. (Acts 17:1-10) How Paul missed these new members of the Christian faith! How he longed to visit them! He wrote them: "Night and day we make more than extraordinary supplications to see your faces." (1 Thess. 2:18; 3:10) In a second letter, written soon after the first, he said: "We always pray for you, that our God may count you worthy of his calling."—2 Thess. 1:11.

Perhaps you, too, are helping others to learn about the Christian faith. If so, do you regularly pray that they may prove worthy of God's favor and his reward of eternal life? Paul's love for the Thessalonians moved him to pray regularly for this in their behalf. In fact, he so earnestly wanted to make a return visit on them that he prayed night and day to see their faces. Do you offer similar prayers in connection with persons upon whom you are making return visits to share spiritual things? Certainly this is a fitting matter for prayer.

Is it not true that you have loved ones for whom you care very deeply? Should they suffer some reversal or come into dire

straits, it is only natural that you would pray to God in their behalf, requesting that he comfort and help them. But what if they should be prospering and are in no particular danger or material need? Do you still pray for them? Paul prayed for such persons. Note what he requested concerning his beloved Corinthian brothers, who apparently were quite well off materially: "Now we pray to God that you may do nothing wrong . . . but that you may be doing what is fine."—2 Cor. 13:7.

What an appropriate thing for which to pray! That your dear ones "may do nothing wrong" but that they "may be doing what is fine." As parents, do you often render to God such prayers in behalf of your children? Would it not be fitting to do so? However, then it would only be proper that you work in harmony with your prayers by regularly inculcating within your children a love for God's righteous laws.

Prayers for Nonacquaintances

But should prayers for others be limited to loved ones or those with whom you are personally acquainted? Not if you have the true spirit of Christianity. Remember that Christ even prayed in behalf of those yet to put faith in him as a result of his disciples' preaching. (John 17:20) And when the apostle Paul learned about the faith and love of those in Colossae, persons whom he apparently had never visited, he was moved to write them a warm letter of encouragement. Observe what he said:

"That is also why we, from the day we heard of it [their 'love in a spiritual way'], have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work."—Col. 1:9, 10.

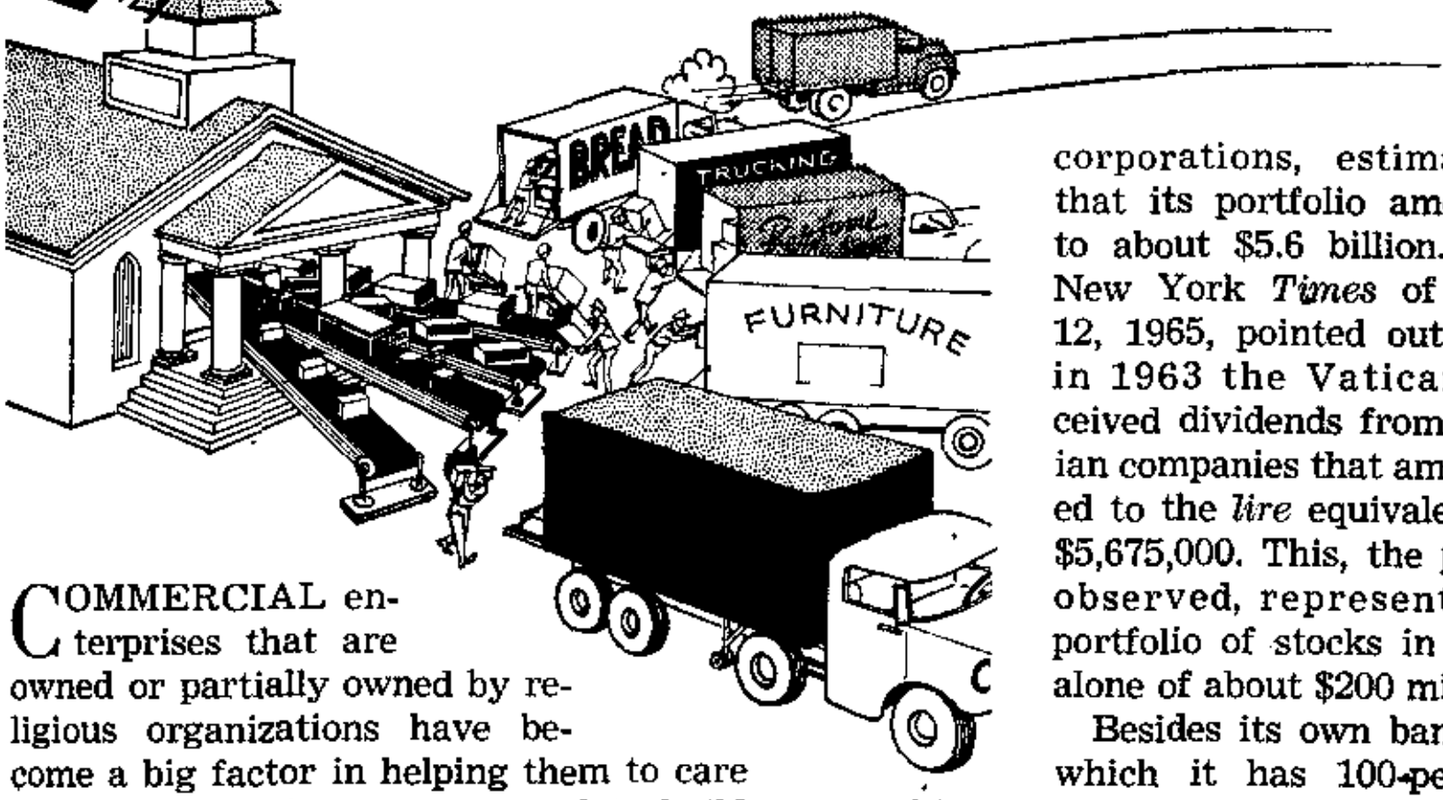
How concerned Paul was for the Colossians, even though he apparently was not acquainted with them personally! Why, he never ceased praying for them; and note how specific and meaningful his prayers were. Yes, Paul desired that the Colossians gain God's favor and everlasting life. Do you render similar prayers to God in behalf of ones you may not even know personally?

Would you go even farther than that, and pray for persons who were trying to hurt or kill you? Jesus encouraged his followers to pray for even these, saying: "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) Jesus did. Concerning those who nailed him to the torture stake he prayed: "Father, forgive them, for they do not know what they are doing." (Luke 23:34) The faithful disciple Stephen did also. When religious fanatics surrounded and started stoning him, Stephen cried out with a strong voice: "Jehovah, do not charge this sin against them." And after saying this he fell asleep in death.—Acts 7:58-60.

What a loving, abundant heart Stephen had! How happy he must be to associate in heaven with one of those who encouraged his stoning and for whom he prayed —Saul, who became the apostle Paul! God could see that Saul's heart was right, and so, in keeping with Stephen's prayer, called him to be his special representative. —Acts 7:58; 8:1; 22:20.

Certainly it is of value to pray, not only for ourselves, but in behalf of others! Jehovah God is delighted to see in his servants unselfish concern for others, and he can indeed open the way to the answering of their prayers.

THE $ Church in COMMERCIAL BUSINESS



COMMERCIAL enterprises that are owned or partially owned by religious organizations have become a big factor in helping them to care for their operating expenses and to build up financial reserves. However, these operations may raise serious questions in the mind of the churchgoer who hears repeated pleas from the pulpit for generous contributions and who receives numerous written requests for money through the mail. With good reason, it may be difficult for him to see why he should be a generous contributor to his church when it is amassing great wealth from business ventures.

Some of the financial achievements of the Vatican, for example, were publicized in 1965 by leading newspapers and news magazines. The British weekly magazine *The Economist* expressed belief that the Vatican is the world's largest shareholder in commercial corporations, estimating that its portfolio amounts to about $5.6 billion. The New York *Times* of July 12, 1965, pointed out that in 1963 the Vatican received dividends from Italian companies that amounted to the *lire* equivalent of $5,675,000. This, the paper observed, represented a portfolio of stocks in Italy alone of about $200 million.

Besides its own bank, of which it has 100-percent ownership, news sources reported that the Vatican has financial interest in at least three Roman banks as well as a number of provincial banks and investment companies, interest in a spaghetti factory, an airline, a bus and streetcar company, companies that supply Italian cities with water and gas as well as telephone service, a movie concern, Italy's largest tourist agency, the country's biggest real estate company, besides such industries as steel, chemicals, cements, ceramics, construction, insurance, hotels and shipping. Outside Italy it is reported as having heavy investments in the industries of a number of countries, especially Great Britain, Switzerland and the United States. But the Roman Catholic Church is not the only religious organization that has substantial

financial interest in commercial corporations.

The Church of England also has large holdings of securities. In 1963 the New York *Times* of November 3 reported that this church owned property, stocks and bonds that totaled more than $840 million. When there was a financial battle for control of the British Aluminum Company, it made a handsome profit by selling its holdings of 260,000 shares in the company.

A number of other religious organizations with large sums of money have likewise invested in the securities of commercial corporations, providing themselves with a regular income. Rather than letting their money remain idle, they are *making it work for them.* The income may help them to care for their operating expenses. This use of idle funds is a normal procedure for any organization, but when a church continues to pressure its members for money despite its large business income, it becomes evident that it functions, not primarily for the benefit of its members, but for its own enrichment.

Church-operated Businesses

In some instances church investment in a commercial corporation can become so extensive that the church gains controlling interest in the corporation, or it may even own a company outright. In either instance it becomes deeply involved in a business enterprise. For example, in 1954 the Seventh-day Adventist organization reported a net profit of $400,000 from its wholly church-owned, unfinished-furniture business.

The Mormon Church owns a great number of commercial businesses. It is the owner of the shortwave radio station WRUL, located in New York city, which, it says, is the only commercial, independent station that broadcasts to the world. It also owns the radio and TV station KSL in Salt Lake City as well as a 90-percent interest in the radio and TV station KIRO in Seattle. Besides these enterprises it owns the Beneficial Life Insurance Company, which has assets of more than $100 million, Salt Lake City's afternoon newspaper the *Deseret News,* most of the Utah-Idaho Sugar Company, a hotel, a motor lodge, an eight-story insurance company building in Salt Lake City, an eighteen-story office building in the same city, and a number of ranches. One ranch located in Florida consists of more than 300,000 acres. All these and other commercial businesses owned or partially owned by the Mormon Church provide it with a sizable income in addition to the tithes it regularly receives from its many members.

Some of the religious orders of the Roman Catholic Church also have chosen to operate commercial businesses. The Christian Brothers, for example, are deeply involved in the liquor business. This religious order owns the De La Salle Institute, which is a wine-making corporation. Christian Brothers wines and brandies are widely distributed and are well known to people in the liquor business. In fact, their brandy production is among the largest in the world.

Another Catholic order, the Benedictines, has an abbey in North Dakota that produces a brandy that sells by the brand name Assumption Abbey. This abbey also makes table and altar wines that are sold in the western part of the United States. In another abbey located in New York state, a group of Trappist monks are in the bread-making business. On a British island off the coast of Wales, members of the Cistercian order of Catholic monks are busily engaged in manufacturing perfume for the commercial market.

Investment of church money in cemeteries, hospitals and housing projects is still another source of financial income for

a church. In some places the only hospital available to a community is one operated by a religious organization, so, understandably, communities are often glad to have these church investments. Nevertheless, definite problems are created when a church engages in competitive commercial business.

Competition and Tax Exemption

Small businessmen are not likely to be very happy when they must compete with a church-owned business. With its greater purchasing power, it can underprice them, and if it enjoys tax exemption on its business profits it has a great advantage over them. The president of a company in Ohio complained about a Roman Catholic university there that underbid him for a contract with the United States Air Force. The church-owned institution could do this because it did not pay taxes on its business profits, so the businessman claimed. Although the university's bid was $10,000 less than his, the government lost, he said, a larger amount in taxes that he would have had to pay if the contract had gone to him. Wherever a church succeeds in operating commercial businesses under the shelter of tax exemption, a strong feeling of anticlericalism is certain to develop among competing businessmen.

In 1956, when the United States Congress was being urged to change the tax law because certain Roman Catholic orders were operating businesses under the shelter of the tax exemption granted to religious organizations, one witness in the Congressional hearing stated: "We are certain that there are millions of dollars which are going to the benefit of religious organizations when they really belong in the coffers of the tax collector." One of those organizations was the Catholic order known as the Christian Brothers, which had not been paying taxes on its liquor business. Finally, in 1961, it was ordered by the government to pay nearly $4,000,000 in taxes.

When federal and state governments grant tax exemption to religious organizations, those organizations have the right to apply for whatever exemptions are due them under the law. But when an organization tries to claim exemption for income not exempted in the tax law, it is doing an injustice to the public. During the time the Christian Brothers were fighting the effort to tax their liquor business, the organization entitled "Protestants and Other Americans United for Separation of Church and State" said: "If the Government should permit such a commercial liquor business to come under the tax umbrella of a church a fraud would be perpetrated on all the taxpayers."

Dangerous Situation

When a religious organization becomes deeply involved in commercial businesses it is inclined to modify its religious teaching to fit its commercial interests. Even the most dedicated men can find the power of money difficult to combat when large sums are involved. This danger to a church and its leaders was pointed out in the book *The Church as Employer, Money Raiser and Investor* by F. Ernest Johnson. It states: "To put it more bluntly, we are concerned that the church's necessary economic behavior shall not impair its function as moral critic of society." The Bible truthfully states that the "love of money is a root of all sorts of injurious things." —1 Tim. 6:10.

Another danger from religious organizations' amassing great wealth as a result of commercial businesses, especially when their business profits are tax exempt, is the disruption of the economic stability of

a country. Large amounts of a nation's wealth can get into the hands of these organizations. On this point the magazine *Liberty,* in its issue of September-October 1965, argued: "Unless something is done to prevent the growth of tax-exempt business income, there is no reason why some church or combination of churches should not someday own most of the commercial wealth in the United States." This conclusion may seem farfetched, but it actually has happened in more than one country.

In the early nineteenth century Mexico was faced with a situation in which most of the country's wealth was in the hands of the Roman Catholic Church and its religious orders. They owned more than half of the land that was in use. The book *A History of Mexico* by Henry Parkes states: "The Church, moreover, was a money-lending institution, owning at least two thirds of the capital in circulation. It gave loans to *hacendados,* and acquired mortgages on their estates. From rents and interest, and from tithes, fees and the sale of papal bulls, it enjoyed an enormous revenue; and since it was exempt from taxation, its holdings steadily increased."

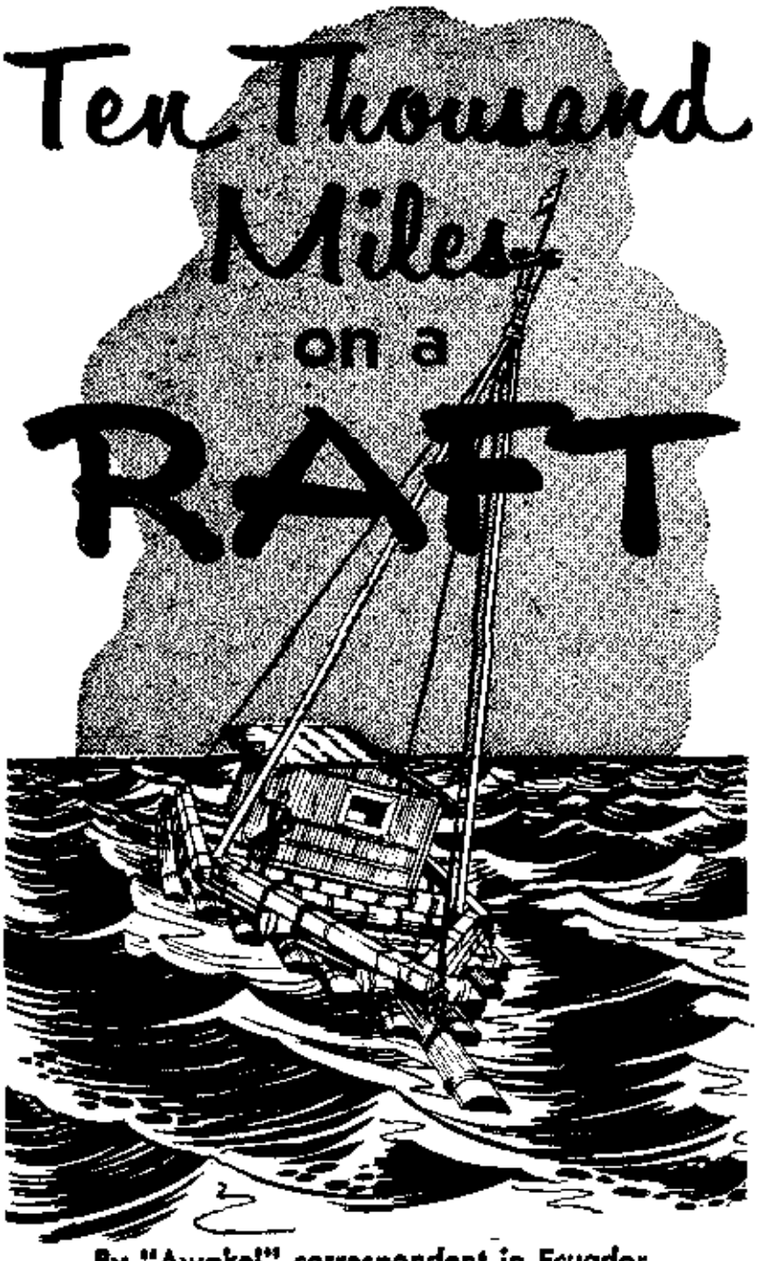
In 1856 the Mexican government drafted a law, the Ley Lerdo, that forbade the Roman Catholic Church from owning land and ordered its property to be sold. The reaction to this law is described by Parkes: "The bishops and the generals were willing to plunge all Mexico into civil war rather than accept the Ley Juarez and Ley Lerdo." The war lasted three years and resulted in the Laws of Reform of July 1859, which ordered all ecclesiastical property except church buildings confiscated without compensation. To this very day religious organizations are not permitted to own property in Mexico.

As in Mexico so throughout Latin America, the Roman Catholic Church controlled a large percentage of the wealth during the days of the Spanish colonies. The history book *The Growth and Culture of Latin America* by Donald Worcester points out how the religious orders dominated commercial business. "Thousands of acres of the best agricultural land had come under their ownership, and while much of it was put to useful exploitation, it was effectively removed from the competitive market and worked under conditions of special privilege that placed the private owner at an ever-increasing disadvantage. Enjoying the benefits of tax exemption, the religious became the chief growers, slaughterers, and distributors of meat in Chile, and their activity in this commercial field was great in many parts of the viceroyalty. There was scarcely any economically profitable field of activity in which the orders did not engage."

Such history can repeat itself where religious organizations are heavily involved in business enterprises and do not pay taxes on their business profits. That a civil war could result when a political state dared to touch the material possessions of a church well illustrates the grave danger to a nation as well as to a church when it becomes a moneymaking organization.

Long ago the Bible described the entire global empire of false religion as a woman bearing the symbolic name Babylon the Great. In vivid language it told of her close alliance with the commercial interests of the world and how the people of the earth would be made to suffer under her control. It also foretold her destruction as the judgment of God. Do you want to share her future? If not, now is the time to separate yourself from such commercial organizations that operate under a religious guise.—Revelation 17, 18.

Ten Thousand Miles on a RAFT



By "Awake!" correspondent in Ecuador

AS THE two of us stood on the pier, the equatorial sun could not have been hotter. From the nearby international airport a huge jet took off, its engines thundering as it passed us overhead. Out in the river several modern freighters, great cargo doors gaping in their sides, were receiving ton after ton of the country's major export, bananas. In sharp contrast to those modern forms of transport was the object that claimed our attention. There below us, wallowing in the waters of Ecuador's Guayas River, was a Pacific raft, a rough construction of balsa logs and rope, on which four men were planning to make one of the strangest voyages of our time.

With me on the pier was the leader of the expedition. Vital Alzar, a thirty-two-year-old professor of languages and a Spaniard, explained the raft and its purposes. "The voyage," explained Alzar, sitting down on a great balsa log, "will cover ten thousand statute miles in about seven months. That makes an average of forty to fifty miles per day. The wind will provide some of the push, of course, but principally the raft will be carried along by the ocean currents."

Then, bending down to trace a rough map in the sawdust on the pier, he showed where those currents would carry them. Riding the flow of the Guayas River to the ocean, the raft would there be caught in the Humboldt Current. At about five degrees south latitude, the course swings toward the west to about two hundred miles south of the Galapagos Islands. There the Southern Equatorial Current would take over and carry the raft straight west to Jarvis Island, then southwestward to Samoa and Sydney, Australia. Nearly halfway around the world on a raft!

The Raft

But that long, long voyage was still in the future as we sat on the Navy pier and looked down at the raft. Señor Alzar was patient in explaining the construction that was still under way. The departure date was two weeks off but the final details consume time; and as anxious as he was to oversee everything, he was just as interested in helping me know why he was making the voyage and how the raft was built.

It is not small. It is certainly not the sort of raft adventurous boys use to float down rivers on warm summer days. This one is forty-five feet long and capable of carrying nearly thirty tons of supplies. Eleven thick longitudinal trunks of balsa form the base, with nine transverse logs

giving strength and a little more height above the sea. I could just barely encircle the smallest of those logs with my arms. The A-shaped mast is made of a local wood called "mangle," hard as iron and waterproofed with a tannic solution.

"Not one nail or bolt or any metal object was used in building that raft," said Alzar. The giant balsa logs were lashed together with rope made from Ecuadorian plants, the total weight of the rope used being an unbelievable three and a half tons! With more than 18,000 feet of rope a lot of logs can be made secure.

"Whether or not we arrive at Sydney depends a lot on the eight 'guares' or drift boards," Alzar explained. "It isn't practical to put a rudder on a raft, and there has to be some way of controlling the general course. Here, I'll show you how it works." We climbed down the ladder onto the raft and he took me toward the bow and pointed down.

"See that slot between the balsa logs? Those long, narrow hardwood drift boards are inserted through slots just like that one at six different places on the raft. The drift boards serve two purposes, being at the same time keel and rudder, for by adjusting their depth in the water, with some being deeper than others, the general course of the raft can be controlled. No need always to have a man with his hand on the tiller. In this manner the raft may be angled across the current so as to make good a predetermined course, instead of riding helplessly out of control before the wind and current."

He recalled that the famous balsa-wood raft Kon-Tiki was wrecked on a Polynesian island in 1947 short of its goal for want of drift boards. Thor Heyerdahl, its builder, once said that if he had known about drift boards his raft would not have wrecked after only 4,600 miles of travel.

Equipment and Supplies

Aside from the tinned food and water being carried, the only reminders of the twentieth century aboard are the radios, the navigation equipment and the cameras.

"Of course, we have not begun to store away the provisions yet," he said, "but I would like to show you something back here." Alzar showed the way aft into the little hut they would be calling home. "This is one of the five-gallon cans we will be using to store our drinking water. Now, ordinarily, water stored in cans turns brackish after a few months, and is not pleasant to drink. But we have found a way to solve that problem. We are importing the water from Quebec, Canada, because the water that comes from one of the lakes up there has been made radioactive by nature, and has the property of staying fresh and drinkable for a period of many years."

For the better part of a year the four expeditionists will be living together in this small hut built on the raft. It seemed about eight feet wide and just high enough to stand up in; not very big or luxurious. Looking about, I noticed the studs and beams of the hut lashed together with a thick twine. The only thing between the men and the sea outside would be a thin wall of split bamboo; a thatched roof overhead would shield them from the sun and rain.

Objectives

Alzar went on to speak of their objectives. In cooperation with government institutions they would study salinity of the sea, bird migration, sea currents, and plankton, the microscopic animal and plant life that is used as food by fish. However, the main objective, and the one that had fired the imagination of the man with whom I was speaking, was something different.

With this unwieldy and ancient craft Alzar intends to add weight to the idea that the original inhabitants of the Polynesian Islands and also of Australia had crossed the South Pacific long ago. It is believed by many that man first migrated to North and South America from western Asia, making a sort of "horseshoe" trip by way of the Bering Strait. And, then, from what is now the South American country of Ecuador, crossed the Pacific Ocean on rafts, identical to the one upon which we were sitting. If they could do it in the tenth century of our Common Era, Alzar reasons, he could repeat it in the twentieth.

What made him so sure that such voyages were made a millennium ago? "Now you have touched on a little known bit of history," answered Alzar. "Everyone has heard of the voyages of Columbus and of the Spanish conquistadors that followed him. But few have heard of the daring sea voyages made by the original inhabitants of the territory we know as Ecuador. They could be called the 'Phoenicians of the Western Hemisphere' so widely did they travel in trading with others.

"The Naval museum here in Guayaquil has records that date back to 1541, showing that raft travel was well developed long before the coming of the conquistadors. In fact, one of the first contacts between the Spaniards and natives was a naval battle between a Spanish galleon and a raft. That was in 1526."

Checking later, I found that Señor Alzar was right. The Naval museum also gave information about the encounter of Joris van Spielbergen with a raft as he was sailing around the world in the years 1614-1617. They found the raft thousands of miles from its point of departure, and it had been at sea for two months. Voyages of six and seven months are recorded, as trade was carried on with Central America. Cocoa was carried north by raft and other products were carried back on the return trip.

Our conversation about events now centuries old was cut short. A shout from the pier called Alzar back to his work of supervision.

Departure

Two weeks later, on the 23d of October, the voyage began. At four-thirty in the afternoon an earthenware jar of *chicha,* an ancient native beverage, was broken against the raft and the lines to the pier were let loose. There was no wind that afternoon, so several oars were used to push away from the pier and into the current of the Guayas River. If all goes well, for the next seven or eight months it will not touch land again until, propelled by wind and current, it arrives at Sydney, Australia, in the middle of 1967.

As the raft drifted away the four crewmen waved a good-bye to the thousands of Ecuadorians that had come to see them off. Two ships jammed with spectators formed an escort for the first several miles, and the thousands on shore walked slowly along downriver, keeping pace with the raft, until little by little they tired out, leaving the raft to drift on alone.

Several days later, radio contact showed the raft to be solidly into the Humboldt Current, the first phase of its trip completed. But with 9,800 miles to go, anything might happen. At this moment of writing four men, with a parrot for company, are drifting at two miles an hour toward Australia, on Ecuador's Pacific Raft.

HOW DANGEROUS are TUMORS?

THE discovery was quite by accident. While taking a shower the woman felt a small lump in her breast. It was soft and about the size of a small marble. She had not noticed it before, but now, there it was! As she examined the lump with her fingers it exhibited a certain mobility, as if to elude her grasp. There could be no doubt about it. The fluctuating mass was a tumor! Thousands of women make a similar discovery every year.

Although it is a place of common occurrence, tumors are by no means limited to the female breast. They, at times, develop in the breasts of men too. In fact, abnormal growths can occur in any tissue or organ of the body; many are visible, while others within the body often go undetected. Practically everyone possesses some of the more common ones, such as moles and warts. Are tumors something to be concerned about? How dangerous are they? A little information concerning tumor growth will help to answer such questions.

How Tumors Develop

In its broad sense, the word "tumor" can apply to any swelling of the body. This could include callous formations resulting from manual labor, or swellings that occur in the ordinary process of inflammation. However, in the restricted sense to which it is generally limited, the word "tumor" applies only to abnormal growths of new tissue that arise from preexisting body cells. These are often referred to as neoplasms (new growths).

In the normal function of the body new cells are constantly being produced in great numbers. However, because these cells merely replace those that have become worn out and cast aside, abnormal growths do not occur. Your skin, for instance, is like a garment that after a while grows old and is replaced by a new one. True, when you look at your skin it does not appear as if anything is happening. Yet, beneath the surface, a busy layer of cells is at work producing new cells.

In the process of normal growth one mother cell divides into two daughter cells, which are identical to each other and their late mother. This process of cell proliferation is called *mitosis*. It is dramatically illustrated in the body's amazing ability of self-repair.

When a severe burn removes several layers of skin or a knife wound gouges out a section of flesh, somehow an alarm is sounded. In the emergency, the marvelous process of cell-making is speeded up. Then, when the damage is repaired, stepped-up cell division suddenly ceases, and the body resumes its normal production of cells. One can only marvel at the miraculous mechanism that increases cell proliferation in an emergency, and then

throttles it again at the exact moment of normalcy!

In the formation of a tumor the orderly regulation of cell production becomes disrupted. Even though an alarm does not sound, or, perhaps, because there is a false alarm, the rate of cell-making speeds up. The cells begin to proliferate to fill a defect that does not exist. This excessive cell production creates a tumor—an abnormal growth that has no useful function.

Cause of Tumors

During the past several decades an intensive search has been under way to discover the cause of these growths. In fact, to no other field of medical research has more time and money ever been devoted. And, yet, perhaps in no other search has there been greater disappointment. *The Home Encyclopedia of Modern Surgery* by Dr. J. H. Rutledge observed: "The etiology [cause] of this abnormal, uncontrolled growth of cells is unknown. . . . Various investigative approaches have included the study of many different chemical substances, hormones, germs, and mechanical agents. As yet, no solitary cause has been ascertained."

Evidence indicates that there are many factors involved in causing tumors, and apparently a different combination of factors is responsible for producing different tumors. Chronic or continued irritation is considered one leading factor. The theory is that, when repeated destruction of tissue too often sounds the repair alarm, the mechanism regulating cell proliferation becomes upset. As a result, the cells continue to multiply when they should stop, and thus a tumor forms.

Some would attribute the development of a tumor to a single blow or injury, but the *Textbook of Pathology* by William Boyd claims: "No tumor has ever been produced experimentally by a single trauma, even in animals with a high cancer incidence." As to why a single blow or injury is often thought to cause a tumor, the above authority observes: "This can be explained in two ways. (1) The trauma, by causing pain and bruising, draws attention to the presence of a tumor (in the breast, etc.) previously unnoticed. . . . (2) Coincidence, seeing that both injury and tumors are so common."

Viruses are now considered by many authorities as the primary factor in causing tumors. As early as 1911 a medical researcher, Peyton Rous, succeeded in transmitting tumors from one chicken to another by means of a filterable virus. Since then many tumors in animals have been transmitted by viruses, yet, up till now, no human tumor has been demonstrated to be due to a virus. Nevertheless, the evidence points so strongly to their implication that some researchers feel the question is no longer whether viruses cause tumors in man, but what tumors are due to what viruses.

Another factor involved in causing some tumors is certain chemical agents. Early investigators had observed that workers in the tar industry were subject to a greater incidence of tumors than were other persons. So it was of interest when, in 1933, British scientists isolated a pure chemical from tar and demonstrated that it produced abnormal growths at the site of application in mice. Since then many other chemicals have been found to be a factor in inducing tumors.

Food processing and food additives can also apparently be factors. One leading medical researcher, Dr. Michael B. Shimkin, wrote in his book *Science and Cancer:* Tumor-causing "materials may also be the result of changes in food brought about by methods by which such food is prepared or preserved. An example of this occurred in the finding of many liver tu-

mors in rainbow trout that were raised on food pellets of fish meal and cottonseed meal as the main constituents."

It is generally agreed by many medical researchers that improper nutrition, in combination with other factors, can result in the growth of tumors. In this connection, there are reports of tumors occurring in animals maintained on diets deficient in specific vitamins. For instance, the popular *Textbook of Pathology* by Boyd relates that when rats were fed a diet of rice that included an azo dye known as butter yellow, tumors of the liver regularly developed. However, when yeast or members of the vitamin B complex were included in the same diet, no tumors occurred.

Imbalance in the secretion of body hormones has also been incriminated as a causative factor. Some believe that impeded nerve flow is another important factor. And in a few kinds of tumors heredity seems to play a role. So, as can be seen, many factors are apparently involved in producing tumors, yet no definite cause has been established.

Benign and Malignant

The danger of a tumor generally hinges on whether it is malignant or not. Fortunately, most of them are not. Observed the medical encyclopedia *The New People's Physician:* "It is a popular fallacy to believe that every tumor is to be feared. The majority are of very little significance as regards danger to life and are correctly called simple, benign or innocent."

There are various characteristics of a benign tumor that minimize its danger. First, instead of spreading out and infiltrating the surrounding tissue, the benign tumor grows by expansion like a balloon, pushing aside the adjacent tissues without involving them intimately. Its growth, therefore, is generally quite slow. In fact, it will often reach a certain size and cease to grow any larger.

Furthermore, the tumor is usually encapsulated by connective tissue, which forms around it as it expands. Thus, as cells of the tumor multiply, they invariably remain in contact with one another in one solid mass; they do not migrate. Also of importance is the mature nature of the cells that the tumor reproduces. They are generally of an orderly pattern and uniform size, and may imitate perfectly the cells of the structure from which the tumor arises.

Although benign tumors may cause disfigurement, they cause no pain and are usually of little danger to health. The major exceptions are when they grow enormously large or near a vital organ where their expansion may interfere with vital functions of the body. For example, a benign tumor on the brain can exert dangerous pressure, or one in the thyroid can expand and choke a person. If attended to in time, such growths can usually be successfully removed, after which the patient generally recovers without complications.

The malignant tumor, on the other hand, is always dangerous. It is an invasive, rapidly growing, irregularly formed, haphazardly arranged group of cells that may spread and establish new growths in distant parts of the body. These malignant growths are all included under the common heading of cancer, which name is derived from the Greek word for crab, *karkinos*. The name is fitting, for clawlike processes characterize both the tumor and the animal.

A malignant tumor does not remain confined to a limited area. It may for a while. But then, like a crab, it claws out into surrounding tissue. This is called "invasive cancer." The growth infiltrates and, in time, may replace completely the nor-

mal cells of the area. But as long as the tumor cells remain in the general area where the disease started, it is said to be "localized." Unfortunately, however, malignant tumor cells seldom stay put.

After a while they break away, enter lymphatic channels or the bloodstream, and travel to nearby or distant places where they seed and develop new growths. This spreading is called *metastasizing,* and the new tumor is called a *metastasis.* Very little is known about the conditions that determine this spread; some tumor cells travel by one route, others by another, some spread almost from the start, and still others may remain localized for years before they spread.

Although the features that distinguish a benign tumor from a malignant one are easy to enumerate, in actual practice it is often much more difficult to determine the difference. Observed Dr. Michael B. Shimkin in his book *Science and Cancer:* "There is also a spectrum between the benign, or innocent, tumors, and cancers, including a zone of borderline lesions regarding which decision is particularly difficult. Later we shall have occasion to refer to 'incomplete,' and to 'dependent' tumors, cellular growths that are intermediate in their behavior between the innocently benign and the malevolently malignant cancers."

The question may also be raised as to whether a benign tumor ever becomes malignant, and whether a malignant one may become benign. *The Encyclopædia Britannica,* in examining this question, said: "It is not easy to be certain concerning the acquisition of malignant transformation . . . Of the group of tumours in which malignancy is variable, some are benign from the start and remain so; others are apparently malignant from their moment of origin; and finally, a few appear to change from innocent to malignant type. . . . The regression of a malignant tumour to benign type is, lamentably, unknown."

Diagnosis

The diagnosis of certain tumors is relatively easy. For example, warts (*papilloma*) and moles (*nevus*). Warts of the skin very seldom become malignant, although when they occur in the rectum they commonly do. Moles, too, generally are of little concern. Nevertheless, some moles do become malignant, and should therefore be watched for any increase in size, pigmentation and itching. The sites of danger are where they are subject to regular irritation. This can cause an inflammatory reaction which, at times, flares into malignancy.

With other body tumors, when first they come to our attention it is important not to jump to conclusions and imagine the worst, because by far the greater number are benign. Well-encapsulated benign tumors have a characteristic mobility when examined with the fingers. They can be bounced around; they are not anchored to the surrounding tissues. Malignant tumors, on the other hand, have a characteristic fixity to the underlying tissue. Generally they are not so mobile. Doctors are sometimes able to determine the nature of the tumor by a physical examination. However, it is difficult to be absolutely positive, and often the doctor is quite uncertain.

Various techniques are being employed to identify the nature of the tumor. An article in *Medical World News* stated that one X-ray method has proved to be 99-percent accurate in diagnosing 2,000 tumor cases. Another method uses a machine that measures the variations in skin temperature, and is reportedly having remarkable success in diagnosing breast tumors.

Still another technique frequently used is biopsy. Some of the tumor tissue is removed by special instruments so it can be analyzed. The drawback here is that, if the

tumor tends toward malignancy, tampering with it could have the effect of starting the spread of the cancer cells.

A new device for aiding in detection of cancer was described at the current meeting of the International Cancer Congress in Tokyo. As stated in the New York *Times* of October 26, 1966, it involves taking a small sample of blood from the patient and adding a radioactive form of the element rubidium. The difference in the rate at which rubidium is taken into the red blood cells is used to distinguish between cancerous and noncancerous patients." However, the precise location of the growth still has to be determined.

ARTICLES IN THE NEXT ISSUE

- Parents, What Are Your Children Being Taught?
- Crimes of Youth—Who Is to Blame?
- Why Keep On Smoking?
- The Farmer's Fertilizer Problem.

Question of Treatment

As soon as the development of a tumor is suspected, it is wise for the subject, for his own peace of mind, to obtain professional advice as to its nature. Some may prefer to go to their family doctor. Others may choose some other practitioner. It is important, however, to go to someone who has had ample experience in handling such cases.

The physician may recommend an operation for removal of the tumor. This does not necessarily mean that it is malignant. If, after removal, examination shows it to be nonmalignant, the wound is sewn up and there is seldom any reason for further concern. In cases where malignancy has been determined, the surgeon may try to remove every single cancer cell in the area. In the case of breast cancer, this includes the removal of the entire breast and as much surrounding tissue as possible, including nearby lymph nodes where the cancer cells are likely to have migrated.

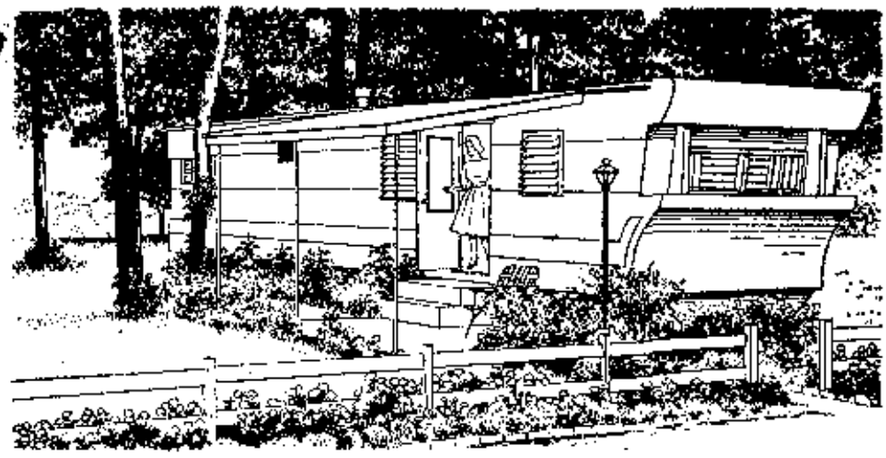
Not all doctors, however, agree that such radical surgery is justified. One leading cancer surgeon, George Crile, and his colleagues, found in a study of many tumor cases that simple surgery, in which only the growth itself is removed, had a slight advantage over radical surgery, both as to survival of the patient and as to local recurrences of cancer.

Simple surgery in cancer cases is often supplemented by radiation treatment. The problem that faces practitioners in such cases is the application of radiation in doses that will destroy any remaining cancer cells with a minimum of damage to the surrounding normal tissue. And not all types of cancer can be effectively treated by radiation.

Chemotherapists, who use chemical agents, have offered some promising results. Methods of triggering the body's own immunological defenses to fight the malignant cells are also under investigation. The use of special diets and of certain herbs has also been recommended as a means of building up the body's ability to fight the growth of cancer cells.

Malignant tumors continue to be one of man's mysterious and formidable foes. However, not all of them are incurable, and there is a favorable chance that any specific tumor that turns up is of the benign type, involving little serious danger. How comforting, too, to know that tumors and all diseases that cause pain and distress of mind and body will soon be eliminated. In God's new system of things 'mourning and outcry and pain will be no more.' (Rev. 21:4) The greatest Healer of all, Jehovah God, has so promised, and it is impossible for him to lie.

The One-Package Home



POURING from factory assembly lines in the United States, Great Britain and France are homes that give people furniture, carpeting, drapes, stove, refrigerator, and so on, all in one "package." They come out of the factory complete, ready to be lived in. An added attraction is that they can be moved from one place to another whenever the owner desires.

In the United States more than four and a half million people live in factory-built, mobile homes. Although their homes have wheels and can be easily moved, few of them move very often. A survey revealed that only 42 percent of the mobile homeowners moved more than once in the past five years and 23 percent had not moved at all. Usually a person who buys a factory-built home that may measure from 8 to 12 feet in width and 40 to as much as 70 feet in length has no intention of moving around. These are homes that people enjoy settling down to live in, and they are meeting the needs of all types of people.

The notion that no one but gypsies lives on wheels is being dispelled by the growing multitudes who are buying mobile homes. Yesterday's heavy, clumsy house trailer has given way to a home that is attractive to the eye and comfortable for daily living. Its disadvantage of less living space than a conventional home is reduced by some people who attach to it a completely enclosed patio, which amounts to an extra room.

Quality Designing

Once an interior decor has been designed by company designers, mass production of mobile homes makes it available to a great many people in the form of comparatively low-cost housing. Thus people of moderate means are getting homes with an interior decor that would ordinarily be available only in more high-priced homes. Actually the modern mobile home is being acknowledged as a trendsetter in interior home styling. People have been encouraged to visit them for ideas before decorating their conventional home.

At one manufacturing plant when a new design is being developed, planning will consume several months. If it is a Spanish design, for example, trips will be made to conventional home shows and anywhere else where designers can see Spanish styling displayed. The history of Spanish design is also consulted. Trips are made to manufacturers of carpets, furniture, drapery and hardware so as to arrange for specially designed materials. Local wrought-iron shops are contacted in connection with handmade lamps, tables and railings. After engineers translate as many of their proposals into blueprints as are deemed practical, the manufacturing pro-

cess begins, turning out homes with Spanish decor.

Manufacturers make frequent model changes. The Spanish decor will probably be replaced by others such as Regency, French, Italian, Mediterranean, Early American, Modern, and so forth. Because the designer of mobile homes is free to work with everything involved—floors, walls, ceilings and furnishings—his effects may be more attractive and inexpensive than if he were doing the interior of a conventional home. Since his designs are for thousands of factory-built homes, the initial cost can be spread out so that it is not great for any one home. Thus quality designing is made available to people who could not otherwise afford it.

The Problem of Homesites

A shortage of suitable sites is a problem facing persons who buy mobile homes. In 1964, about 50,000 new sites were provided in the approximately 22,000 mobile home parks in the United States. But during that year about 200,000 new mobile homes were sold to the public. Where did the 150,000 homes go that could not find a place in parks? A survey revealed that the owners had arranged for their own lots, either in towns where zoning laws permit mobile homes or out in the countryside.

In view of the shortage of parking places, it is advisable for anyone contemplating the purchase of a mobile home to locate a place where it can be put before making the purchase. It is not easy to find a well-situated, attractive and well-run mobile home park that has available space.

In England there are over 4,000 government-licensed parks. Many of the very attractive ones have ten homes or less. About 30 parks accommodate 100 or more homes, and the largest in the country accommodates 380.

Transporting the large homes is still another problem. It is usually necessary to use a truck to pull them, and this can be very costly if the distance is great. There is the additional problem of not being permitted on certain streets. In the United States mobile homes that are eight feet wide can be pulled over almost any road, but those that are ten feet wide must be taken over specified routes under conditions prescribed by the local authorities. In Britain the maximum width permitted on the roads is seven and a half feet. Anything wider than this must be carried on a vehicle designed for transporting wide loads. The problem does not end there. Getting down narrow, English country lanes to a mobile home park with a ten- to twelve-foot-wide mobile home is sometimes impossible.

How to Shop for a Mobile Home

As with conventional homes the quality of mobile homes varies greatly, and it is well to know what to look for so as to get good value for the money that is put into one. Check each door to see if it is warped. When it is eased shut, it should close firmly and solidly. Look at the interior arrangement and ask yourself, "Will I like it several years from now?" Is the decor overdone or tastefully subdued, something you can live with?

Look at the floor plan. Is it convenient? Is there a guest closet near the front door, for example? Are cabinets, closets and appliances within easy reach? Is the lighting good as well as the ventilation? Do the appliances and furnishings have reliable brand names? Are the chairs and beds solid and durable or are they flimsy?

In a well-built mobile home the interior doors should be at least one and three-eighths inches thick. The steel roof should be screwed to the sides of the home and

not to the top. There should be a drip rail below the line of screws to catch rainwater and prevent weather streaking. By pushing on the paneling inside, you can determine if there are crossbeams every 16 or 24 inches apart as there should be. The edges of drawers should be rounded and smooth. No cracks should be evident in the tile on the floor.

Every room, including the bath, should be vented, and there ought to be insulating material in the walls, the ceiling and the floor. The livability of the home, as well as how pleasing it is to the eye and the quality of workmanship must all be taken into consideration. Like anything else, the cheapest model may not be the best bargain.

Industry Growth

This industry that started out a little more than thirty years ago has grown into a billion-dollar giant. Between 1962 and 1965 it had an 85-percent gain in sales. There are 220 major manufacturers of mobile homes in the United States. France has about fifty companies in the business. The industry got started in the American city of Elkhart, Indiana, during the 1930's. Elkhart is still called the world center of mobile home and travel trailer manufacturing.

One of the companies in the United States has plans to build enough plants so as to be able to supply its dealers with mobile homes without having to transport them more than 500 miles from any of its factories. Its plant in Indiana is an enormous, sprawling U-shaped building that covers an area of 80,000 square feet. On a quarter-of-a-mile assembly line, construction of mobile homes begins with a nine-inch-thick steel underbridging mounted on a chassis. As it passes along the assembly line, it gets its six inches of wood flooring, its walls, roof, insulation, partitions, wiring and furnishings. At the end of the line it is taken out the exit as a gleaming, aluminum-skinned home, ready for occupancy.

These factory-made, one-package homes are meeting a housing need for relatively low-cost dwellings among newlyweds, retired persons, transient workers, military personnel and persons who want a second home in a resort area. Among homes costing less than $10,000 in the United States, they represent 40 percent of the housing market and are steadily growing in popularity. One-package, mobile homes are now part of the modern way of living.

Teen-Agers Reflect Moral Breakdown

The permissive modern attitude that disregards the Bible's good moral standards is producing bad fruit among teen-agers. Venereal disease is skyrocketing. Note what the New York *Times* of August 5, 1965, reported: "Syphilis among teen-agers has risen 230 percent since 1956, the United States Communicable Disease Center reported today. . . . The number of cases for the nation last year was larger than any year since 1950. . . . Almost one half of the reported cases occurred among teen-agers and young adults under 25. A spokesman at the Venereal Disease branch said that infectious syphilis cases in the 15- to 19-year-old age group had increased from 1,163 in 1956 to 3,595 in 1964, a jump of 209 percent. In the 20- to 24-year-old age group, he said, the increase had been from 1,758 in 1956 to 6,455 in 1964, up 267 percent. . . . The infectious stage of syphilis has steadily climbed from a low of 6,399 in 1956 to 22,969 cases in 1964—more than a threefold increase and the greatest number of infectious cases in any year since 1950."

Appropriately the Bible, at Proverbs 5:3-11, warns that those who indulge in immorality 'have to groan in their future.'

ITALY'S DEVASTATING FLOODS

By "Awake!" correspondent in Italy

THE month of November began with unceasing rain in north-central Italy. On the fourth day of the month, however, there was a deluge that fell like cataracts from the sky, a continuous heavy rain from which it seemed impossible to find shelter. All night long the rain, driven by a violent wind, beat down with fury on the city of Florence and its environs. The Arno River could be seen rising alarmingly until a sea of muddy water swept over the city. But it was not a calm, slight overflow; it was violent. The water burst in the doors of shops, destroying whatever was in its way, dragging with it cars and other objects at the rate of about forty miles an hour.

Storage facilities for gasoline, naphtha and industrial oil were among the first to be invaded. Water mixed with mud and oil, and wherever it flowed it left an indelible trace. Goods, clothing and things that might have been saved by drying were ruined by being saturated with oil. For days the distressed city remained without electric light, gas, telephone or drinking water.

Where was the fine Cascine Park on the riverbank? It was now seen in complete disorder, its avenues devoured by the flood and without trees. The carcasses of animals were in its zoo, and those of horses from the racecourse were bobbing on the muddy water. The National Library—one of the greatest in Europe—possessing volumes of inestimable value, some written before our Common Era, as well as some manuscript copies of Michael Servetus' *De Trinitatis Erroribus,* became a mass of muddy paper. Scholars and experts from various nations hope to effect a restoration. Many of the famed art treasures were saved. Those damaged will take years, it is said, to be completely restored.

Sudden and Unexpected

The disaster was unexpected except by those who lived near the river. The inhabitants of more distant districts knew that the Arno was flooding the city, but no one imagined that the water would rise to such an extent—in some streets over eighteen feet. That is why even what might have been saved was not. Families carried their belongings from the ground floor to the one above, but often the water reached them. Only the extreme outskirts of the city were unaffected by the floods.

Scores of victims were drowned because of ignoring the warning and not wanting to flee. People clinging to shutters or doors of houses floated upon the waters, in the hope of getting to safety. Others used motor tires as life buoys. Still the number of victims was high, over a hundred.

One of Jehovah's witnesses in Florence relates his experience: "My wife and I were in bed when, about 3 a.m., we heard a noise, a trickling of water. We sat up to switch on the light, but there was no light. We were in the dark. I said to my wife, 'Let's get up and see what is happening.' We got out of bed and put our feet to the ground and found ourselves, to our terror, in water up to our waists. We had hardly time to retreat to the floors above, saving—apart from our lives—only the clothes we had put on for the night."

A presiding minister of the two congregations of Jehovah's witnesses in Florence explained how he had to change the meeting program on that November 4. "The Friday, the first day of the disaster, was a holiday throughout Italy and our congregations had planned to go on a special excursion to Empoli, where there is a small

group of Jehovah's witnesses. My wife and I were preparing for the trip when one of our friends telephoned to tell us that the Arno was flooding and the road was cut off. Not realizing the gravity of the floods, we decided to change our plans and fixed our hall in Florence as the meeting place.

"Our car wouldn't start, as water had got into the motor, so we had to cover the two and a half miles on foot. The rain continued. When we were near our hall we found police blocking the traffic, and they announced that the flood was inundating the Piazza del Duomo. There, on the Cathedral steps, two Catholic priests with some elderly women were calling for aid as the water lapped the steps.

"About thirty feet from our hall a torrent was rushing down the street. It was no longer possible to reach our meeting place. We had to turn back, but by this time the street was under water. We ran to another; it was also submerged. Then we began to realize the gravity of the situation. Finally we found a street, possibly the only one, still free of water and ran along it to safety."

Christian Love in the Face of Disaster

But that presiding minister of a Christian congregation was concerned about others too. He continues: "Now we were anxious about our Christian brothers. Some lived on the ground floor near the river, or even worse, in basements. What had become of them? We had no means of reaching them except by our thoughts and in our prayers to Jehovah God. In the evening we managed to visit those who lived nearby. They were safe! But the others? Only after three days of anguish did we learn that the lives of all our brothers had been spared. What joy! We thanked Jehovah God for that.

"The few of our brothers that had not been hit by the inundations helped the others to shovel away the mud and to clean up their homes. The loving help from others of our Christian brothers began arriving from every side. How encouraging was the spirit of solidarity!

"Our Kingdom Hall, although it was on the top floor, could not be used, mud in the courtyard having become very deep. We assembled nonetheless, holding our weekly meetings in our private homes. Finally, after a week, and wearing boots, we were able to reach our hall. We had felt the need to rally in these circumstances. We were deeply moved. At the end of our meeting everyone was in tears. We were moved by finding ourselves united with one another and with God."

From many parts of Italy, Christian witnesses of Jehovah sent help to their brothers in the form of money, food and clothing. In the city of Florence itself those who were less affected by the disaster hurried to the aid of their fellow Christians living in the very damaged areas. A dedicated Christian who lost her home and all her belongings was immediately given hospitality in the house of one of Jehovah's witnesses. Her husband, an unbeliever, was deeply impressed by the love manifested.

Organized in Showing Neighbor Love

The tragic situation in which thousands of families in Italy found themselves put everyone's Christian faith to the proof. There is a Biblical proverb that says: "Have you shown yourself discouraged in the day of distress? Your power will be scanty." (Prov. 24:10) The experience of another witness of Jehovah in Florence demonstrates the value of the spirit of initiative and the love of one's neighbor. He writes:

"We were awakened by our neighbor, who said that the river was submerging their quarters. We rushed immediately to

the help of the families on the lower floors. We were able thus to take some of them to the upper ones. As was the case throughout the city, there was no electricity, drinking water or gas in the whole building. For all the tenants there was only one wood-burning stove available. I served as captain of the building and organized the women into kitchen, cleaning and laundry squads. We ate our food together. The men—myself included—procured wood, fishing for it with a rod and line in the water.

"Everyone was grateful for my initiative in organizing things. But I can say that in these circumstances I took advantage of the experience acquired during assemblies of the people of Jehovah, where, working in various departments, one learns how to organize many things."

The Florentine daily, *La Nazione*, called the flood, "the most monstrous natural cataclysm in the history of Florence." Yes, November 4, 1966, will remain long in the memory of the inhabitants of Florence and of many other Italian cities. But remaining long also in the minds of many will be the evidence of Christian love manifested in the face of this disaster.

A BOOK FOR YOUR TRIP

● Waiting stations and terminals frequently have magazine racks and book counters. Of course, you know why. When persons travel they often spend much of their time reading —sometimes worthwhile material, other times worthless printed matter. What do you read on your travels?

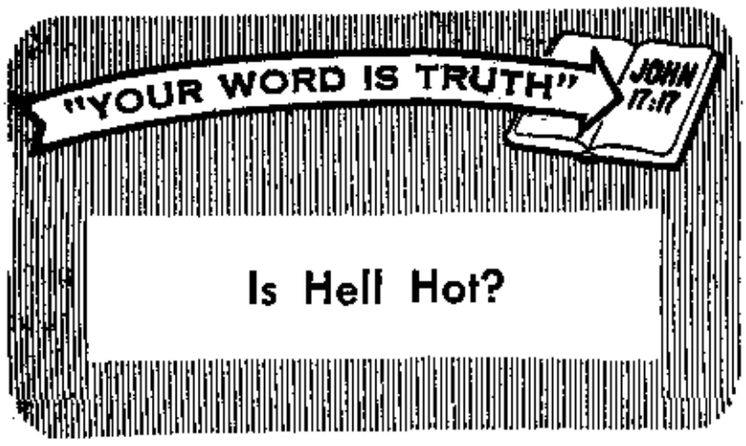
A recent letter from Washington told the experience one of Jehovah's witnesses had while traveling across the country by train. He was reading the Bible aid *"Things in Which It Is Impossible for God to Lie,"* looking up the scriptures in it as he read. When the time came to eat he rose to go to the dining car. The elderly woman sitting next to him asked if she could look at the book he had been reading. Naturally he told her that she was welcome to do so. When he returned over an hour later, she was still reading it.

Instead of disturbing her, he went to the dome car to look at the scenery for a while. On returning, he found she was still engrossed in the book. In fact, as he sat down, she asked if she could read awhile longer. When finally she stopped, she told the minister that she never realized that Christians were no longer obliged to observe the sabbath. Then she asked him where he had obtained the book, because she wanted to write the publishers for a copy. The Witness replied that he had a number of copies of it and that she could keep the one she was reading.

Later that evening the two of them went to the dome car. Upon returning, the woman could not find the book. She became quite upset, saying she hoped nobody would be so inconsiderate as to steal her book. However, she soon found it and started reading it eagerly. She commented that she had been skipping around in it because she thought she would have to return it, but now that it was hers she would start at the beginning. When they parted, the minister had ample reason to reflect on the wisdom of taking good reading material on his trip.

Another minister of Jehovah's witnesses in Montana tells that she placed the same publication with a lady who was soon to leave on a trip. Some weeks later the Witness visited the woman, who had since returned.

The minister writes: "We were welcomed kindly into her home, and immediately she began to praise the *'Impossible to Lie'* book. Enthusiastically she told us she had taken the book with her on the trip and upon picking it up was unable to put it down until she had finished it. She had learned many things from it and said over again, 'That is the best work you people have ever done.'" Later, when the Witnesses were leaving her home, she added: "Since I've read that book I will never again turn your people away from my door." The upbuilding reading material she took on her trip may well help her on the way to everlasting life.



Is Hell Hot?

DO YOU believe hell to be a fiery-hot place where the wicked are tormented endlessly after death? Millions of persons do. Why so? Because this is what is taught by many major religious organizations, both of Christendom and of so-called Heathendom. In fact, of 206 religions in the United States questioned on this teaching, 171 said that they believed in eternal torment for the incorrigibly wicked. At its recent ecumenical council the Roman Catholic Church reaffirmed belief in the reality of hell as a place of eternal punishment.

However, in view of God's loving qualities it is understandable that many persons might wonder whether this teaching is really found in the Bible. It is only right and proper that you should desire to know. So turn, please, in your copy of the Bible to Acts chapter two, verses thirty-one and thirty-two. If yours is the *King James Version* you will notice that it says: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Have you ever realized before that your Bible says that Jesus was in hell?

Was Jesus suffering fiery torment for the three days that he was confined to hell? Really, it is unreasonable to think so, for it is not in keeping with God's love to permit such a thing. What, then, is the Bible hell? Who go there? Do they experience any sensation of pain? Can they, like Jesus, be released from hell?

First, we need to determine from where the word "hell" in our Bibles comes. It is translated from the Hebrew word *sheól,* which occurs, in all, 65 times in the Hebrew Scriptures. The *King James Version,* however, translates *sheól* 31 times as "hell," 31 times as "grave" and 3 times as "pit." The *Catholic Douay Version* renders *sheól* as "hell" in 63 of its 65 occurrences. Some Bibles leave *sheól* and its Greek equivalent, *hádēs,* untranslated. In both the *King James* and *Douay* versions *hádēs* is rendered as "hell" in each of its ten occurrences in the Greek Scriptures.

That *hádēs* is the Greek equivalent for *sheól* can be seen by comparing Psalm 16:10 (15:10, *Dy*) in the Hebrew Scriptures with Acts 2:31 in the Christian Greek Scriptures. If you do this with a Bible that leaves these words untranslated, you will notice that in the quotation in Acts from Psalm 16:10 the Greek word *hádēs* is used for the Hebrew word *sheól.*

Is hell, then, a hot place? Do *sheól* and *hádēs* refer to some location where the wicked suffer after death? Obviously not, for Jesus, as well as other righteous men, went there. Also, please turn to the book of Jonah chapter two, verses one and two, and note what occurred after Jonah was swallowed by the fish: "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." (*AV*) Where was Jonah? In some fiery subterranean place? No. Jonah was in what would have been his tomb or grave if God had not delivered him. That is why the marginal reference in the *King James Version* substitutes here "the grave" for "hell."

Consider also the righteous man Jacob.

When sorrowing for his son Joseph, he said: "I will go down to my son into hell [Sheol, *American Standard Version;* the grave, *AV*], mourning." (Gen. 37:35, *Dy*) Now think: Did Jacob believe his fine, seventeen-year-old son Joseph was in a fiery hot place, and did he himself want to join him there? How absurd! It is obvious that Jacob merely thought his son was dead and in the grave, and in his sorrowful state he himself wanted to die.

Job, a righteous servant of God, was undergoing suffering when he prayed to God: "Who will grant me this, that thou mayst protect me in hell [Sheol, *AS;* the grave, *AV*], and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?" (Job 14:13, *Dy*) How foolish Job would have been to desire protection in hell if it were a fiery-hot place! Clearly, the Bible hell is simply mankind's common grave, and Job wanted to go there, that his sufferings might cease.

Is there, then, consciousness of any kind in the Bible hell? The Bible answer is very clear. Please turn to Ecclesiastes 9:5, 10, and read: "For the living know that they shall die, but the dead know nothing more. . . . Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell [Sheol, *AS;* the grave, *AV*], whither thou art hastening." (*Dy*) At death man's very thoughts perish. (Ps. 146:3, 4) He does not have an immortal soul that survives the death of the body. (Ezek. 18:4) So, after death, there is nothing that could suffer torment even if a fiery hell did exist.

Some persons, however, may object that their Bible speaks of "hell fire," and, therefore, they believe hell must be a hot place. (Matt. 5:22, *AV, Dy*) But the scripture where this expression is found is one of the twelve occurrences of *Gehenna,* a different Greek word. *Gehenna* is something entirely different. *Smith's Dictionary of the Bible,* Vol. 1, page 879, explains: "It became the common lay-stall of the city, where the dead bodies of criminals, and the carcases of animals, and every other kind of filth was cast." *Gehenna* served as a massive disposal dump outside the walls of Jerusalem; perpetual fires were maintained to prevent pestilence, but nothing alive was thrown there. It is a fitting symbol, not of eternal conscious torment, but of everlasting destruction. The "lake of fire" mentioned in Revelation has a similar significance, and it means, not conscious torment, but "second death." —Rev. 21:8.

The heartwarming prospect is that hell is to be emptied of all its unconscious dead, after which death and hell will be eternally destroyed. Note how the Bible explains: "Death and hell [margin, 'the grave'] delivered up the dead which were in them . . . And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:13, 14, *AV*) What a grand provision! God mercifully is to deliver the dead from hell! Certainly we have strong encouragement to learn more about God and his purposes for blessing mankind.

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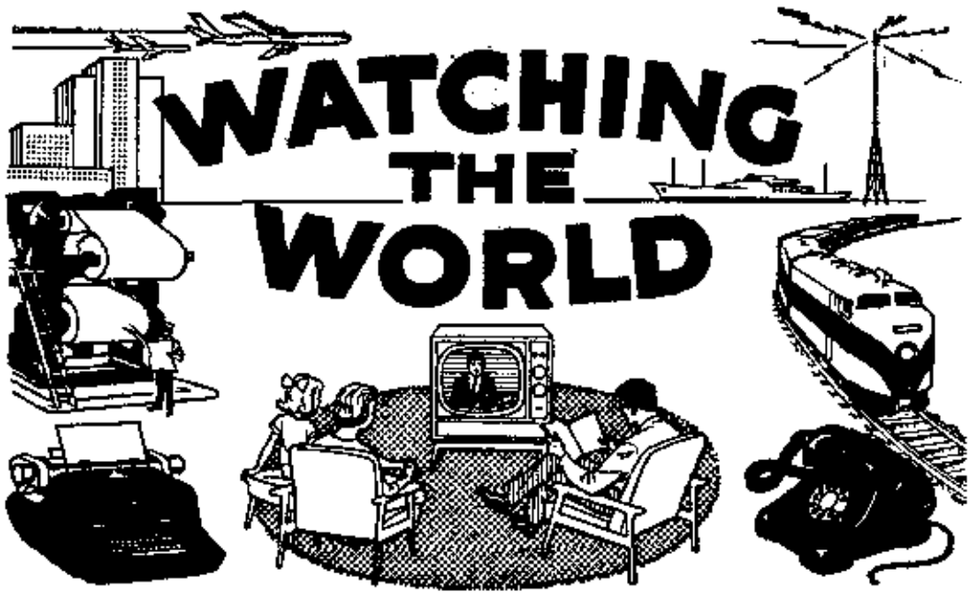
(1) Why do millions of persons believe hell is hot? (2) What outstanding person went to the Bible hell? (3) What questions does Jesus' experience in hell raise? (4) From what Hebrew and Greek words is the English word "hell" translated, and how are these words rendered in various Bible translations? (5) How do we know hádes is the Greek equivalent for sheól? (6) How does Jonah's experience show whether hell is a hot place? (7) Where did Jacob believe his "dead" son to be? (8) Why did Job pray to go to hell? (9) Are those in hell conscious? (10) What was Gehenna, and of what is it a symbol? (11) What hope is there for those in hell?



"Kamikaze" Driving

◈ "Kamikaze" (suicidal) drivers have given Japan the worst traffic record in the world. The number of highway fatalities in Japan for 1966 reached 13,319, more than in any other 12-month period. The true death toll may be much higher, since traffic authorities in Japan count only the fatalities that occur within 24 hours of an accident. The total number of deaths in traffic accidents in Japan is second only to that of the United States. But the rate was five times that of the United States when considering the number of cars in proportion to the population. According to police statistics, the principal causes of fatalities in order of frequency are: drunken driving, driving in the wrong lane, illegal passing, speeding and failure to stop or slow down at crossings and intersections.

Severe Quake

◈ A severe earthquake hit northern Chile on December 28, inflicting heavy damage on the tiny nitrate port of Taltal. First reports showed some 65 persons were hospitalized, 12 in critical condition. Half the houses in the port of Taltal, a town of 3,000 residents, were reportedly knocked down. At about the same time a strong tremor shook the city of Mendoza in Argentina, but no damage was reported.

Keen Interest in God

◈ In this era when religion is generally on the wane and God is being proclaimed dead, many people of Central and South America have shown strong interest in God. During December and January at the "God's Sons of Liberty" District Assemblies of Jehovah's witnesses in their respective lands, they have turned out in record numbers. For example, on December 14, 1966, 755 in Belize, British Honduras, heard Watch Tower Society director John Groh deliver the discourse "Mankind's Millennium Under God's Kingdom." The attendance was almost twice the number of Jehovah's witnesses in that land. In Tegucigalpa, Honduras, the attendance was 70 percent higher than any other previous attendance had at conventions held by the Witnesses in Honduras. In El Salvador, 4,989, or nearly five times the number of Witnesses in the country, saw the moving drama about Jeremiah. In Costa Rica the peak attendance of 2,974 was more than a thousand higher than any other previous attendance figure for their assemblies. There were English and Spanish meetings, with 73 being baptized. In the picturesque island of Jamaica, where there are 4,910 of Jehovah's witnesses, a crowd of 9,458, or almost 5,000 more than the peak number of Witnesses, attended their assembly. All of this shows that many people of Central and South America and the islands of the Caribbean are searching for the truth of God's Word and his righteousness.

The Smoking Habit

◈ On December 8 the Health and Welfare Department said, in releasing a survey on smoking in Canada, that more than 1,000,000 persons who once smoked cigarettes daily have overcome the habit. However, at least 300 young Canadians acquire the habit every day; so, in spite of all who quit, a quarter of a million more people are smoking than two years ago. The tobacco industry spokesmen estimated 1966 production at 45,085,000,000 cigarettes, compared with 42,450,000,000 in 1965, a 6.2-percent increase.

Despite U.S. government warnings that there are health hazards in smoking cigarettes, Americans smoked 542,000,000,000 cigarettes, which represents about a 2.5-percent increase over last year's figure. Ten years ago the total was 406,500,000,000.

Nickel in Coins

◈ Silver has become too scarce to be used for coin production. So Canada, one of the few countries still using silver coins, will join Britain, the United States and other nations that have changed to cheaper metals in the production of coins. The decision to use pure nickel rather than silver in Canadian coins, beginning in 1968, was announced on December 23. One official estimated that the change will save Canadians $15,000,000 a year.

England's "New Theology"

◈ 'England swings like a pendulum do,' say the lyrics to a modern song, and that swing today is away from church. True, the debate about God is a conversational staple in intellectual circles, but the great mass of British people go their own way—and it usually is not to church except to get baptized, married and buried. Forty years ago, for every thousand persons in England, 152 were enrolled in the established Anglican Church. When the most recent figures were compiled for the year 1964, the figure had dropped to 81. Still the vast majority of Englishmen declare themselves believers in one way or another. But in most cases their beliefs are extremely vague. The typical British attitude toward religion, said Dr. H. J. Blackman, director of the British Humanist Society, is focused on ethical conduct rather than theological dogma. The people say: "My conscience is my religion," "To be straight and honest, that is real religion." Such phrases comprise the "new theology" in England. What has this meant to church attendance? Clergymen estimates of active parishioners ran as low as 1 percent of those baptized. None went as high as 10 percent.

Red China's Fifth Blast

◈ On December 28 Communist China raised its nuclear capability to a new level when it tested its fifth nuclear device, the third in 1966. However, the nation vowed again that it will never be the first to use nuclear weapons. Peking hailed the explosion as "a great encouragement to the heroic Vietnamese people . . . as well as an important contribution to world peace." The Western nations viewed the test with considerable apprehension.

Sin in Saigon

◈ Saigon, South Vietnam, reportedly has over 4,000 B (for bar) girls who are entertaining soldiers in that part of the world. When Senator Fulbright of Arkansas called Saigon a "brothel," some in Washington expressed surprise. But the senator's observation did not come as news to the Army-People Council of Vietnam. After hearings on the spread of prostitution in South Vietnam, it has formally recommended legalizing the illicit traffic as the best and safest way of handling it. The statistics for 1966 have not been received, but a report on 1965 indicated venereal disease was the No. 1 ailment of American soldiers in Vietnam, with 18,383 cases. Since there were, on an average, 102,000 troops in Saigon last year, this means that close to one servicemen in five contracted VD.

Clergy Attitudes

◈ A study of diocesan Catholic clergy attitudes was conducted by a Jesuit sociologist at Harvard University, Joseph Fichter. He was supported by the National Catholic Reporter and a group of Roman Catholic priests and laymen. The study revealed that almost one-third of the Roman Catholic priests in America probably or "unquestionably" would marry if permitted by the church. They believe diocesan priests should have the freedom to choose between marriage and celibacy. The study also showed that, if given the choice again, one out of seven priests would hesitate to enter the seminary; that about 90 percent thought every diocese should have an elected grievance committee to which priests could bring their complaints; that more than half felt there was little or no free communication between them and their bishops; and more than 60 percent believed their bishops demonstrate little personal interest in them.

Premier Paraskevopoulos

◈ Greece has had some forty governments in the years since World War II. Government No. 40, under Stephanos Stephanopoulos, was shaky from its inception. But, strangely enough, it lasted an incredible fifteen months. In December Panayotis Kanellopoulos, leader of the conservative National Radical Union, in an unexpected move announced that he was pulling out of the government coalition. This brought about the government's collapse. Young King Constantine moved quickly to quell any crisis by appointing a nonpolitical caretaker premier, the man who performed the same task in 1964, Ioannis Paraskevopoulos. King Constantine decreed that elections take place in May.

What Wisdom War?

◈ According to *U.S. News & World Report* for January 2, Americans are spending nearly $2,000,000,000 a month or $24,000,000,000 a year on the Vietnam war. "With this war's cost in money," says the magazine, "the U.S. could give every man, woman and child in both South and North Vietnam about $700 a year, or six times their present average income—and save the indirect costs of the war."

A Catholic Defects

◈ England's leading Roman Catholic theologian, Charles Davis, who was a "peritus" (expert) at the Second Vatican Council, and who has been editor of the *Clergy Review*, after twenty years a priest announced that he was leaving the Roman Catholic Church. Davis, 43, also said that he intended to marry an American Catholic, a theology student at Bristol University,

who also plans to leave the Catholic church. Davis had this to say about Catholicism: "I do not think that the claim the church makes as an institution rests upon any adequate Biblical and historical basis. I don't believe that the church is absolute, and I don't believe any more in papal infallibility. There is concern for authority at the expense of truth, as I am constantly shown by instances of the damage to persons by the workings of an impersonal and unfree system."

Alcoholism

◈ A five-year Stanford University study on alcoholism has established that alcoholism is the number one mental health problem in nine states in America, according to hospital diagnoses. Public drunkenness and drunken driving accounted for at least 40 percent of a total five million arrests in 1965. Alcoholics constituted about 22 percent of all the male first admissions to 300 mental hospitals in the nation.

Fail to Keep Pace

◈ A table prepared by the American Institute of Public Opinion showed that church attendance has been steadily declining since 1958. A national sampling of adults disclosed 44 percent attended church in 1965, compared to 49 percent in 1958. And for the first time since 1961, church membership in the United States failed to keep up with population growth. The latest statistics, those covering the calendar year as well as the fiscal year ending in 1965, show that members of religious bodies total 124,682,422, an increase of 1,374,973, or 1.1 percent over 1964. The population increase was 1.3 percent.

Where Catholics Disagree

◈ Pope Paul VI reportedly feels that a negotiated peace rather than military victory by either side is the way to end the war in Vietnam. Francis Cardinal Spellman, on the other hand, neglecting the sixth of the Ten Commandments, told soldiers that "United States troops were the soldiers of Jesus Christ who were fighting a war for civilization and that to the United States, less than victory is inconceivable." A high Vatican source stated that Spellman was reflecting "his own position as chief military vicar of the U.S. armed forces" and not the views of Pope Paul or the Roman Catholic Church. But he quickly added that the pope has great esteem for Spellman. A French bishop, Paul Joseph Schmitt, challenged Spellman to declare himself against war.

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Awake!

Parents, What Are Your Children Being Taught? PAGE 5

Crimes of Youth—Who Is to Blame? PAGE 10

Why Keep On Smoking? PAGE 17

The Farmer's Fertilizer Problem PAGE 21

FEBRUARY 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Watching the World

Awake!
"It is already the hour for you to awake."
—Romans 13:11

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GUARD AGAINST THE PRACTICE OF SIN

A POET long ago said: "To err is human; to forgive, divine." As much as that saying is quoted, it is not altogether true. To forgive may be Godlike, but to be human does not necessarily mean to err. Our first parents, though human, did not have to err. They were created perfect. (Gen. 1:31; Deut. 32:4) When the Son of God came to earth he proved this to be true, for, though human, he did not err—not in thought, nor in word, nor in deed. (1 Pet. 2:22) It is only due to the transgression of our first parents that erring became human, that "the inclination of the heart of man is bad from his youth up."—Gen. 8:21; Rom. 5:12.

But let no one jump to the conclusion that, since a tendency to err, to sin, to make mistakes, is inherent in man, we have no obligation to strive against these. We do have such an obligation! We are obligated by the light of conscience, and our very ability to reason, to treat others as we ourselves would be treated and to take care of ourselves properly so as not to become a burden upon others. And to the extent that we become familiar with Bible principles we are further obligated, for knowledge brings responsibility.

In this regard some have pointed to the mistakes made by certain men of God and asked how it was possible for them to do such things. But the important thing is not that they did this or that but that they did not take their erring lightly, they did not make a practice of such things. Noah is such an example. On one occasion, some years after the Flood, he drank wine to the point of intoxication. No doubt there were extenuating circumstances; but, be that as it may, the fact remains that we do not read of his getting intoxicated again. So also with the apostle Peter. Though on one occasion he denied his Lord three times because of fear of man, he sincerely repented and thereafter became a fearless witness to his God and his Lord, continuing faithful in spite of beatings and imprisonment. —Acts 5:40, 41; 12:3-5.

In this respect Peter stood in striking contrast to his fellow apostle Judas. Judas had made a practice of being dishonest; for, as the inspired record tells us, "he was a thief and had the money box and used to carry off the monies put in it." He made a practice of stealing, and that from such an unselfishly dedicated group as Je-

sus and his apostles while posing as one of them! Pride and greed combined in him to commit the act of betraying his Lord. No wonder that afterward he found no repentance, though remorseful, and so hanged himself!—John 12:1-6.

The apostle John makes this fine distinction between committing a certain sin and making a practice of sinning, saying: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one."—1 John 2:1.

But as regards those who keep on repeating their sins he says: "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning"; that is, from his beginning as Satan the Devil.—1 John 3:4, 8.

Today, more than ever before, we see people making a practice of sin, of loose conduct, of sexual immorality, of crime. Regarding the problem this poses for those having to do with law enforcement, the New York *Daily News,* July 8, 1966, had a 'guest editorial' by New York's Chief Police Inspector S. D. Garelick, which read: "Recidivism (the repeating of crimes by the same persons) is increasing in intensity and is becoming much more serious. The fear of punishment is waning and it is apparent that there is a lack of respect of other people—both for their person and property."

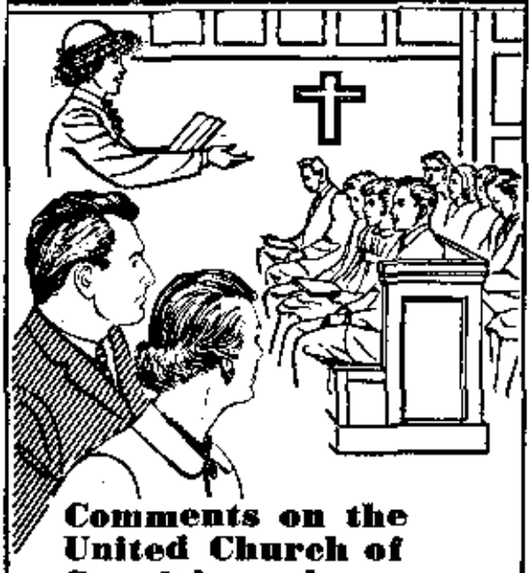
This "falling back," which is what recidivism literally means, is something that every self-respecting person, every lover of righteousness and, in particular, every Christian should want to guard against, for often it is the practice, rather than the sin itself, that determines its seriousness. Thus in the summer of 1966 in a certain Brooklyn congregation of Jehovah's witnesses two likable young people were excommunicated, disfellowshiped, to the shock of many of their friends. Why? They had been put on probation because of having violated the Christian moral code, but, instead of taking this censure to heart and exercising care in the future, they became repeaters, making a practice of their wrongdoing. So the Christian congregation had no alternative but to excommunicate them.

Not that committing a single act of sin is to be taken lightly. Not at all! One will never become a practicer of certain sins if he never commits them the first time. Besides, it is so much easier to transgress the second time; one may even find he has acquired a craving for it. More than that, many a single act has resulted in untold misery, as unwed mothers, victims of venereal disease, and even King David of old can well testify.—2 Sam. 12:7-12.

Yet, because of circumstances, because of being caught off guard, because of inherited tendencies, a person may yield to temptation and commit a serious wrong. Then what? Will he sincerely repent and change his course of action? If he is wise he will cultivate a hatred for what is bad because of the evil it entails, even though it may seem pleasant. As the psalmist counsels: "O you lovers of Jehovah, hate what is bad."—Ps. 97:10.

He who wants forgiveness and a right standing before God and his fellows must be on guard against making a practice of erring, of sinning. He must walk in the fear of God, keeping close to Him by a study of his Word and by prayer. A great aid is association with those who recognize the Bible's lofty principles. Doing so, he can have stumbling stones become stepping-stones, and the undeserved kindness that God has extended to him will not have failed in its purpose.—2 Cor. 6:1.

Parents, What Are Your Children Being Taught?



Comments on the United Church of Canada's modern Sunday-school course

"DON'T be surprised if Johnny comes home from Sunday School some day soon and tells you that the whale didn't swallow Jonah, that Moses didn't cross the Red Sea, and that what the Bible says about the creation of the world is way off base."

Thus the Toronto *Daily Star* commented on the nature of the modern Sunday-school course of the United Church of Canada shortly before it was published. The course, a million-dollar publishing enterprise, features special literature for children of various ages, primary, junior, and so forth. In addition to the *Teacher's Guide* for the various age-groups there are such books as *God Speaks Through People, The Word and the Way* and *The Mystery of the Rock.*

Christian parents know that it is important for their children to take in the right kind of religious knowledge. Why? Because as Jesus Christ said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." At the same time, knowledge of God's Word will enable the children to go straight and avoid the many pitfalls causing juvenile delinquency, even as we read: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness."—John 17: 3; 2 Tim. 3:16.

If you are parents who love God, you want your children to take in explanations of the Bible that will strengthen their faith in God and in his Word, not destroy it; knowledge that will help them to do what is right by instilling in them the fear of God, not make them indifferent to what is right and wrong. Will they be getting this kind of teaching from the Sunday-school course of the United Church of Canada?

First Eleven Chapters of Genesis—"Not History"?

Repeatedly these United Church publications make the statement that the first eleven chapters of Genesis are not history: "The basic ideas on which the rest of the literature is built are set out in the first eleven chapters of Genesis. These chapters are not history. . . . The first historical person to emerge in the Biblical narrative is Abraham."[1]

But is that what Jesus Christ and his apostles taught? By no means! Jesus accepted the account of creation as history, for he used it to refute the position

of his opponents on the matter of divorce: "Did you not read that he who created them from the beginning made them male and female?" (Matt. 19:3-6) He made reference to the shedding of Abel's blood as history, and he also considered the account of Noah and the Flood as historical. —Matt. 23:35; 24:37.

Jesus' apostles and early disciples were wholly of the same mind. Why would Luke, an educated physician, trace the genealogy of Jesus, not only back to Abraham, as did Matthew, but farther back, to Adam, and that according to the Genesis account, if these first eleven chapters were not historical? (Luke 3:34-38) Why would the apostle Paul tell of sin entering into the world by one man and death ruling as king "even over those who had not sinned after the likeness of the transgression by Adam," if Adam were not a historical person?—Rom. 5:12-14.

More than that, why did the writer of the book of Hebrews draw on these first eleven chapters for examples of faith if they are not historical? He tells that "by faith Abel offered God a sacrifice of greater worth than Cain," and that "by faith Noah . . . showed godly fear and constructed an ark." (Heb. 11:4-7) Other Bible writers, such as the apostles Peter and John and the disciple Jude likewise make reference to events and persons recorded in the first eleven chapters of Genesis. —2 Pet. 2:5; 3:6; 1 John 3:12; Jude 14.

Parents, with whom do you agree? With Jesus Christ and his apostles and early disciples who regarded the first eleven chapters of Genesis as historical or with the Sunday-school course of the United Church of Canada, which claims that those chapters are based on myths?

The Bible Charged with Inconsistencies

The Sunday-school course also charges that the Bible contains inconsistencies and therefore cannot be taken literally as the infallible Word of God. "There are inconsistencies in the Bible. . . . If you compare the two creation stories you will see that in the first one, man and woman are created together at the same time. In the second story man is created first."[2]

It may well be asked, How can such a statement be made in all sincerity? The account of creation in the first chapter of Genesis merely states that "God proceeded to create the man in his image . . . male and female he created them." (Gen. 1:27) Nothing is said here about time. It is simply a condensed statement of what occurred. Proof of this is seen in chapter two, from which we learn how God created man, "out of dust from the ground" and blew "into his nostrils the breath of life." And in giving the details, the second chapter also tells us how the woman was created, when, as well as why—because it was not good for the man to be alone.—Gen. 2:7, 18-25.

How logical that the writer of Genesis in telling of the creation of all material things would first give a condensed statement of the creation of the first human pair and then devote another portion to the details as to just how the first man and woman were individually created! Surely there is nothing inconsistent about the way these two chapters of Genesis are written.

The United Church of Canada spokesman lists another alleged inconsistency as follows:

"Israel used to be ruled by judges. A judge was a sort of combined general and prime minister. He assumed leadership during a national emergency. Once the emergency was settled, he became a private citizen again. This was not a very stable form of leadership, so Saul was finally chosen as the first king. One story says the choice was made by God. The

other says, in choosing a king, the people were really putting a man in the place of their King."[2]

But what are the facts according to the Bible record? In the first place, these emergencies arose only because the Israelites fell away from the worship of Jehovah. Secondly, it was Jehovah God who time and again chose these judges, and, further, the reason the people "finally" wanted a king was that the Israelites got the idea from the nations roundabout them. There is nothing inconsistent about the Bible record, for it shows that while the people *wanted* a king, it was Jehovah God who chose the particular man who was to be their first king.—1 Sam. 8:4-20; 10:1, 24; Hos. 13:11.

Other alleged inconsistencies in the Bible can be as readily explained. The Bible contains inconsistencies only for those who want to find them in the Bible as an excuse for not accepting it as the inspired Word of God. Parents, do you want your children to view the Bible as filled with inconsistencies or do you agree with Jesus Christ when he said to his Father, "Your word is truth"?—John 17:17.

Moses' Miracles Explained Away

How this modern Sunday-school course destroys faith rather than building it is further seen from its efforts to explain away the miracles of Moses. Thus the death of the firstborn of Egypt is termed a "children's disease of such epidemic proportions that nearly every Egyptian home lost at least one child."[3] But what does the Bible say? It tells that only the *firstborn* died, whether small children or older ones, and even the *firstborn* of the lower animals; also that the only protection against the plague was having the lintels and doorposts of one's house sprinkled with the passover blood and remaining inside. More than that, we read that Jehovah God claimed all the firstborn of Israel as his because of having spared them from this plague.—Ex. 12:1-38; Num. 3:40-51.

Children who attend these courses are also asked to believe that from previous experience, accidentally come by, Moses knew that the "Red Sea" was a very shallow body of water and that men, women and children could walk through it but that chariots and horses or even a man in armor would get bogged down in it.[4] It strains credulity to claim that a mother with babe in arms, of which there must have been many among the fleeing Israelites, could have waded through the muddy seabed but a man in armor would have perished in the attempt. At the same time such an explanation ignores the Bible account that there was literally a wall of water on each side of the Israelites as they marched across dry of foot, not having waded through shallow, muddy waters! —Ex. 14:5–15:21.

This Sunday-school course further teaches children that Moses was familiar with manna and knew that it would spoil if kept for more than one day.[5] But the inspired Bible record tells us that it spoiled if kept over until the next morning, except if that morning was a sabbath. Then, the day before, the Israelites were to gather twice as much, as it would not spoil if kept twenty-four hours longer. And what is more, when the Israelites wanted to gather manna on the sabbath, which they had been expressly forbidden to do, they did not find any manna. How can it be explained why the manna did not spoil when kept over to the sabbath but spoiled when kept overnight on other days? And how can it be explained that they found no manna on the sabbath? —Ex. 16:11-31.

Clearly, Moses made much of these unusual characteristics. Was it all fiction? By no means! Rather, it was Jehovah God

by means of Moses who was teaching his people the Israelites the lessons of obedience and dependence upon their God. What can endeavoring to explain away all these miracles do but destroy the faith of children in the Bible as the dependable, authoritative Word of God? Is that what you would want?

Jesus' Birth Without the Miraculous?

Regarding the virgin birth of Jesus Christ, children are told by the Sunday-school course of the United Church of Canada that "this may rest on a mistaken translation of Isaiah 7:14."[4] But, regardless of how Isaiah 7:14 reads, the inspired Gospel writers Matthew and Luke leave no doubt about the fact that the virgin Mary conceived by the power of God's holy spirit. Reported Matthew: "She was found to be pregnant by holy spirit before they were united." Also Joseph was urged to accept Mary as his wife because "that which has been begotten in her is by holy spirit." (Matt. 1:18-20) And Luke gives us more details. (Luke 1:28-38) It cannot honestly be stated that the belief in the virgin birth of Jesus depends upon a mistranslation! Why, Jesus Christ himself time and again testified to his own prehuman existence and so did his apostles. Since he did have a prehuman existence, he could not have had a human father; and so Mary must have been a virgin who conceived by the power of God.—John 1: 1-3; 3:13; 6:41; 8:58; Phil. 2:5-8.

Not content with casting doubt on the virgin birth of Jesus, this Sunday-school course also questions the rest of the record about Jesus' birth: "Such narratives as the annunciation to Mary (Luke 1:26-38) and the shepherds and the angels (Luke 2:8-15) and the visit of the wise men (Matthew 2:1-12) are expressions of the reverence, love and devotion that Matthew and Luke shared. . . . Crude literalistic analysis will literally get us nowhere."[5]

But Luke begins his Gospel with no allowance for his merely giving expression to his love and devotion for the Messiah, nor is there any bid to us to use our imagination in understanding what he has to say: "Whereas many have undertaken to compile a statement of the facts that are given *full credence* among us, just as those who from the beginning became *eyewitnesses* and attendants of the message delivered these to us, I resolved also, because I have traced all things from the start *with accuracy,* to write them in logical order to you, most excellent Theophilus, that you may know fully *the certainty* of the things that you have been taught orally." Parents, surely you can see that the Bible is setting out fully checked facts of history and not engaging in poetic flights of imagination as the authors of the Sunday-school course of the United Church of Canada would have children believe.—Luke 1:1-4.

Is It Honest?

So determined are the writers of this Sunday-school course to do away with Biblical miracles that they will even distort the record to keep from mentioning them. How damaging to the faith of children this can be may be seen from the way they retell Jerusalem's deliverance from the siege of Sennacherib in the days of King Hezekiah: "The Assyrians did return to their own land, but Hezekiah had to pay them a big price to do so."[6] Is this right? No, it is not, for according to the Bible account, even after King Hezekiah tried to pay off Sennacherib with a large sum, that pagan emperor proceeded against Jerusalem. (2 Ki. 18:13-27) True, relief came, but how? "It came about on that night that the *angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp*

of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses."—2 Ki. 19:35.

There just were no two ways about it. The issue was unequivocally stated and joined: Was Jehovah, the God of Judah, the one true God, or was he like the gods of the nations roundabout? Sennacherib's spokesman had taunted: "Do not listen to Hezekiah, for he allures you, saying, 'Jehovah himself will deliver us.' Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria?"—2 Ki. 18:32-35.

Meeting the issue head on, King Hezekiah prayed to Jehovah: "Open your eyes, O Jehovah, and see, and hear the words of Sennacherib that he has sent to taunt the living God. It is a fact, O Jehovah, the kings of Assyria have devastated the nations and their land. And they have consigned their gods to the fire, because they were no gods, but the workmanship of man's hands . . . And now, O Jehovah our God, save us, please, out of his hand, *that all the kingdoms of the earth may know that you, O Jehovah, are God alone.*" In view of such a plea, what else would Jehovah God do but act in a supernatural way so as to prove that he was indeed the one true God?—2 Ki. 19:16-19.

And so, as we have already noted, it came about. But the paying of a big price to have Sennacherib return would not have been a vindication of Jehovah as the one true and living God. To present the account in this fashion is palpably dishonest and robs youth of a powerful example showing Jehovah's superiority over all other gods, weakening faith. Parents, would you want this to happen to your children?—2 Ki. 19:21-35.

Unchristian and Faith-destroying

The Bible's account strengthens the faith of youth in Jehovah as the one true God. But distorted and dishonest retellings of it are faith-destroying as well as unchristian. Jesus Christ and his apostles and early disciples were all of the same mind. They accepted the Hebrew Scriptures as the inspired Word of God and repeatedly quoted from them, appealing to them as the authority. Today we are living in the times Jesus foretold in his great prophecy about the conclusion of the system of things. We have seen, not only wars, famines, earthquakes and pestilences, but also the "increasing of lawlessness," as a result of which the 'love of God on the part of the greater number of people has cooled off.' Many people have little faith, if any at all.—Matt. 24:12.

With the Bible being charged with inconsistencies, with its miracles either ignored or explained away, is it any wonder that modern youth has so little faith in God? The situation is not limited to Canada. The stand taken by the United Church of Canada's Sunday-school course is the same as that taken by ever so many other professedly Christian organizations and groups, and the faith-destroying effect is the same. So parents, it is up to you to choose. Do you believe the Bible to be the inspired Word of God? Do you believe that Jesus Christ, the Son of God, knew what he was saying when he testified to the truth of the Scriptures? If you do, then you will want to look somewhere other than to such churches of Christendom for help in teaching your children about God and the Bible. Standing ready to help you are the Christian witnesses of Jehovah in your community, and this applies to parents not only in Canada but throughout the world.

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1 *The Junior Teacher's Guide,* Year I, p. 4.
2 *God Speaks Through People,* Frank Morgan (1964), p. 18.
3 *Ibid.,* pp. 58-68.
4 *The Junior Teacher's Guide,* Year I, p. 18.
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6 *God Speaks Through People,* p. 141.

CRIMES OF YOUTH

who is to blame?

Parents blame youths. Youths blame parents. What are the facts?

IT WAS early Saturday morning, November 12, 1966, at Mesa, Arizona. A local beauty shop had just opened and in it were five women and two children. Then in came an eighteen-year-old high-school youth. He ordered the women to lie on their stomachs on the floor in a circle like spokes of a wheel, with their heads in the center, and then calmly began to pump bullets into the backs of their heads as he walked around the circle, refilling his revolver as it ran out of bullets, and laughing all the while. By the time the police arrived and apprehended the youth he had murdered four of the women, stabbed a three-year-old girl to death "because she kept jumping around," and wounded the remaining woman and infant.

Why had he done it? According to his own statement: "I wanted to get known . . . just wanted to get myself a name." He further boasted that he had planned the murders for about three months, getting the idea from the massacre of eight nurses in Chicago and the mass murder of more than a dozen persons in Austin, Texas. At the time of his arrest he was cocky and showed no sign of remorse.

Yes, in this age of violence and crime, youth looms up prominently. In the United States 48 percent of all arrests for serious crimes involve youths under eighteen years of age. This figure is not at all surprising when we note that New York police, in mid-March 1966, arrested a group of twelve boys, ages fourteen to eighteen years, all from comfortable homes, with money and autos, who had burglarized seventy-eight different homes and stolen thousands of dollars' worth of goods. Why? They wanted something to brag about, they said. Then there was the teen-ager who in three months robbed thirty-five taxi drivers, many of whom he wounded with a knife or pair of scissors.

Last September the New York City police picked up five youths ranging from twelve to fifteen years of age. Why? One of them had poured gasoline on two sleeping Bowery tramps and another threw burning matches on them while the other three stood by to watch the "fun." Both men had to be rushed to the hospital, where one died four days later from his wounds. What kind of mentality did these five "good boys"—according to their parents—have, for them to plan and execute such a cruel deed?

In November in the same city three well-dressed youths asked an elderly slightly built unemployed man for the time and then suddenly knocked him to the sidewalk and, in spite of his pleadings, poured a can of searing lye on his head. Why? Not for money, but, according to the police, simply "for the thrill of it."

Modern youths' proclivity for crime is also seen in vandalism. In New York city alone youthful vandals each year destroy $5 million

worth of school property. They not only break windowpanes by the hundreds of thousands, rip out pay phones and mark up walls with paint or lipstick but also steal much valuable school property.

There are also the sorry and harmful aspects of "glue sniffing" and other forms of drug and narcotic addiction such as LSD. Police records are filled with the violence and crimes committed by youthful glue addicts, including armed robbery, rape and murder. Three Chicago youths of "respectable" homes, while under the influence of "pills," shot a sixty-three-year-old man and then stomped him to death.

Not that the crimes of youth are limited to the United States. It is only that they are more widespread and vicious there. Other lands also have their problems. An item from New Zealand tells of three boys, two of them thirteen, and one fourteen years of age, having been involved in thirteen, nine and six robberies respectively. They stole hundreds of dollars' worth of transistor radios, wrist watches and like valuable articles. The press also reports increasing juvenile delinquency in Russia and blames it on boredom. And the latest phenomena are China's Red Guards, who have embarked on a campaign of terror, violence and torture.

Who Is to Blame

Shocking? Yes, this behavior on the part of youth is indeed shocking. But let it never be forgotten that youth takes its attitudes, its values, from adults. There is no question about the increase of lawlessness among adults. According to the FBI of the United States, there were 2,780,000 serious crimes in the United States in 1965, a 6-percent increase over 1964. It is the adults who set the example. Thus a prominent New York City clergyman has used every conceivable disreputable trick to evade the law and even became a refugee from justice. What kind of an ideal is he for youth to copy?

Not only do adults set wretched examples for youth, but some of them make it their business to exploit youth for the sake of selfish gain. They encourage youth to gamble, to become drug addicts, and they harden them to violence by its portrayal in motion pictures and on television screens, and in particular do they abet youths' trend toward sexual immorality by pornographic material, books, magazines and moving pictures, all of which has become a multimillion-dollar business in the United States. Who is operating it? Adults. Who are its prime targets? Youth.

But in particular are the immediate parents of delinquent and criminal youths to blame; a fact on which, incidentally, both the Bible and psychiatrists are agreed. Thus the Bible says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) And reports *Science Digest* (December 1966): "Psychiatrists . . . place the blame for criminality almost completely on the early parent-child relationship." It also reports that "delinquents begin antisocial acts at the average age of eight."

In what respects do the parents fall short? Primarily in two respects. One of these is the failure to be firm for what is right, or to be "strict," in dealing with their offspring. The other is an indifference as to what is best for the child and an unwillingness to sacrifice one's pleasures for one's children. They both betray a lack of parental love and affection, which the Bible shows was to be one of the characteristics of the "last days." —2 Tim. 3:1, 3.

Rightly the Bible says: "Do not hold back discipline from the mere boy." (Prov. 23:13) The wisdom of this is apparent from the report of a seven-year survey

sponsored by the National Institute of Mental Health and under the direction of Dr. Coppersmith, chairman of the University of California Psychology Department. According to his findings: "Almost without exception the most successful children —in school and in play—came from homes where parents laid down the law. Children of strict parents reported that punishment usually was deserved . . . Children from strict parents felt closer and more affectionate to their parents than children from permissive homes. The father usually was successful, confident and the family disciplinarian." He also stated that these strict parents put the acquiring of high standards ahead of a child's enjoying himself, and achievement ahead of sociability. "They knew practically all their childrens' friends." Yes, as the Bible shows, the parent that truly loves his child will discipline him. (Heb. 12:6-11) This is in striking contrast to such parents as the prominent Oklahoma City, Oklahoma, attorney who tried to excuse the raping of a fifteen-year-old girl by seven teen-age youths, one of which was his own son, as a "boyish prank."

The importance of parents' having a genuine interest in their children is being demonstrated by the New Castle, Pennsylvania, Youth Guidance Council. According to its spokesman, "most children who get in trouble are in one way or another neglected at home. . . . Some parents are just indifferent." Through this Council a youth who has gotten into trouble with the law has a counselor assigned to him whose chief role is 'to be a substitute parent for the youth to confide in and look up to.' (Just what parents should be!) This has proved so helpful that very few of these youths show up at police headquarters a second time, resulting in a decrease in juvenile crime in this city as compared with increases elsewhere.—*Parents' Magazine and Better Homemaking,* February 1966.

In one New York community there is a somewhat similar arrangement in which mature, volunteer women are assigned as 'school moms," one to each problem child, with whom they spend several mornings each week. Being a "school mom" requires much patience and affection, but the results are worth it, not only for the child but also for the "school mom," one of whom stated: "I've never done anything so exhausting and rewarding in my life. No one can measure what it means to me to know that I am, in a very real sense, helping to save [the child's] life." What these are willing to do for other people's children, parents should be willing to do for their own. If they did, there would be no need for such "school moms."—*The PTA Magazine,* June 1966.

Note also the record being made by the *Kinderdorf* orphans. Instead of being housed in large institutions, these live in tiny villages consisting of individual homes where a mature woman with a sense of humor and, above all, a large motherly heart presides over eight children. The village itself has a male supervisor serving as father. The purpose of *Kinderdorf* is "the generating of strong currents of love. . . . The mother's job is love." Some 200 of these children have already grown to adulthood, not one of whom has turned out bad. Originated in Austria, the *Kinderdorf* idea is spreading to many other lands.

But it is not only mother love that is needed. The role of that male supervisor is just as important if not more so. The Scriptural principle of the father being the head of the home is a sound one. (Eph. 5:22, 23; 6:1-4) Says one government official: "The ancient culture in which the father is the undisputed head of the family . . . appears to produce fewer lawbreakers." No question about the father's responsibility for the way youth turns out!

Youth's Own Responsibility

Do the foregoing facts absolve youths from all blame? By no means! They are not robots. On the principle of *particeps criminis,* accomplices to the crime, they share the blame. Youths blame parents and then deliberately do worse themselves!

Youths pride themselves on their thinking ability, so let them think. Do they want someone to steal their auto and then wreck it? Do they want to be tortured or have their home vandalized? So youths should think about the lack of logic in treating others differently from the way they themselves want to be treated. —Matt. 7:12.

Further, youths should ask themselves, Does my pursuit of "kicks" or thrills make sense? Doctors tell that glue sniffing results in much physical harm and even death as well as leading to the use of stronger drugs. As one youth put it: "You start on the glue kick and you get to like it. Then you want a bigger kick. You begin to take pills and you like them even better." But the result is a ruined life.

Further, youth should be realistic. Does the pursuit of such lawlessness pay? Is it worthwhile? Is it rewarding? Who sits out a lifetime sentence for rape, as in the case of a white Mississippi youth who lured a fifteen-year-old colored girl into his car on the pretext of needing a babysitter and then took her to a lonely spot and at knife point raped her? That teenager's parents or himself? Thus also, *Science Digest,* August 1966, tells that suicides are increasing as the cause of deaths by youths, only auto accidents, cancer and drowning being more frequent causes of death, whereas among college students it is the second most frequent cause of death. Besides, are these the ways to reward one's parents for having practiced all the self-denial and sacrificing necessary to bring into the world and rear these youths? Youths may think they are smart, but no more than adults can they thwart the divine principle that what a man sows he will also reap.—Gal. 6:7.

There are also other things to consider, such as peace of mind and self-respect. Certainly no one who gives expression to his feelings without regard to the interests of others can have either self-respect or peace of mind.

Above all, there is the question of God, the Creator, whose name is Jehovah. All visible creation testifies to his existence, even as his Word shows. (Rom. 1:20) Only the "senseless one has said in his heart: 'There is no Jehovah.' " (Ps. 14:1) Since He is our Creator, we are accountable to him. To recognize that fact means to fear to displease him, which the Bible shows is the beginning of wisdom, as it means to turn away from what is bad. —Prov. 8:13; 9:10.

The fact that there is so little respect for the Bible, and that Bible knowledge has declined and Bible principles are ignored is a basic underlying cause for youths' crimes, and for this the clergy of Christendom are chiefly responsible. But the Bible points out the true course of wisdom: It shows that, rather than selfishness, unselfishness is truly rewarding: "There is more happiness in giving than there is in receiving," and who does not want to be happy? More than that, the Bible holds out the hope of everlasting life, and who would not want to live in happiness forever?—Acts 20:35; John 17:3.

That Bible principles can be applied by parents and youths to modern living is not merely a theory but is practical and practicable. It has been proved to be so by some one million Christian witnesses of Jehovah living in nearly two hundred lands and islands of the sea.

The Caspian Sea

—Russia's Billion-Ruble Problem

THE Caspian Sea is not quite a Russian lake. The Soviet Union and Iran share its coastline and waters between them, Russia claiming the lion's share. To the peoples of America and western Europe this largest inland body of water in the world seems to be rather remote, but to Russia the Caspian is a valuable link in her waterways system, a source of food and raw materials for industry, and a very costly and chronic problem. Let us see why this is so.

This huge inland sea—its area is greater than all the Great Lakes of North America put together—stretches some 750 miles from north to south and is almost 270 miles across its widest section. Its 169,000 square miles of surface make it, in magnitude, truly a "sea," though we usually call a landlocked body of water a "lake." It is formed of two major basins divided by an underwater ridge, in reality the eastward continuation of the Caucasus Mountains. The maximum depth of the north basin is 1,500 feet, that of the south basin some 3,240 feet.

Fed by the waters of several rivers, including the Ural, the Terek and the Volga, one of the world's sixteen largest, we might expect the Caspian to be a freshwater sea. But, in fact, it is salty, though not too salty to support an abundance of fresh- and saltwater fish: pike, sturgeon, mullet, carp, whitefish and herring, to name a few. There are even seals in the Caspian, suggesting some ancient connection with the Arctic area.

The really profitable feature of the Russian fisheries in the Caspian is the trade in caviar, obtained from sturgeon and other large fish. And it so happens that 90 percent of all sturgeon caught in the Caspian are caught in the shallower north basin. In fact, Astrakhan, near the mouth of the Volga River, is one of the chief centers of export of this delicacy. From this region almost the whole European demand for caviar is met.

A Disappearing Sea

But what bothers the Russians is the fact that, despite the regular influx of river waters into this land-girt sea, there are undeniable signs that its level is dropping steadily year by year. Imagine what this means to port facilities and to fishing villages that are left high and dry by the receding shoreline! And what about the costly installations at oil harbors such as Baku, center of the Caucasian oil region? Already the breakwaters constructed in some locations are, in their stranded state, useless and unsightly. The threatened loss to fisheries and to economical shipping by

seaway by reason of the continuing drop in the water level certainly poses a serious problem.

The Caspian's water level has a history of inconstancy. For example, prior to the year 1665 its level was constantly rising. Then for sixty-five years it dropped steadily. During the following eighty-five years, ending in 1815, it had gained and lost as much as ten feet. Thereafter and until 1930, it seemed to stabilize at eighty-five feet below sea level. Then, once again, it began falling, until now it is about ninety-two feet below sea level.

Explaining the Loss of Water

Researchers have explained that the fluctuations are tied in with the amount of rainfall in the whole Volga River basin, and that this, in turn, is vitally affected by weather in the Arctic. They point to the steadily moderating conditions in the Arctic and fear that this presages a diminishing rainfall and therefore a continuing fall in the Caspian's level. They are not at all optimistic.

Another factor that adversely affects the northern basin of this vast inland sea is the tremendous volume of sediment washed down by the Volga and her tributaries—believed to be about fifty-five million cubic feet annually. And this is cause for chagrin to the Russians on two counts. Most of the sediment is valuable topsoil that is lost to the land, and its entry into the Caspian is making their most productive fishing areas shallower and shallower. The constant dredging of the Volga's delta is one of the operations that is costing Russia one billion rubles each year.

Then there are the great dams that have been reared here and there in the Volga basin for purposes of irrigation and production of hydroelectric power. Huge artificial lakes have thereby been formed, one of them near Kuibyshev being almost as large as Lake Winnipegosis in Canada. Thus the inflow of water to the Caspian has been seriously reduced.

The question of evaporation was considered to be but a minor cause for water loss until it was realized that the Gulf of Kara-Bogaz-Gol was the Caspian's own special evaporation pan. This large, almost circular gulf or bay on the eastern coast, north of Krasnovodsk, is believed to have been at one time merely a shallow depression in the desert, separated from the Caspian by a narrow ridge running north and south. At one time when the sea's level was unusually high it is said that the waters must have breached the ridge with a 400-foot-wide channel and poured into the desert depression, flooding an area of about 7,000 square miles to a maximum depth of about forty feet. Since even now the level of the gulf is some fifteen feet below the level of the Caspian the waters rush through this channel to the gulf at the rate of 22,000 cubic feet per second—truly a vast drain!

The torrid winds speed the evaporation of the waters in this large, shallow "pan," building up salty deposits on its bed and around its shores. The result is that the salinity of the water climbs steeply as it enters the gulf, becoming lethal to fish that are caught in the swift waters of the channel and swept into the gulf. Salts in the Caspian's water amount to 13 parts in 1000 of water, whereas in the gulf there are 300 parts of salt to the same quantity of water. Compare this with America's Great Salt Lake, which has 200 parts of salt, or with the Dead Sea, which has 250 parts of salt.

So here, where the waters of the Caspian pour into the gulf, there are desert eagles, sea gulls, corsac foxes and even wolves eagerly waiting to pounce upon the weakening or dead fish before they become too highly impregnated with salt.

Fish that get too saturated with the salt are eventually cast up on the shores of the gulf, where they become completely dried out and preserved, useful to any wandering shepherd who may chance to pass and pick them up for his larder.

Today, due to the lowering of the Caspian's level, the maximum depth of the gulf is only about ten feet and its area has shrunk to some 4,000 square miles, still well over twice the area of the Great Salt Lake. But this shrinkage only intensifies the evaporation process, and is proving to be a costly inconvenience to the Russian interests that are exploiting the sodium sulfate deposits in the gulf.

Grappling with the Problem

Russian scientists and technical men have come up with various ideas for solving the problem of the disappearing sea. Eyeing the northward-flowing rivers that seem to drain uselessly into the Arctic Ocean, they speak of diverting some of those waters into the Volga River basin and thence into the Caspian. For example, they believe that the Ob and Yenisei Rivers could be dammed so as to form a huge artificial lake the waters of which could be backed into the Volga water system. This also, they claim, could be done even more easily with the Dvina, Mezen and Petchora Rivers, since their valleys lie west of the Ural Mountain barrier. However, it is generally admitted that such vast schemes would involve staggering expenditures and many years of labor before anything tangible could be achieved.

Another more immediate scheme, for the maintenance of the water level in the northern portion of the sea, calls for construction of a dam across the Caspian from a point south of the Terek River on the west coast to the Island of Kulali off the eastern coast. Then another short dam would connect the island with the mainland. The total length of the proposed dams would be 280 miles. Though opponents criticize this as an almost impossible undertaking, its proponets point out that the maximum water depth that would be encountered at the proposed site would be only about twenty feet.

It remains to be seen whether Russia can solve this problem and how many more billions of rubles it may cost. It may even be that the inconstant Caspian will move into another period of buildup. The fact remains, however, that this vast inland sea presents a unique geographical feature. Ordinarily rain and snow on the land masses eventually seep and drain by rivers and streams into the ocean. But here is an instance where the rivers pour into the Caspian, and it, in turn, pours its waters into the eastern desert. The Caspian has no other known outlet.

"According to Their Kinds"

The biological rule that living things were created to reproduce "according to their kinds" occurs ten times in Genesis chapter one. This immutable law was made by the Creator, Jehovah God. While allowing for immense variety within each family kind, it does not allow for the evolutionary idea that one family kind can make or evolve another, entirely new, kind. So obvious is this that even current proevolution scientific journals such as *Scientific American* have admitted it. In its December 1966 issue on page 32 it said: "Living things are enormously diverse in form, but form is remarkably constant within any given line of descent: pigs remain pigs and oak trees remain oak trees generation after generation."

Why Keep On SMOKING?

AFTER a separation of about two years a couple of old friends got together, keen on exchanging news and talking over old times. As we listen in on their conversation, John is saying: "Make yourself comfortable, George. Will you have a smoke?"

"No thanks," is the rejoinder. And then, after a brief pause: "I thought you quit smoking the same time I did after that report by the Surgeon General in 1964?"

"You're quite right, I did cut out cigarettes for a few months. But then I got started again. Everyone else is doing it, so I could see no reason why I should deny myself the pleasure."

"That may be okay," said George, "but if everyone took to loose living, I'm sure you would not follow the crowd."

"Oh, that is different. After all, there has been no solid proof that smoking is the hazard they try to make of it, and I have been told that the Surgeon General's report was only a scare."

"I would like to know where you get your information, John, because every time I pick up a magazine or a newspaper, it seems, I find articles about the dangers of cigarette smoking, often by medical men with long experience. The mere fact of cigarettes being linked with lung cancer prompted me to give some serious thought to the subject. Why run the risk of cancer?"

"Do you really think the matter so serious, George? You know, there are many cancer deaths among nonsmokers."

"Quite true, John, but that is because there are other causes. At least the link between cigarettes and lung cancer is established, and statistical records of male smokers who were patients in hospitals for other reasons indicate that the incidence of cancer is directly related to heavy smoking."

"Well, I am not a heavy smoker—only about twenty a day."

"It's rather odd you should mention that figure, for I just read a clipping from a Toronto paper telling how one doctor claimed the man who smoked one pack per day can expect to die eight years earlier than he should; and the two-packs-a-day man can move up his date with the undertaker another eight years."

"What should I care whether I'm going to die at sixty-five or seventy-three. It's still a way off."

"You must be joking," said George. "I know right well you would not want to leave your family without its mainstay even at sixty-five, if you live that long. It reminds me of the experience told by

a scientist who contracted cancer. Speaking of his ability to stop smoking, he said, after the operation: 'I was strongly motivated; if I did not stop, I was a goner. Even so, I had to submit to surgery, an ordeal I might have avoided had I quit a few years earlier.' And his operation involved an incision nineteen inches long."

"I hope I never run into anything like that. But did you know, George, that only a small percentage of cigarette smokers ever contract cancer? Also, I read recently that a prominent officer of the Tobacco Institute charged that many 'unjustifiable emotional campaigns based on the "health scare" technique' were being conducted."

"But has it occurred to you that smokers who die of other ailments may already have developed cancer, even though not to the extent that it would appear on the death certificate as the major cause of death? Anyway, physicians claim that the smoker doubles his chances of coronary disease and lays himself open to chronic bronchitis. The statistics are quite positive on this."

"Yes, George, but don't you know that almost anything can be proved by statistics? They are not so accurate as they are supposed to be."

"That depends altogether on the honesty and the integrity of the one employing them. All these doctors who are themselves breaking away from the cigarette habit and warning others to do the same are not going to make more money if cancer and heart cases are reduced drastically in number. Besides, you yourself are in the insurance business, and you have to depend to a large extent on statistics to protect you from crippling losses. In fact, several life insurance companies are now offering lower premium rates to nonsmokers. Most of those who challenge the statistics produced by independent research projects have some connection with the tobacco industry or are justifying their own captivity to the habit."

"Well, don't you think if the danger were so real the Government would step in and completely ban the sale of cigarettes?"

"The Government, John, has to respect democratic rights and processes. But even at that, various governments have gone quite far. In Italy cigarette advertising is unlawful. The Polish Government has purposely upped the price of tobacco because of the conviction that smoking exerts 'a negative influence on the health of the population.' In Britain television advertising of cigarettes was discontinued on August 1, 1965. In fact, the chief medical adviser to the British Health Ministry only recently urged a complete boycott of cigarette smoking in his country. He claims that lung cancer and respiratory ailments cause more than five times as many deaths as do road accidents in a year. And here in the United States the Federal Government requires tobacco companies to print a danger warning on all their cigarette packages. Our Public Health Service, too, has no delusions about cigarettes. It awarded grants and contracts totaling nearly $2 million during the year that ended June 20, 1966, for research and education on the dangers of cigarette smoking."

"I admit they are spending plenty of the taxpayers' money on a lot of projects that I can't see. What the Government spends money on does not always make sense."

"But look at it this way, John. The Government stands to lose a lot of badly needed revenue through curtailment of cigarette smoking. Yet in spite of this, state and federal programs are moving right ahead. This can only mean that a growing number of responsible citizens are convinced of the danger. On this very point I recall that the sponsors of the Ital-

ian legislation banning tobacco advertising felt that it was immoral to permit the advertising of products clearly injurious to the nation's health."

"You make a strong case, George. But you must admit that there are many people, prominent and otherwise, who still smoke their favorite brands, and have no intention of giving them up."

"I can't deny that. I am inclined to think that they are so completely enslaved to the habit that they cannot even see how they could ever get free. It is not that they believe all the phony advertising claims about 'cooler' smokes, 'more puffs to the cigarette,' billboard posters depicting smokers in delightful and healthful surroundings—not far from outright misrepresentation."

"Yet the law does not step in and curb it."

"Well, in the past it did have to step in and curb many false claims made by cigarette advertisers, claims that the product would sweeten the breath, prevent colds, soothe the nerves and all sorts of other benefits. And even recently the industry agreed under pressure to impose its own code of advertising ethics. By this code they pledge that 'cigarette advertising shall not represent that cigarette smoking is essential to social prominence, distinction, success, or sexual attraction.' They also agree to refrain from using the names of popular athletes in testimonials of their products. Yet all these gimmicks they have been using for decades to entice the gullible public into becoming their captive customers."

"Well, I agree that there has been plenty of promotional advertising of cigarettes, and I feel that too much of it has been directed at children."

"You're so right, John. You know, one writer aptly described cigarette advertising as 'a narcotic dream with an inexcusable dosage of dishonesty.' And the worst feature of all was touched on by the American Public Health Association back in 1959, when it declared that 'lung cancer will claim the lives of more than one million present schoolchildren in this country before they reach the age of 70 years.' I am convinced, however, that there are those who will be just as much to blame as tobacco advertisers."

"Who do you mean?"

"I mean adult cigarette smokers in general."

"You mean, George, that we smokers are the main cause of young people taking up the habit?"

"That's exactly it. You know, youngsters are great mimics, and they like to try everything they see done by their parents, their heroes, their sport champions. What they see in real life, on television, at the movies, becomes something all right for them. And they are innocent enough to believe there can be no real harm in something that is done by so many people."

"Well, I can't help what other people's children do. I forbid my youngsters to smoke until they are seventeen."

"So you do realize that smoking is a menace. But your verbal warnings, without the backing of example, will have no effect. Your children are going to get hooked. In fact, most children manage to get in quite a lot of secret smoking before they start smoking openly. After all, John, you are their hero."

"But I really don't do much smoking in the home or when they are around; mostly it's when I'm commuting to and from work."

"So that makes you a big-time advertiser for cigarettes."

"How do you mean?"

"Have you ever stopped to think of the many young people who may be riding in

the same coach with you? They probably look forward to the day when they can do just what you are doing. Of course, there are also the nonsmokers who are forced to breathe in your exhaled smoke. It surely must appeal to them as a deprivation of their right not to smoke, when so many smokers on public vehicles insist on blowing their used cigarette smoke all around, even when 'No Smoking' signs prohibit it. For myself, I never realized how utterly oblivious to the comfort of others we smokers are, until I quit the habit."

"You know, I never thought of that angle, George. Of course, I usually ask whoever is next to me if they mind my smoking. But I know many smokers just go right ahead without even bothering."

"Even if you do ask your neighbor, your smoke reaches far beyond him. And in any case, what are they going to say? Not many are going to make an issue of it. Nevertheless, I now know that they are far from pleased about the situation. More than that, there are many characteristics of the smoker that are revolting to the nonsmokers."

"There are? Tell me more."

"Well, a smoker's breath and clothing just reek with stale cigarette smoke. His teeth and his fingers are often stained an ugly yellowish color. More often than not he has a smoker's cough, a harsh, raspy kind of cough. And, perhaps worst of all, he keeps clearing his throat and spitting. Nonsmokers get to thinking of him as a real menace to their health."

"You know, George, you make me feel like a delinquent. And I would quit the habit tomorrow if I thought I could beat it. But I have tried it before, and I must admit it was an awful experience—to find the longing for cigarettes so deeply rooted in my system. Do you think it is possible that I could win out?"

"I know it takes powerful motivation to quit, for I've been all through it myself. But that fact alone is enough to show you that it is a habit-forming drug that robs its victims of the liberty to make good decisions. That thought got me so mad that I fought all the harder. When you marshal all these factors we have been discussing, you have a strong case against cigarettes."

"But, George, how do you explain the fact that so many people eased up on smoking after the Surgeon General's report and then slipped back again into the old routine before many months passed?"

"This conversation tells quite a good part of the story, John. You did not take the report too seriously yourself. You did not bother to investigate the great pile-up of evidence against cigarette smoking. You were more prone to notice the statements that tended to justify the habit you very much wanted to continue. You just failed to examine the whole question impartially. And many others are in the same boat. Consider, however, the many benefits to be gained by breaking free of the habit. You would save money for other needs. Your lungs and throat would get a chance to get back to normal. You would taste your food so much better, and have a healthier appetite. You would be giving your own and other children an excellent example. Of course, you could not expect miracles. But at least you would know that you are not willfully contributing to your own decline in health. To that extent you would be doing the right thing by your family, and they do rely upon you for so many things."

"You'll never know, George, how helpful this chat has been to me. Why not let's have another get-together soon. Meantime, why should I keep on smoking? I'm going to make a real effort to break this senseless habit."

The Farmer's FERTILIZER PROBLEM

By "Awake!" correspondent in Costa Rica

WHEN you see a stalk of corn do you ever stop to think about what nutrients are needed to make it grow and to produce tasty kernels? If corn does not grow in your country, we might ask the same question about any food-producing plant that does. This is something successful farmers cannot ignore. Plants need certain nutrients for good growth just as humans do. If a crop is planted repeatedly on the same plot of land without replacing the nutrients that the plants remove from it, the productivity of the land will drop. The farmer's problem, therefore, is to know what nutrients his land needs and how they can be put into it for best productivity.

As a rule plants need large amounts of ten chemical elements—carbon, hydrogen, oxygen, phosphorus, potassium, nitrogen, sulphur, calcium, iron and magnesium. Six other elements, called trace elements, are needed in very small amounts—copper, boron, zinc, manganese, molybdenum and cobalt. Carbon, hydrogen and oxygen come mainly from the air and water that the plant uses, whereas the other elements are supplied by the soil.

If a farmer's soil is deficient in some of these elements, he must add them to the soil to achieve a good yield. Citrus fruit, for example, cannot be produced in abundance unless zinc, copper and, in some regions, molybdenum are added to the soil. Soils that are deficient in boron are not suitable for alfalfa. Whatever crop a farmer may grow, he has the problem of determining whether his land has the necessary elements the plants require and how to provide what is lacking.

Need for Fertilizers Long Recognized

As far back as the days of Jesus Christ it was understood that fertilizers are needed for good plant growth. This is revealed by an illustration Jesus gave in which he spoke of a vinedresser digging around a fig tree and putting manure on it so that it would become fruitful. (Luke 13:6-9) The use of manure as a fertilizer must have been a common practice at that time for him to use it in the illustration. Even the isolated Indians of the Western Hemisphere saw the need for fertilizing their crops. When they planted corn, they would drop a small fish in each hill of corn to fertilize it. So the need to put nutrients into the soil for good plant growth has long been recognized.

In the early history of the United States,

farmers would plant the same crop over and over again on the same land, year after year. When the land wore out, they moved on to fresh land and repeated the practice. When the supply of virgin farmland ran out, they had to change their practice by replacing the nutrients their crops removed from the soil. Manure was a good means for doing this when there were lots of horses and every farm had a good supply of livestock, but the situation is different today. Automobiles and tractors have changed the picture. It is not economical for a large farm to try to fertilize hundreds of acres with manure that is in short supply.

The use of animal manure and the plowing under of cover crops such as legumes, clover and alfalfa to supply the soil with needed nutrients is still done by many farmers, but other materials are also being used. Some are using seed meals, tobacco stems, peanut hull meal, garbage tankage, wool wastes, scrap leather, hoof and horn meal, bone meal, and so forth. These are organic fertilizers.

There are, of course, natural methods by which nutrients are put into the soil, but they are not satisfactory for a farmer who is trying to make a living from the land every year. Lightning, for example, contributes nitrogen to the soil by oxidizing nitrogen in the atmosphere, which is then deposited on the land by rain. Volcanic eruptions are also helpful, but how many farmers live near an active volcano? Of course, the initial eruption usually burns and suffocates plant life around the volcano, but as time passes, the potash, sulphur and zinc in the ash are washed into the soil and combine with the organic matter there. This builds up a reserve of plant nutrients that will last for many years of farming. The volcanic ash spewed out of Mt. Irazú here in Costa Rica from March 1963 to December 1964 covered vast areas with volcanic ash that, in time, will be a great benefit for the farmers.

Inorganic Fertilizers

To solve the fertilizer problem, farmers have been turning to inorganic fertilizers and are getting good crop yields from them. Inorganic nitrogenous fertilizers are obtained from mineral sources or as by-products. For example, natural sodium nitrate, as mined in Chile, usually contains from 5 percent to 25 percent nitrogen. Ammonium sulfate, a by-product of coal, contains over 20 percent nitrogen. Urea, made from cyanamide or from ammonia and carbon dioxide, has the highest nitrogen concentration, over 45 percent.

The chief source of phosphate fertilizers is phosphate rock. Unless the rock is soft, it is usually ground into a fine powder before it is applied as a fertilizer. However, it is more often made into superphosphate by treating phosphate rock with sulphuric acid. Organic sources of phosphates are the bones of animals and guano, a bird manure that is found on some islands in the Pacific Ocean.

Usually inorganic potassium fertilizers are obtained from underground mineral deposits, especially saline residues of salt lakes. Potassium is also extracted from the water of oceans, lakes and rivers as well as from rocks and soils.

It is possible to obtain chemical fertilizers that contain just one of the nutrients a plant needs or that have several ingredients blended to produce a "mixed fertilizer." The latter usually contains the three major plant nutrients—nitrogen, phosphorus and potassium—plus fillers that add weight and may contain such things as manganese sulfate or just plain sand. The modern trend in commercial fertilizers is to produce dry, granular mixtures because these reduce the problem of caking and stickiness.

Some farmers prefer the straight fertilizers, those that contain only one nutrient, because they do not go through the mixing process and therefore are cheaper. They also are free from questionable fillers. On the other hand, the advantage of mixed fertilizers is that one bag contains all the plant nutrients a crop needs as well as material to counteract acidity.

You will see on fertilizer bags formulas such as 3-9-6, 4-12-8 and 5-15-10. These indicate the ratio existing between the percentages of nitrogen, phosphoric acid and potash. In these examples all have a 1-3-2 ratio.

A farmer has hundreds of commercial fertilizers from which to choose. Some are designed for specific crops whereas others are for certain soil problems he may be having. One type of fertilizer is known as "controlled-feeding fertilizer," because it releases the elements in it at a rate that just about matches the rate at which the plants need them. An example of this is the fertilizer known as urea-formaldehyde. As soil bacteria work on it nitrogen is released at the rate a plant needs it.

Determining Soil Deficiencies

A problem that confronts a farmer is how he can determine what nutrients are deficient in his soil. One way is for him to observe the plants he grows on it. If they grow luxuriantly, producing a high-yield crop of good quality, it would indicate that his soil has adequate amounts of nutrients. On the other hand, if the plants do poorly, a nutrient deficiency may be present.

A corn plant is a good test for determining plant food needs. If there is a nitrogen deficiency in the soil, the corn plant will show a yellowing of the lower leaves and older tissue that will spread to the newer tissue. It will move up the leaf midrib in a V-shaped pattern if the nitrogen deficiency persists. Hunger for phosphorus is shown by the corn's being retarded in its rate of growth. The plant matures slowly. If it is a young plant, it may have a dark-green color, with its leaves and stems turning purplish.

A lack of potassium in the soil is indicated in a corn plant by leaf edges and tips that become dry and appear to be scorched. As the plant grows, a brown-edge scorch will affect all the leaves, and the stalk itself will be weak. These visual symptoms of nutrient deficiencies are not always completely reliable because there are other factors that affect a plant such as diseases, insects and unfavorable climatic conditions.

Another way to determine soil deficiencies is by a soil test. Here the problem is to get representative samples of the soil, because soils can vary on the same farm. A farmer can divide his farm into as many areas as there are pieces of land having different general characteristics, and then he can take a single composite sample from each one. A way this can be done is by walking over the area, perhaps one that is no greater than five acres, in a zigzag fashion taking uniform vertical slices of the soil that are about six inches deep. This can be done in a dozen different places. These slices are placed in a container, mixed together and then taken to a soil-testing laboratory, where nutrient deficiencies as well as other soil characteristics can usually be determined with a fair degree of accuracy.

When he knows what his soil needs, he is in a position to select the correct fertilizers. These will be determined to a great extent by the crops he plans to raise. Some crops require more of a certain nutrient than others. Also, a fast-growing crop cannot always make profitable use of a fertilizer that acts slowly. Then, too, some fertilizers are quite expensive and cannot always be used profitably for crops of low

market value. But if the farmer needs advice on fertilizers, he can usually get it from government agricultural advisers.

At government agricultural stations, at universities and on local farms throughout the world, many tests have been performed with fertilizers that generally prove their value. The North Carolina Agricultural Experiment Station cites an example of a field of corn where one part of the crop had nitrogen applied at the rate of 180 pounds per acre. The result was 110.3 bushels of corn per acre. The other part of the crop received no additional nitrogen, and it yielded only 24.4 bushels on a corresponding area. Estimates have been made that fertilizers have increased crop yield by 25 percent in the United States and from 50 to 75 percent in some parts of Europe. There are countless examples where crop yield has been increased up to several hundred percent by the proper use of fertilizers.

IN THE NEXT ISSUE

A CLOSE-UP VIEW OF MIDDLE AMERICA

Value of Chemical Fertilizers

There are strong differences of opinion over the value of chemical fertilizers. Persons who are outspoken about the wisdom of their use argue that chemical fertilizers can injure the soil, cause the food produced on them to be inferior to that produced by the use of organic fertilizers and can be responsible for some of the illnesses suffered by people who eat the foods grown on them. They feel that chemical fertilizers should be avoided and that only organic materials should be used for fertilizing purposes.

Unquestionably organic materials are beneficial to the soil. They activate microbiological processes, develop soil structure, aerate the soil and improve its water retention capability. They also have a more lasting effect than commercial fertilizers. But farmers who operate large farms cannot make compost heaps big enough to fertilize hundreds of acres, and they cannot economically get enough manure. So, rather than completely draining the land of nutrients, they fertilize their fields with what is available, and the resulting yield is high. Many believe that chemical fertilizers are solving their problem.

Farmers that use chemical fertilizers believe that the proper use of them will not harm the soil. They point out that in the United States an estimated 10,600,000 tons of nitrogen, phosphoric oxide and potash are removed from the soil by cropping each year while some 3,000,000 tons are returned to it by means of manures. To compensate the net loss of 7,600,000 tons they feel that commercial fertilizers are the only answer. They further argue that the use of organic fertilizers does not always fill a specific need of a plant.

While it is readily agreed that a great amount of knowledge has been gained about plant needs, the continuing controversy over the value of chemical fertilizers and what is best for plant life indicates that there is much yet to be learned. The farmer that is trying to earn a living by means of farming has the constant problem of determining what nutrients are required by his various crops and how best to supply them in the most economical way for the most productive results. Whatever effort he makes to understand plant needs and to supply those needs by good fertilizers will benefit his farm.

A TRAGEDY IN THE GREEK ARCHIPELAGO

By "Awake!" correspondent in Greece

IT WAS the early morning hours of December 8, 1966, and the Greek auto-and-passenger ferry Heraklion was sailing from Canea, Crete Island, for Piraeus, the ancient port city of Athens. Aboard were more than 275 passengers and crewmen. About two hours after midnight, when the ship was near the barren island of Falkonera, the Heraklion's radio operator frantically signaled: "Huge waves are smashing our sides and water is pouring in."

A few minutes later the stricken ship sent the ominous message: "S O S. We are sinking." In about fifteen minutes the 8,900-ton ship sank, taking to a watery grave more than 200 persons. It was one of the worst sea tragedies in Greek history. What had caused such a mass tragedy, bereaving so many families of loved ones?

Bad Weather Forecast

When the ship sailed at 7:20 p.m. on December 7, the weather forecast was one of gale warnings. Despite worsening weather conditions, the fifty-year-old captain decided not to delay the ship's departure on its thrice-weekly 190-mile crossing.

During the voyage, the weather worsened, winds blowing at seventy miles per hour. The lurching ship, having sailed over a hundred miles, was near the outcropping of Falkonera. Towering seas had caused a huge sixteen-ton refrigerator truck to rock back and forth on its unfixed wheels. Filled with oranges, the truck had arrived belatedly at the quay. The truck was hurriedly put aboard ship and made to stand diagonally in between two cargo ports or exits. Not only was the truck improperly parked by the doors, but it was improperly moored, not even having wedges placed under its wheels. As the ship lurched, the truck went back and forth, and with every movement, the truck was hitting the cargo door all the harder. Under this beating, the door gave way and was lost, resulting in a mighty inflow of water due to the tempestuous waves. As the water cascaded into the ship's side, the autos and trucks, apparently inadequately moored, were all dashed to one side of the ship, causing the vessel to dip and overturn.

Crewmen and those passengers who managed to get out of their beds threw themselves into the churning sea, only a few having on life jackets. Some clung to debris; others quickly drowned. The ship was now keel upward, and about thirty castaways were on it, thinking that the best thing to do was to cling to the keel. Suddenly a huge wave dashed six of them away from the wreckage. This was to become the reason for their rescue, for the rest of those clinging to the keel shortly found themselves in the whirlpool of the sinking ship and perished.

From the moment the S O S went out, Greek officials declared a state of emergency and ordered freighters, warships and planes to converge on the area. When rescue ships arrived at the scene of the tragedy the Heraklion had vanished beneath the storm-tossed Aegean Sea. At dawn the rescue ships discerned the sign of tragedy—broken crates, oil slicks, a suitcase, planks, oranges, even an auto floating on a swell. The first survivors were found clinging to the wave-washed black rocks of Falkonera Island. Helicop-

ters and planes spotted other survivors, but only a small number were found—fewer than fifty persons.

Lifesaving Action

Though one does not expect to experience shipwreck, it is wise to know something about survival. In the case of the Heraklion, a number of corpses of drowned persons were found floating, girded with lifesaving belts. But the life jackets did not save them. Obviously such jackets have their greatest value under ideal conditions, but ships often go down when the weather is bad. Though passengers are assigned lifeboats, often there is not time enough to use them. How, then, could one increase his chance of surviving in a shipwreck? If one must enter the water, should he wear clothing, strip, or put on an overcoat? Is it to the castaway's advantage to swim or mainly to float about, wearing a life jacket?

A study of shipwreck survival has been made by Dr. W. R. Keatinge of Oxford, who has tried to answer these questions by studying the survivors of the Lakonia, which also sank in December, in 1963. He found that the ship was able to launch only eighteen of its twenty-four lifeboats. Almost 200 persons were left on board. When they entered the sea, the water temperature was about 60 degrees F.

The study revealed that 124 persons died, but of that number only 11 lost their lives due to injury or accident. Evidence strongly pointed to the fact that the other 113 lost their lives due to a drop in body temperature while floating in cool water, which resulted in unconsciousness; and though they were afloat, waves splashed water into their mouths, causing drowning. Dr. Keatinge argues that those castaways would have had a much better chance to survive had they put on warmer apparel before entering the water. He contends that every little bit helps because the body temperature drops quickly after being in cold water for twenty minutes.

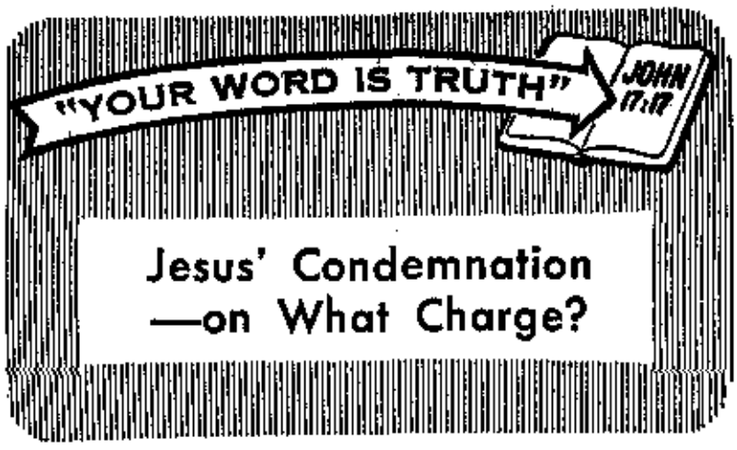
In a study made with volunteers, it was found that the body loses much heat during exertion, so that shipwrecked persons should float (close to one another when possible) unless a rescue vessel is in sight.

And lifesaving action requires, of course, that you know where life jackets are on a ship, also that you know the way out from your sleeping quarters to the deck. It is also wise to voyage along with friends, so you may help one another in case there is no signal to abandon ship.

Then there is the matter of prevention. Many tragedies can be prevented simply by not traveling in bad weather, even though one's vacation is beginning. If you plan to travel and when the time arrives the weather is bad, you often postpone motoring to your destination. And wisely so! But do you postpone the trip if someone else is driving? One does not need to ride with any driver who takes undue risks with bad weather. You can make the decision for yourself.

Nor for that matter does one need to accept the decision of one in charge of a plane or ship or any commercial vehicle. It appears that many carriers are motivated by commercial greed or by pressures due to competition and may be negligent. In this regard the Athens newspaper *Messimvrini* of December 9, 1966, said after the Heraklion tragedy: "Our traveling public is suffering hardships and risks in the holds of speculation of the avid exploiters of marine traffic. . . . Negligence is equal to trickery."

If you feel a decision to travel in certain weather conditions is an unwise one, are you going to entrust your life into the hands of another even though he has a commercial license? Lifesaving action is also up to you.



Jesus' Condemnation —on What Charge?

WHAT was the charge? and the verdict? Normally such questions about a court trial could be easily answered. But basic as they seem to be, you might be hard put to find simple answers in the case of the most momentous trial in human history—the trial of Jesus Christ.

The proceedings in Jesus' case are complicated by the fact that he had what amounted to two legal trials. Further, the charges against him varied at different times during the trials. There were even a number of judgments or verdicts. That may be hard to believe if you are accustomed to legal cases' being tried according to set rules, with one charge, one trial and one sentence. But consider the turmoil and intrigue involved in Jesus' case.

Christ's popularity and his righteous preaching riled the Jewish religious leaders. After he resurrected Lazarus, the Sanhedrin, the religious high court, decided Jesus must die. (John 11:45-53) Imagine, he was condemned before he was tried! Two days before his death the religious authorities "took counsel together to seize Jesus by crafty device and kill him." —Matt. 26:3, 4.

Sooner than they expected, the opportunity came. With the help of Judas Iscariot the religious leaders were able to take Jesus into custody at night. Thus they avoided a possible popular uprising in his support. However, in order to secure political and religious support for the black deed they had in mind, it would be necessary to condemn Jesus with every outward show of judicial authority—but quickly; it would have to be done quickly.

They "led Jesus away to the high priest, and all the chief priests and the older men and the scribes assembled." (Mark 14:53) What accusation, though, could the Sanhedrin use to condemn him?

Two witnesses testified that Jesus said he would *tear down the temple* and build it again. (Matt. 26:61) To the Jews this was serious. It was one of the charges that later drove hateful Jews to stone Stephen to death. (Acts 6:14) But this charge was a false accusation. Jesus never said he would destroy the temple, not even the temple of his body. (John 2:19-21) But to the humiliation of the Sanhedrin, the two witnesses could not agree. That would have been necessary according to the Law even if Jesus had committed some crime. —Deut. 19:15; Mark 14:59.

With the collapse of the case on that charge, Caiaphas began agitating for conviction on a more serious accusation —*blasphemy*. He demanded, "By the living God I put you under oath to tell us whether you are the Christ the Son of God!"—Matt. 26:63.

Why ask such a question? Undoubtedly Caiaphas knew that the Jews were sensitive about anyone's claiming to be the very Son of God. On two earlier occasions the Jews drew hasty and incorrect conclusions from what Jesus had said, mistakenly imagining he claimed to be God or equal with God. They had then rashly labeled him a blasphemer worthy of death. —John 10:30-39; 5:16-19.

But, no matter what the Jews thought, Jesus was the Son of God. So to Caiaphas' question he courageously replied: "I am." Already serving as prosecutor and judge, Caiaphas now assumed the role of accuser. "He has blasphemed!" screamed the high

priest. "What further need do we have of witnesses?" (Mark 14:62; Matt. 26:65) Yes, indeed, they would forget the need for witnesses, ignore the Jewish tradition that no man can condemn himself and disregard the legal principles! Jesus stood condemned on the worst charge, the one most likely to cause the people to reject him.

There was yet the matter of the execution. The Romans had deprived the Jews of the power to inflict capital punishment, so the leaders would have to devise an accusation that would force the Romans to kill Jesus. Blasphemy? No, that would never do. It is plain from the apostle Paul's later experiences that Roman authorities would not have condemned Jesus just because of disputes over Jewish law. (Acts 18:13-15; 23:29) To meet this emergency the accusers changed Jesus' charge from a religious offense to a political one.

They led Jesus, bound like a common criminal, to Pilate, the Roman governor. Slyly they avoided mentioning the previous trial and the charge of blasphemy. Instead they accused Jesus, saying: "This man we found [1] subverting our nation and [2] forbidding the paying of taxes to Caesar and [3] saying he himself is Christ a king." (Luke 23:2) Clearly they chose the most serious charges imaginable, ones involving *sedition* and *high treason*.

"Subverting our nation" was a vague charge, yet it strongly suggested sedition, inciting revolt. But where was the evidence? Lacking evidence to prove the charge, the Jews understandably left it unsupported.

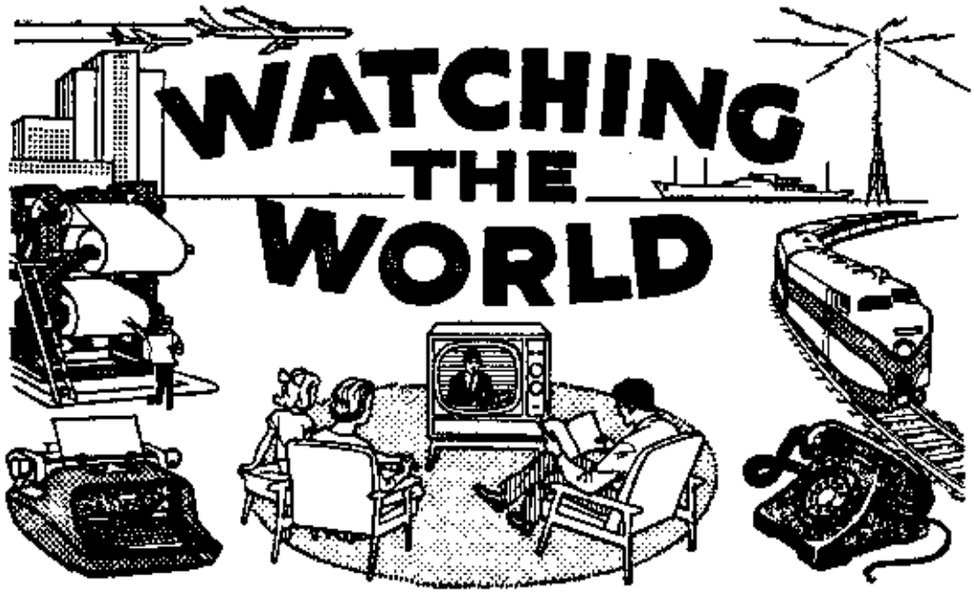
To forbid the paying of taxes to Caesar was a form of treason. It was an open defiance of the law and a direct denial of Roman sovereignty in Judea. Jesus, though, had publicly advised his listeners to pay to Caesar what belonged to Caesar, including tax. (Matt. 22:17-21) Pilate paid no attention to this charge. However, the final and most serious accusation demanded attention.

In private examination Pilate asked Jesus, "Are you the king of the Jews?" Yes, 'did you break the law of *laesa majestas*, injured majesty, by making yourself a king in opposition to Caesar?' Christ answered: "Is it of your own originality that you say this, or did others tell you about me?" In effect, he was asking, 'Do you out of suspicion ask as a Roman judge merely for personal information, or are you merely repeating the Jew's accusation?'

Pilate replied: "I am not a Jew, am I? Your own nation . . . delivered you up to me. What did you do?" That is to say: 'You and they are Jews, so you must know better than I why they charge you with claiming to be a king. What exactly have you done?' In answer Jesus spoke of his kingdom, thus admitting he was a king, but assured Pilate that it was not of this world and hence of no danger to Caesar. (John 18:33-37) After a few more words Pilate pronounced his judgment to the Jews: "I find no crime in this man." —Luke 23:4.

At least five times that day Pilate declared Jesus innocent. But at last the Jews delivered their *coup de grâce*, their masterstroke. They shouted, "If you release this man, you are not a friend of Caesar." In effect, 'Release Jesus and we will bring charges against you; it is his life or yours.' Unwilling to resist any longer, appalled at possible criminal action against himself, Pilate surrendered Jesus to their will. —John 19:12-16.

So, after being charged with endangering the temple, blasphemy, sedition on a number of counts and high treason, Jesus' Jewish and Roman trials were over. He was condemned by mob verdict, and executed.



Assembly at Barranquilla

◈ The Covered Coliseum in Barranquilla, Colombia, was where the "God's Sons of Liberty" District Assembly of Jehovah's Witnesses was held, December 28, 1966–January 1, 1967. To find accommodations for 3,766 who requested rooms in which to stay during the five-day assembly proved a challenge, for in Colombia living space is at a premium. However, one week prior to the assembly all room requests were filled and there were some 902 to spare. The majority of the accommodations were free, which accents the hospitality of the Colombians. A crowd of 5,777 came to hear the public lecture "Mankind's Millennium Under God's Kingdom." It was estimated that some 2,000 were from the Barranquilla area, while the remaining 4,000 came from the interior and other coastal sections. At this assembly 179 symbolized their dedication to God by being totally immersed in water.

Rumble in Red China

◈ There was a rumble heard out of Red China on January 8, according to an official Peking radio broadcast monitored in Tokyo, Japan. There were fatal clashes between supporters of Chinese Communist Chairman Mao Tse-tung and their opponents. Red Guards and workers numbering some 100,000 demanded the ouster of President Liu Shao-chi. It was reported that clashes in Nanking left 54 dead and about 900 injured.

Weather Tragedies

◈ For the first time in twenty-six years snow fell in Mexico City. Temperatures fell to 35 degrees, which is cold for Mexico City. Eight persons died of exposure in the capital and ten in the provinces as a result of the cold wave. Losses to growing crops ran into the millions of dollars.

In North Malayan floods the death toll rose to 36 on January 11, but the receding monsoon waters are revealing more bodies. About 100,000 fled their homes during the disaster.

In Thailand floodwaters claimed the lives of 22 persons and 7,180 families were made homeless.

Treatment for Alcoholics

◈ Aurora, Ontario, Canada, has set up a therapeutic center for research and the treatment of alcoholism and other addiction. This center is unique in that its first patients are all Roman Catholic priests. Clergymen of other religions will also be considered for treatment.

Venezuela's Bridge

◈ South America's longest suspension bridge, 5,507 feet long and carrying four traffic lanes across the Orinoco River, was put in operation on January 6. President Raul Leoni of Venezuela was one of the first to drive across the magnificent structure that links enezuela's rapidly developing ..ıdustrial region of Guayana with central and western Venezuela.

Padded Hamburger

◈ Some 70,000,000 hamburgers are eaten every day in the United States, about half of them away from home. Recently, the New Jersey State Department of Health showed that some hamburger patties were padded with cereal, blood, water, ascorbic acid and niacin. The latter two items are preservatives to make inferior meat look better than it actually is. Addition of blood makes it unfit for Christian consumption. Law officials point out if such substances are added, it constitutes adulteration and subjects violators to penalties by law.

Nuns Leaving Convents

◈ In recent years the Roman Catholic Church in the United States has suffered a small but steady loss among its 181,400 nuns. In the Archdiocese of New York, for example, 47 nuns left their convents in 1966, twice as many as in 1965. Some church officials estimate that resignations from the Roman Catholic Church in America have more than doubled in the past five years. What particularly worries church officials is that many of the ex-nuns are not novices disillusioned by the rigors of the training, but mature women who have spent ten and even twenty years in the convent.

Immune to Radioactivity

◈ About 600 roentgens of radioactive fallout can kill a

man outright. The Japanese at Hiroshima and Nagasaki were subject to 300 roentgens. French nuclear scientists in the Sahara have discovered that the African scorpion, the most deadly of insects, is not troubled by a massive dose of 80,000 roentgens, and can hold out for two days under 154,000. Large spiders cannot tolerate a dose of 10,000 roentgens, and the Mexican scorpion succumbs at 50,000. What in the metabolism of the African scorpion immunizes it to radioactivity is not at present known to man.

Terrible Failure

◈ Judge Charles T. LeBrun of the Provincial Magistrate's Court in Nova Scotia stated that crime involving teenagers and the early-twenties group is on the increase and that the church and clergy have "failed terribly" to help improve the situation. The clergy remain silent, he said, when young people are in trouble. Judge LeBrun said 90 percent of the youths who appear before him say they are of some denomination, but few have been visited by a minister.

Champion Phone Users

◈ Canadians are the world's No. 1 telephone users and they have held this record for the past fourteen years! In terms of telephones per 100 population, Canada ranks fifth, behind the United States, Sweden, New Zealand and Switzerland. In the talking department, however, she is unmatched. In 1965 Canadians placed an average of 635.6 telephone calls per person, an increase of more than 12 calls per person over the previous year. In second place is the United States, with 620 calls per person, followed by the Virgin Islanders with 581; the Icelanders with 565.3 and the Swedes with 541.4.

Catholic Restlessness

◈ Throughout the world there is a visible restlessness among Roman Catholics, and the prediction is made that it will increase. William J. McLoughlin, director of student activities at Gonzaga University in Spokane, Washington, stated: "A generation ago we frequently disagreed with some aspects of the Church but it was unthinkable to speak out. We were, with few exceptions, a docile generation, good products of the system but less honest than we might often have wished." This is not true of the present generation, he added. More and more they are speaking out. They reject authoritarianism, and desire authority to be founded on reason. They question what seems irrelevant. "To them," he said, "life must have meaning and must be real and they are finding this commitment more and more outside the official structure of the Church."

Honduras Has Problems

◈ Dr. Ari Kiev reported in The Winter Cornell University Medical College Alumni Quarterly that Honduras' alcoholism and homicide rates are among the highest in Latin America and reflect the meager resources in the country. Family breakdown is evident. Nearly 90 percent of the fathers are irregularly employed; frequently they live away from home. Dr. Kiev stated that because of crowded and poor conditions "violence, homosexuality, criminality, rape and the like are rampant."

"The Retarded Clergy"

◈ John R. Graham, minister of the First Universalist Church of Denver, recently called his fellow clergymen "the retarded Americans." Instead of being the best educated people in a community, he said, the clergy "are more like T. S. Eliot's 'Hollow Men' —our headpieces are filled with straw." He laid bare clergy shortcomings, saying that they are more interested in getting new members than getting to the truth of ideas and issues. "We are rated by our denominations by the kinds of statistics we can accumulate—members and money, missions, financial support for our ecclesiastical superstructures," he said. "In many ways," he went on, "the modern clergyman is little more than a parish prostitute. We quickly become 'organizational men'—by fitting into the system, we guarantee ourselves a lifetime job. By behaving ourselves, we know that we will move to larger churches and higher salaries. We, of course, label these moves 'the call of God' and not promotion. As a result we are more interested in building up the church than in building men. . . . We quickly learn what people want to hear and we give it to them." "As a result it is more dangerous to have an affair with religion than it is to have one with a woman."

Hospital Horrors

◈ On January 10 New York State Senator Seymour R. Thaler on the Senate floor charged that doctors were using humans as guinea pigs for experiments. He said that in one hospital when surgeons have a light schedule, they go to the psychiatric ward and pick out a "sick" patient and proceed to operate to help train interns. At one point Thaler said: "The medical establishment presumed to act as God over the health and lives of the medically indigent." He specified amputations of the limbs of deformed children to demonstrate surgical techniques, liver biopsies performed on alcoholics and derelicts for research purposes, and the deliberate injection of live hepatitis vaccine into the bloodstreams of mentally retarded children, also as part

of a research program. Denials were swift and categorical from doctors. City hospital officials, though denying the charges, admitted that indeed some unauthorized experiments, generally involving tests of new drugs, have taken place.

Saturn's Tenth Moon

◈ A newly discovered moon of Saturn, reported first by a French astronomer and then by the United States Naval Observatory, lies just outside the planet's rings. While the confirmation is not certain, the moon is thought to be a "snowball" about 150 miles in diameter that circles the giant planet every eighteen hours. If true, this would raise the number of moons in the solar system to thirty-two.

Power Seizure

◈ Togo is a country of dry plains and lush forests on the underside of the bulge of West Africa. Its 1,500,000 people of varied tribal groups live off the land. Early in the morning of January 13 Togo's 1,200-man army overthrew the government of President Nicolas Grunitzky without bloodshed. The Constitution was suspended and all political parties were banned. The head of the armed forces said the army seized power to "put an end to the confused political situation" in the land.

Syria-Israel War Threats

◈ U.S. Ambassador Henry Cabot Lodge called this world "a dangerous place" in which to live. Few rulers would take issue with that statement. United Nations Secretary-General U Thant warned that a recent buildup of arms on both sides of the Israeli-Syrian border could soon lead to all-out war. Thant appealed to both sides to "accept without delay or preconditions . . . an immediate or extraordinary meeting of the Israeli-Syrian Mixed Armistice Commission" with a view to finding a solution to the problems in the area.

Oath Withdrawn

◈ People who refuse to swear allegiance to the United States may receive passports now. It was decided some months ago by the staff of the State Department legal adviser, Leonard C. Meeker, that the Secretary of State did not have legal authority to require the oath of allegiance from passport seekers. Neither the Supreme Court nor Congress has acted on the issue. The new passport application forms will continue to carry the oath as one of the items normally signed by those who do not object.

Does What You Believe Make a Difference?

Some beliefs are not too important, such as which color is more pleasing to the eye. But would it matter if you believed you could jump out of an airplane without a parachute? Ah, yes—your life is involved. What about your beliefs in God, and your relationship to him? Be sure! Read:

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Awake!

A CLOSE-UP VIEW of MIDDLE AMERICA

MARCH 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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Where Is Middle America Today?

VOLCANOES! Earthquakes! Revolutions! Are these the thoughts that flash to your mind when mention is made of Middle America? Or do you think of bananas, coffee, pineapples and other tropical fruits? To many this storied region, from Mexico's border with the United States down through Panama, may be just an exotic vacation playland with enchanting native foods and entertainment. Well, Middle America is all of this and more!

Here Christopher Columbus and other adventurers came in search of riches. Here the Spanish conquistadores discovered wealthy cities of brilliant civilizations—those of the Mayas and Aztecs. Here European empire builders subdued the natives and forced them to become converts to Roman Catholicism. Along these shores sailed the buccaneers, taking their toll of the treasure-laden transports. Here, after centuries of harsh domination, the now-mixed population fought for and gained independence.

But all of this is history. Where is Middle America today—politically, economically, religiously, socially and morally?

The best way to find the answers to these questions is to visit personally this region. Such a visit became a reality for many hundreds of our readers during the month of December 1966. The occasion was a series of international assemblies that were organized by Jehovah's witnesses in Central America. Guests were invited and expected from Canada, the United States, Great Britain and other countries. At this time of year it meant that many of these travelers would be leaving behind cold northern latitudes, heavy warm clothing and gray skies. As they prepared for this journey, whether by car, bus, train or plane, they eagerly anticipated the opportunity of having a firsthand look at this part of the world, which so often is featured in the headlines of the world news.

We are sure that readers of *Awake!* magazine are keenly interested in knowing what those visitors saw and heard as they traveled from one country to another, attending the assemblies, visiting towns and villages, marketplaces and natural beauty spots, talking to the natives and seeing how they really live. Politically, Middle America is the battleground of different ideologies; economically, it is between the rich and the poor; religiously, great changes are being made; morally, the people are cascading downward with the rest of the world. More details of this close-up view of Middle America had by these eyewitnesses are presented in the following pages for your benefit.

MEXICO —A Land of Contrasts

AS WE stepped aboard our powerful jet airliner and settled down for the start of our long-anticipated trip to Central America, the atmosphere was filled with excitement about what lay ahead. Of course, we knew that there would be hundreds of others of our spiritual brothers from Canada, Germany, Australia, and so forth, thirteen countries in all, embarking on a similar venture. Now it was our time for a firsthand look at a land of contrasts—Mexico!

We soon learned that we had to be prepared for new things, since everywhere the visitor to this land turns he is confronted with a combination of the familiar and the unusual, the ancient and the ultramodern, the ordinary and the rare. The new arrival in Mexico City who speaks only English is immediately confronted with a change: why, everyone is speaking Spanish! But to our surprise many of the common people know a few words of English. This, together with their helpful disposition, made for an interesting and very pleasant trip.

After passing through Immigration and Customs, we were ready for our first taste of real Mexico. If up to this time we had imagined the people to be forever slow-moving and casual, our first taxi ride altered that view. The cost was very little and the driver got us to our hotel without any complications. But by the time we arrived we were convinced we knew how small a "hairbreadth" is. We were sure it is the distance between two Mexican taxis weaving in and out of heavy traffic with split-second timing. And to make matters even more exciting, we were trying to get used to the idea of loaded buses picking up and depositing people while still moving.

A Look Around the City

While our chief interest in Mexico was the assembly to which we had been invited, let us first take a look at the city. Our brief tour solidified the opinion that Mexico is a land of contrasts. Eye-catching to the stranger is the great variety of architectural designs. How impressed we were with the large, modern office buildings, which serve as a tribute to competent designing and engineering! Yet in contrast we noticed buildings of great antiquity, some dating back practically to the beginning of Spanish rule. Even these, though, testified to the ability and artistry of the builders.

Who could speak about Mexico without making some comment about the beautiful art that is everywhere in evidence? Before our visit was completed we had seen many frescoes and murals in hotels, restaurants and public buildings of the city. We must admit, though, it was quite a surprise to see some of the subjects of these murals, especially the famous and controversial ones by Diego Rivera. In addition to emphasizing social struggles and revolutions in the country, he often portrayed the Catholic clergy as having been oppressive and greedy in their dealings with the people.

One of the tours arranged for visitors to the assemblies in Middle America was to lovely Chapultepec Park in Mexico City, where the National Museum of Anthropology is located. The park, we learned, had been used as a place of entertainment as far back as the time of the Aztec ruler Montezuma II in the sixteenth century, and we could well believe it,

Scene from the Folklórico Ballet presented in the Palace of Fine Arts, Mexico City

Victims of Catholic Inquisition about to perish, woman to be garroted, man to be burned. As depicted in mural by Diego Rivera in the National Palace, Mexico City

for with lakes, trees and flowers it truly is a beautiful garden spot. It derives its name from the *chapulives* (Indian for "grasshoppers") that were so plentiful here in former times.

The museum was to us another example of contrast, for the structures themselves were most handsome and modern and yet they housed ancient relics of Mexico's past. Compared to historical museums many of the visitors had seen in other countries, this one was outstanding. The museum provided a free tour guide who helped us to understand, to a degree, the different civilizations and cultures of the ancient Teotihuacans, Toltecs, Mayans, Aztecs, and so forth. The intelligent and helpful way in which the material is presented and classified made the visit most informative. It was evident that the ancient Indians usually had every phase of life dictated by their religious beliefs.

We noticed that these Indians worshiped the sun, moon and stars, and also that sex and serpent worship figured prominently in their religions. While all the tribes were idolatrous, the Aztecs, who dominated the Central Plateau, are infamous for their barbaric worship involving cannibalism and human sacrifices to the extent of 100,000 victims a year. And then we saw the mammoth Stone of Tizoc, or the Sacrificial Stone. The groove hewn on its surface has led many to believe that, on such a stone, black-robed Aztec priests would, with a quick slash of an obsidian knife, gash open the chest of a victim, just below the ribs. Then, while it was still pulsating, they would rip out the bleeding heart and offer it as a sacrifice in order to ensure the rising of the sun each morning.

Religious Temples Past and Present

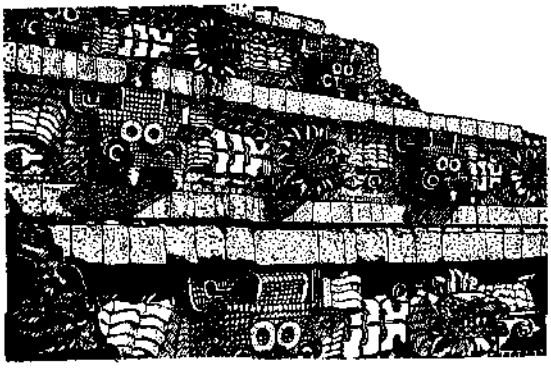
Our fascinating tour through the National Museum stimulated our desire to visit the actual sites of some of these archaeological excavations. One such visit took us to the site of the giant pyramids near San Juan Teotihuacán, some 29 miles northeast of Mexico City.

From a distance we saw the gigantic structures looming above the countryside. But before getting a close look, we went through the museum at the site and learned something about these colossal pyramids built about 200 B.C.E. by the Indians called the Teotihuacanos. The very name Teotihuacán is mythical, signifying "the place where men become gods," or "place where the gods reside." The ruins we were about to visit at one time constituted a "holy" city, and the priests and religious leaders were the rulers of the people.

No one is quite sure where the people who built these massive structures came from or even what language they spoke. Unlike the pyramids in Egypt, which were usually tombs of the Pharaohs, the ones before us closely resembled the ziggurats of ancient Babylon and served the same function, as bases for elevated temples. First we walked around the Citadel, a vast stadium surrounded by a wall and enclosing several temples. One of them, the temple of Quetzalcoatl, the feathered serpent, gave us insight into the religion practiced there. Not far from the Citadel is the Pyramid of the Sun. When this monumental pyramid was in its glory, covered with stucco, hand painted a reddish color, and with a temple on its summit, it must have been awe-inspiring. While its base is about the same size as the Cheops Pyramid in Egypt, it is only about half as high. We accepted the challenge to climb to the top, but long before we got to the top our panting and aching lungs reminded us that at 7,000 feet it is not easy.

The temple that once crowned the pyramid

Huge Pyramid of the Sun and the Avenue of the Dead at Teotihuacán, Mexico



Heads of serpents and other deities ornament the temple of Quetzalcoatl, Teotihuacán, Mexico

is gone, but still we were impressed by the grand panoramic view of all that is below, including the "Avenue of the Dead" stretching in front of us. While archaeologists do not fully understand all the aspects of the religion carried on at this "holy" city, it was obvious that the worshipers were very interested in the sun and the moon. The whole city, in fact, was built according to very critical astronomical calculations as to the relative positions of the sun and the moon.

Before the tour was over we also visited the Pyramid of the Moon and the beautiful buildings designed for the luxurious living of the Teotihuacán priests. Having already seen other evidences of Babylonish religion, we were not surprised to see a painted "cross" among the things worshiped by the Indians. Yes, even at this one site there were many evidences to support the claim that these people, or their ancestors, derived their religious ideas from ancient Babylonia, where ziggurats, serpents, crosses and astronomy were all integral parts of false religion.

We were looking forward to a visit later that day to a modern religious site, but decided to stop for a typical Mexican meal. It did not take too long to get across to a helpful Mexican waiter what we wanted and then proceed with the new and unusual. There were *enchiladas* or flat corn cakes called *tortillas* stuffed with chicken and covered with spicy *mole* sauce, crispy *tacos* made out of fried *tortillas* filled with vegetable and meat, *guacamole* or avocado salad, and a fillet of steak. It was, as we learned to say, *delicioso!*

The Roman Catholic shrine of Guadalupe was our next stop. According to the historical facts, when the Spanish conquistadores moved in, Roman Catholic missionaries followed in their wake. Church-State rule became the way of life in "New Spain," as Mexico was called soon after it was conquered in 1521. The Catholic church was bent on converting the Indians, even resorting to the terrible "Holy Inquisition" from 1571 to 1820. Nonetheless, from what we saw at the Guadalupe Shrine, we realized that in many respects the Catholic church had made compromises and concessions in its efforts to convert the Indians.

In the very courtyard of this large church the Indians on certain festivals offer up their children, in pantomime, as a sacrifice to the sun-god. While we were not there for such a festival, our visit did reveal many Mexican men and women following the torturous practice of crawling on their knees up to the

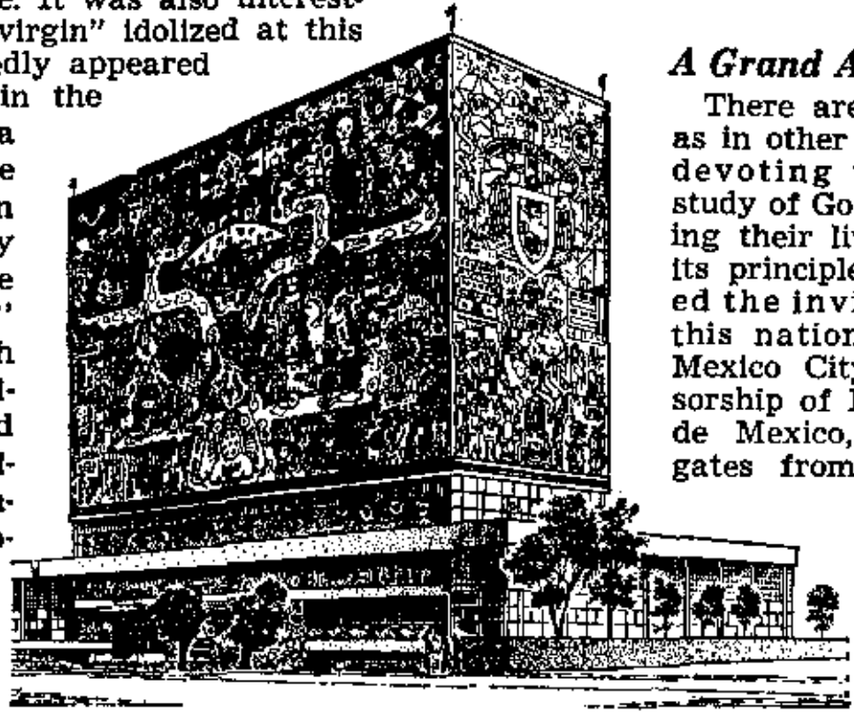
Devotees frequently approach the Catholic shrine of the Virgin of Guadalupe, Mexico City, on their knees. In mid-December 2,451 persons on pilgrimage here were treated for injuries, mostly bleeding knees

Native Mexican woman preparing "tortillas," thin cakes of unleavened cornmeal

For sake of Indians who claimed that Jesus impaled was human sacrifice and so no different from their religion, Catholic church depicted only Christ's head on this cross outside Mexico City

church, sometimes covering a mile or more. Visitors to this shrine should not be shocked if they see blood on the pavement. We were even more startled, though, when inside the church, to see what was going on at a glass case containing a religious relic. The worshipers were rubbing their hands over the glass case and then wiping their own faces and the faces of their young babies, in order to receive blessing or protection.

How much did the Indians have to change in order to become Catholics? Well, before the Spaniards arrived, the hill of Tepeyac, where the Catholic shrine is now located, was the site of a shrine to Tonantzín, an Aztec goddess of earth and maize. It was also interesting to learn that the "virgin" idolized at this place, and who supposedly appeared in vision to a native in the sixteenth century, has a dark complexion. Since many of the people in Mexico are similarly complexioned, the image of the "Dark Virgin" hanging in the church would be more appealing than a fair-skinned likeness. Understandably, one writer commented: "Many orthodox Catholics have complained that the Mexicans were never Christianized at all, and that Catholicism was, instead, Mexicanized."—*Mexico* by W. W. Johnson and The Editors of *Life*, page 136.



Library building, National University of Mexico

The Needs of the People

Some of the visitors who came by automobile were especially conscious of the contrast between those who lived in the city and those in the rurals. Though Mexico has produced engineers, scholars, doctors and lawyers who have turned the capital into a modern city, facilities and conveniences such as hospitals, schools, electricity and adequate water supplies are not found everywhere. One can drive through town after town at night and never see a light.

The visitor to this land of great contrasts who stops to ponder the question "What do these people need the most?" comes to some very definite conclusions. Education is at the top of the list. It is true that for some there are opportunities for advanced learning in Mexico, such as at beautiful University City that had its founding with a special charter from the king of Spain in 1551. However, many of the common people first need to learn to read and write, so they can study the Bible. But why the Bible? Because it is the Word of the true God. From it the people can learn the truth that can set them free from the superstitions and creeds of men, both those brought down from pagan forefathers and those propagated by the clergy of Christendom. By studying the Bible and letting its moral principles mold their lives, people can gradually pull themselves out of the cesspool of immorality in which so many wallow.

A Grand Assembly

There are many in Mexico, as in other countries, who are devoting themselves to a study of God's Word and shaping their lives in accord with its principles. We had accepted the invitation to attend this national convention in Mexico City under the sponsorship of La Torre del Vigia de Mexico, which had delegates from all the Mexican states. Preparations had begun months earlier, since some 23,000 delegates were expected, and never before had Jehovah's witnesses in Mexico assembled in such a large group.

For the delegates coming from distant parts of the country, transportation was a problem. Hence, arrangements were made for special trains. The National Railroad Company cooperated by allowing representatives of the convention's Information Department to board the four special trains eighty-five miles outside the city. Then, while the final miles were clicking off, the convention delegates received information as to transportation within the city, location of hotels and rooming accommodations and other arrangements made for their comfort and enjoyment. However, there were other trains on the way that in effect became "special" trains as time went by. As regular trains passed certain locations, additional coaches full of Jehovah's witnesses were added. One train from the northern part of the country could not pull all the passenger coaches that were finally added, and, as a re-

sult, the train had to be divided and an extra locomotive used to bring them to the assembly city.

The arena in Mexico City was ready and waiting for the arriving delegates. A week before the opening date Witnesses from the city had converged on the arena and given it a thorough cleaning. In fact, the watchmen at the Arena Mexico commented, "This is the best cleaning the Arena has ever had!"

A high percentage of those in attendance had been taught to read the Bible by Jehovah's witnesses. For example, in 1964, 199 reading classes were in operation and 1,230 adults learned to read and write. The Mexican Minister of Public Education acknowledged this by writing a letter of commendation to the representative of Jehovah's witnesses. Once the humble Mexican people learn to read they are able to study God's Word and apply its principles in their lives. Such ones were especially thrilled at the convention when Rodolfo Lozano from the branch headquarters in Mexico released a pocket-size version of *"Things in Which It Is Impossible for God to Lie"* in Spanish. Later the president of the Watch Tower Society, N. H. Knorr, when invited to address the audience, released the book *Life Everlasting—in Freedom of the Sons of God* in Spanish to 28,818 assembled Christians. The visitors who were invited to attend the English program were delighted to have a glimpse of some of the Witnesses from distant parts of Mexico in their native costumes. They knew that, though these people spoke a different language and in their bright clothing looked quite unusual, they were at heart unitedly worshiping the same God.

All at the convention rejoiced together when, for the main lecture, "Mankind's Millennium Under God's Kingdom," on Sunday, December 4, the attendance was announced as 36,556! This was about 13,000 more than originally expected. And there was the additional joy of knowing that 1,082 persons dedicated their lives and indicated they were now Jehovah's witnesses.

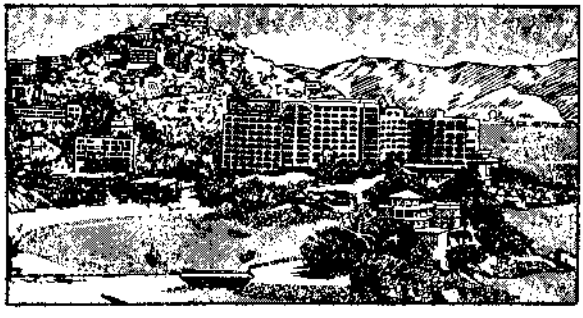
President N. H. Knorr of the Watch Tower Society (on the left), through an interpreter, addresses 36,556 delegates to the cultural convention in the Arena Mexico

Travel by Automobile

While many of the foreign travelers were leaving for Guatemala by plane, some drove by automobile to the next assembly. After negotiating the crowded, fast-moving traffic of Mexico City, what a contrast it was to get out on the open roads of the country, where one meets stubborn burros and slow-moving oxcarts as often as automobiles and trucks. Driving at night especially was "hair-raising," since one never knew what to expect around the next curve. And curves there were! Coming down out of the mountains to the coast near Arriaga there were so many sharp twists and turns that one felt like a corkscrew by the time he reached level country.

Many drove down to Acapulco, the famous resort area. While most persons who go there are solely interested in swimming, eating and pleasure-seeking, the Christians visiting there after the Mexico City assembly were able to associate with spiritual brothers making up the ten active groups of Jehovah's witnesses in that city.

Looking back on Mexico, we visitors hold fond memories of this land of contrasts, where the rich and poor, old and new, enlightened and mysterious exist side by side. We will long recall what we have seen and the pleasure of associating with our brothers who also are looking forward to the time of total peace and paradise under God's kingdom.



Acapulco, famous international resort. Here 1,100 of Jehovah's witnesses carry on teaching work

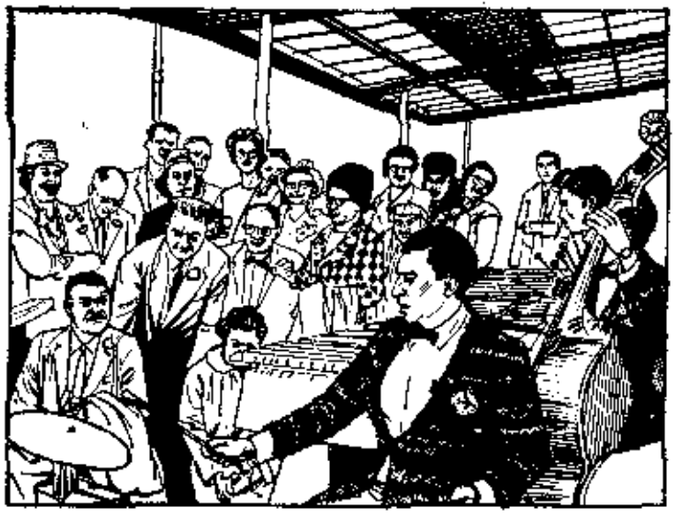
GUATEMALA

A Tropical Switzerland

THE first planeload of visitors arriving at Guatemala's "La Aurora" Airport to attend the "God's Sons of Liberty" Assembly, December 7-11, 1966, surely received a hearty welcome. Smiling missionaries and local Witnesses, some splendidly dressed in colorful native style, furnished visiting sisters with beautiful corsages, and the Guatemalan Airlines provided the lilting music of the marimba. A huge sign bearing the message "Welcome Jehovah's Witnesses" adorned the façade of the airport building. Cooperative officials waived customs inspection, and the excited travelers boarded chartered buses to their hotel rooms. At the hotels, too, the "Welcome" signs were out.

And what was the first impression of Guatemala? What could it be but one of friendliness and color? A land of lofty mountains and deep valleys, of forests and green highlands, of hot lowlands and invigorating altitudes, surely reminded us of Switzerland. The Indian population, constituting over 55 percent of the total, are noted for their colorful dress and their tribal handicrafts, which are to be seen in profusion in the village markets. Even among the crowds at our assembly one could quickly note the outstanding features of this or that tribe.

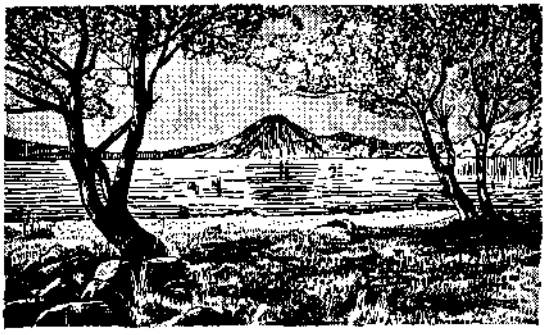
The main exhibition hall of the beautiful Parque Centro America, out on the edge of Guatemala City, was the meeting place of a truly international group. United States citizens, Canadians, Mexicans and visitors from overseas mingled with a fine cross-section of Guatemala's own people. At one end of the long hall on the platform there was a typical native hut of corn cane with thatched roof, and in front were colorful floral decorations. Around the main building and other lesser buildings of the Centro the peace and quiet of a pleasant park added to the delight of the conventioners.



The lilt of the marimba at Guatemala City's airport welcomes foreign delegates to the assembly

Sign on Biltmore Hotel, Guatemala City, bids arriving Witnesses "Welcome"

The assembly's Rooming Department had quite a problem to care for the influx of visitors, not alone from other lands but from all across Guatemala, from Atlantic to Pacific. Rooms in homes and hotels were soon exhausted, and many who had come from remote parts of the country had little money to spend for accommodations, and at the same time would be easily bewildered by city travel. The solution: One of the clean, large auxiliary buildings of the Parque Centro America was set aside as a place for families to sleep on the floor in their own little groups, happy to be surrounded by scores of other such family groups who had come to this city to enjoy the



View of a volcano across beautiful Lake Atitlán, not far from Guatemala City

spiritual good things of the assembly. For some it was not at all unusual to sleep on a mat on the floor.

A Look at the Country

The features of Guatemala are almost as varied as the tribal groups it contains. In area the land is more than twice the size of Switzerland. There is a hot tropic plain along the ocean where corn, cotton and cattle are the main products. Coffee plantations ascend well up the slope to an altitude of some 6,000 feet above sea level. At 5,000 feet there are passes that penetrate to the interior mountainous plateaus and alpine valleys that may reach an elevation of 10,000 feet, topped by volcanic peaks towering as high as 13,000 feet. In the temperate highlands, where the air is cool and invigorating, apples and fresh vegetables abound. The mountain slopes of this tropical Switzerland are usually covered with pine and other evergreens.

One of the tours arranged for visitors at the assembly took us up into those highlands to see beautiful Lake Atitlán, nestling in a ring of volcanoes. At a village along the way and at other little villages around the lake we had opportunity to see and mingle with gaily dressed Indians in outdoor markets, where all sorts of strange fruits, vegetables and local handicrafts were changing hands. Some of our companions were heard remarking that they had not seen anything so beautiful since they had visited Switzerland, so impressed were they by the scenery in this region. As the late afternoon approached we were glad to have sweaters and wraps along, for the air at these altitudes is distinctly brisk.

Visitor fascinated by scene at village well in Guatemala

High up on the sides of hills we observed the coffee plantations, the coffee trees flourishing under the shade of taller trees that protect them from the full strength of the tropical sun. When the coffee berries ripen to a rich red, men and women and children will come and pick them by hand, readying them for transport to a coffee processing plant. We were told that in blossom time the mass of white flowers on the coffee trees sends forth a fragrance rivaling that of the orange grove in bloom.

In the upper highland regions of this tropical Switzerland the population is almost solidly Indian. Illiteracy is high, and Catholic tradition, admittedly mingled with preconquest paganism, enslaves the minds of the majority. However, it is in just such an area that Quezaltenango, second city of Guatemala, is located, a place where there is now a flourishing congregation of Jehovah's witnesses. Even one of the Watch Tower Society's traveling representatives in Guatemala is one of these humble Maya-Quiché people.

Fusion Religion in the Highlands

We were under the impression that what we had seen in Mexico of Indian religious practices had prepared us for anything to come. How wrong we were! What we came upon in Chichicastenango, another town of the Quiché territory, brought home to us how deep-rooted paganism is among the Catholic Indians of this whole region.

After a tortuous drive over dirt mountain roads we were happy to park our little automobile where traffic came to a standstill in the town. But why were the streets so crowded on this Sunday afternoon? Like carefree tourists we strolled down the crowded thoroughfare, quite unprepared for the shock that awaited us just around the corner. Before we realized it we were in the midst of a religious procession temporarily stalled as a large bus was forced to back down out of the way. Then the music started. In front of us rose the slow, booming tones of Indian drums. From behind came the shrill,

Parading the image of Santo Tomás through the streets of Chichicastenango

eerie sound of fifelike *chirimía* (pipes). Solemn Indians in bright handmade garb, bearing incense holders and portable shrines, slowly shuffled down the street. Meantime we were cautiously backing out of the milling crowd and heading toward the Guatemalan Witness who accompanied us. Perhaps he could explain.

It seems that Chichicastenango is a focal point for worship by thousands of Indians in the adjacent mountains. They still maintain the pagan rituals inherited from their ancestors. Down at Santo Tomás Church we watched in amazement as they first approached a large burning brazier on the lower steps and burned copal so that the smoke might guide their prayers to the gods, just as their ancestors had done long before the Spaniards arrived. They crawl on their knees up into the church to light candles on the floor. Each candle supposedly represents the spirit of an ancestor, who serves as an intermediary in gaining them favor with the gods. Flower petals are placed around the candles to represent favors owed, and liquor is sprinkled on the petals. Food offerings are even made. And all of this paganism is conducted down the center aisle from the front door to the altar of the Catholic church, year in and year out.

Reference to the liquor used in these ceremonies reminds us of something we were told: Many Indians believe that when drunk they are much closer to the immortal spirits of their dead. As if these pagan practices on the steps of and inside the Catholic church were not enough, many of these Indians go to the mountaintops to bring their grievances before ancient stone idols, feeling that these know more about righting wrongs than does the god worshiped in the Catholic shrine.

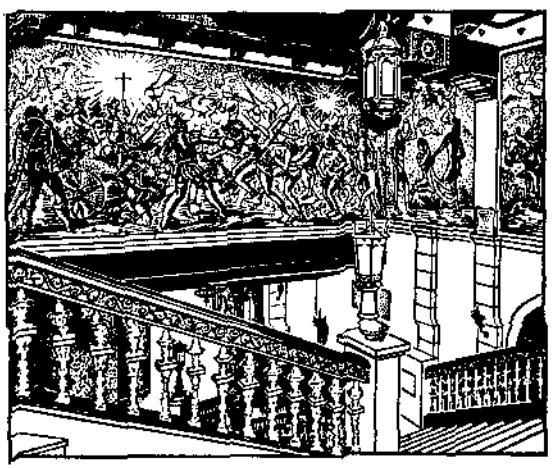
Concerning this fusion of pagan and Catholic ritual the Guatemala Tourist Bureau offers this observation: "The religious rites solemnized in the smoke of the incense and of the thousands of candles and punctuated by the murmur of prayers in a language of strange origin, are an interesting mixture of paganism and catholicism."

All too soon we had to turn our backs on Chichicastenango and head toward Lake Atitlán, which we hoped to see before sunset. On the way we passed an Indian staggering down the middle of the dusty road, swinging his machete in long arches. According to the Indian idea, he must have been very close to the spirits of his ancestors. How long we will remember the sights and sounds of colorful and startling Chichicastenango!

Other Facets of Guatemalan Life

The Spanish influence, as distinct from the Indian, is most noticeable at Antigua, the ancient capital, some twenty-five miles from Guatemala City. Back in 1773 severe earthquakes reduced much of this place to ruins. However, we could still see the typically Castilian homes surrounded by high walls and guarded by heavy wood doors, ornamented with brass grills and knockers, and often surmounted by a coat of arms. Churches and chapels, colleges and hospitals, though now mere shells, testify to the solid masonry employed in their construction. Once a bastion of Babylonish religion, Antigua now has a congregation of thirty-two of Jehovah's witnesses in addition to two full-time Watch Tower missionaries.

In its central plaza one could easily imagine himself to be in old Spain. The fountain still operates, and around the square are fine old buildings, some of them with arched balconies of the Spanish Renaissance era. In the heat



Cross-bearing priest blesses slaughter of native Indians by the Spanish, as depicted in mural in National Palace, Guatemala City

A cemetery where the dead are put in wall tombs —but only for as long as payments continue

of the afternoon people sit in the shade of the plaza's trees and enjoy a siesta. Always there is a great number of vendors who suddenly come to life on the approach of anyone who looks like a tourist.

In Guatemala City itself we went around to see some of the unusual places and activities. For example, we visited a handweaving establishment where colorful designs are woven from memory by expert craftsmen. Then there is that unusual cemetery where, in great thick walls that rise some fifteen or twenty feet high, the remains of the dead are filed away in what look like the openings intended for drawers in a filing cabinet. We were interested in knowing why some were empty. It seems that the first payment for care of the remains covers a period of five years. Then, if additional payments are not forthcoming, the cemetery authority removes the remains to a field. This opens the vault for another paying customer. Elsewhere in the same cemetery are the palatial chapels for housing the dead of the wealthier classes. On the religious "All Souls' Day" Guatemalan Witnesses come here to offer comfort to mourning ones of all classes with the Bible's message of resurrection and life in God's new order.

Monuments of the Past

Guatemala abounds with archaeological sites where remains of a long-gone civilization have come to light. One group of twenty-eight visiting Witnesses tell of their thrilling plane trip over mountains and tropical jungle to the Tikal ruins in the northern province of Petén. Imagine walking as they did around the huge pyramidal structures. Some of these structures are as high as a twenty-story building. From atop the highest the scene is one of jungle greenery stretching away as far as eye can see, broken here and there by the plastered tops of other Mayan edifices. Immediately below and all around, the ground is screened by tree branches festooned with vines.

The visitor cannot help meditating on what must have been here at one time—exactly when we do not know. Tens of thousands of laborers must have felled the trees, fashioned the heavy beams, dragged the heavy stones, mixed water and lime, hoisted materials higher and yet higher until the finishing touches were made. Then hundreds of artists were needed to paint beautiful designs on the inner walls of temples. Expert craftsmen were needed to execute the sculptures appearing on altars and monuments. What a teeming population there must have been! But now all is desolate and silent, and the few inhabitants today are made up of some *chicleros*, who collect the sap of the *zapote* tree for the chewing gum industry, and those who are in demand as laborers at the archaeological diggings.

The skill that produced those mighty monuments, as well as the pottery and the tiny carved objects of jade, wood and obsidian, is all of a high order. There must have been efficient organization. Great crops must have been grown to support a vast population. Yet no one today knows what became of the population, why they forsook their great ceremonial cities, or where their burial places are. Indeed, in this entire Tikal complex only a comparatively few skeletal remains have turned up. It may well be that these mysteries will not be cleared up until resurrected Mayans tell their own story.

At Tikal this Mayan ruin, the Temple of the Giant Jaguar, towers 155 feet out of the Petén jungle in northern Guatemala

Good News for Guatemalans

Guatemala thus has its mysteries. And it has its problems too—illiteracy, poverty and

Guatemalan Witnesses received the new Spanish-language book "Life Everlasting—in Freedom of the Sons of God"

banditry. During the present uneasy situation, with Communist guerrillas active in a number of regions, those driving through the country are halted frequently at checkpoints along the routes. Describing the experience, one of our delegates said: "I saw the large ALTO (Stop) sign and two officers with rifles waving me to a halt. One got on each side of the car. The one on my side asked to see my personal papers and the documents authorizing me to have the car in the country. While he was reading them I glanced over at the other soldier, who looked rather nervous with his rifle in full view and his finger on the trigger. And if he was nervous, I can assure you, so was I! The papers in order, they made me open the trunk and glove compartment. Of course, there were no guns or grenades. When satisfied we were not guerrillas, they smiled and signaled me to proceed. I did, with pleasure and relief. But it would take a long time to get used to this kind of thing."

Yet, even with such difficulties in the land the growth of the Kingdom work in Guatemala is impressive. Since President N. H. Knorr of the Watch Tower Society first visited a few publishers here in 1944 there have been gratifying results from the labors of zealous missionaries and local Guatemalans. Indeed, during the past eight years the number of Witnesses in the country has doubled.

At this assembly the evidences of continuing increase were to be noted. After the speech on the subject "Responsibilities of a Baptized Witness," Friday, December 9, 102 Guatemalans signified their dedication to Jehovah God by submitting to immersion in water. In doing so they were, in effect, saying to all observers, "We are determined to serve as faithful witnesses of Jehovah and his Kingdom as long as we have breath."

Sunday morning at ten o'clock the main public discourse of the assembly was presented by President Knorr. The audience of 2,475 (which exceeded by a thousand the number of Witnesses in Guatemala) gave rapt attention as the speech "Mankind's Millennium Under God's Kingdom" was interpreted to them. Prolonged applause indicated the appreciation of these eager listeners for the recital of thrilling prospects in store for lovers of God and righteousness in a New Order now near.

As we parted from our Guatemalan brothers and sisters, they assured us of the great encouragement and pleasure they had derived from the presence of so many visiting Witnesses in their midst, and we felt truly appreciative for the comparatively peaceful and easy conditions under which we can serve Jehovah in our respective home countries. Many of us had accompanied the Guatemalan Witnesses in the field ministry, preaching from house to house, and had observed the willingness of the people to listen to the Bible's message. But we had also observed the lack of education and the other problems that many of these humble people face. How easily now we shall be able to visualize the faithful work of our spiritual brothers in Guatemala as they patiently continue to search for sheeplike persons and "deliver them out of all the places to which they have been scattered"!—Ezek. 34:12.

Heavily loaded Indian woman receives assembly invitation from a Guatemalan Witness

El Salvador

A Gem of the Tropics

AGAIN it was time to mount our great mechanical bird and take off into the clear blue skies of Middle America, winging our way over lofty mountains and deep valleys, on our way to San Salvador. Actual flight time from Guatemala City is only about thirty-five minutes, but minutes that are filled with awe and delight at the breathtaking grandeur of the changing scene far below.

When we touched down at the bright little airport on Sunday, December 11, the assembly of Jehovah's witnesses was already under way, having commenced the previous afternoon. The smiling faces and warm handshakes of Watch Tower missionaries and Salvadoran Witnesses welcomed us and we were swiftly transported to a modern hotel perched high on a hill overlooking the city. From the hotel entrance rose the majestic mass of a volcanic peak. It was extinct, we were assured, but well worth seeing, so we made mental note to arrange our affairs so as to examine it at much closer range.

First we were eager to get to the National Gymnasium where our spiritual brothers would be assembled. As we drove through the clean streets, passing gracious homes and gardens filled with tropical plants and multicolored flowers, we were surely impressed by the up-to-date look of the city. The Gymnasium, a large round concrete structure shaped like a covered bowl, was already humming with convention activity. Salvadoran Witnesses were anxious to greet us even though they knew no English and we little or no Spanish.

Between sessions it was a delight to chat with missionaries, be introduced to many with whom they are conducting Bible studies, and, with a straw, sip the refreshing milk of the coconut through a small hole punched in its tough exterior.

Gems of Scenic Pleasure

El Salvador has been called "Gem of the Tropics," and provision had been made for us to view some of its scenic spots. One tour took us to the tropical park called "Los Chorros," featuring a deep glen carved by waterfalls through the surrounding rock formation. On huge stepping-stones that seem to be precariously floating in the stream we made our way upstream to a cavernous bowl into which water gushed from above in numerous streams.

Chartered buses took us through rich farmlands where coffee and sugarcane dominated the scene—our destination, the beautiful Lake Coatepeque, the steep volcanic shoreline of which we had noted from the air. Were it not for the form of the shoreline it was difficult to believe that this peaceful, azure lake had at one time been the scene of a belching, steaming volcano. Along this lake's edge the Salvadoran Government maintains a beautiful park with furnished cabins that may be used without charge for several days after obtaining the appropriate permit. From this point our party boarded buses again and traveled upward through the green countryside to a point where we could get a rewarding view of the volcano Izalco in action. True, on this occasion the peak was releasing only lazy clouds of steam, but it was interesting to get so close to a live volcano.

Now we must go and see Boquerón. Yes, that is the volcanic peak that seems to rise practically from the vicinity of our hotel. It seems so near, yet a considerable time is required to negotiate the steep gravel road that approaches the summit by many twists and turns. The last few hundred yards must be made on foot up the rough trail, but what a view! Looking back we had a panoramic view of San Salvador with its gleaming houses and its backdrop of verdant mountains. But wait till we reach the rim of Boquerón. What a strange sight meets our eager gaze! Here is a huge inverted cone, hollow, approximately a mile across at the rim and dipping steeply down to a depth of some 1,500 meters. And, strange to say, the sloping sides are clothed with lush undergrowth and trees, the color of which takes on a deeper shade where the sun's

Izalco, volcano in El Salvador

direct rays cannot reach.

Gradually, as the eye becomes adjusted to the scene, the visitor can detect first one little house, then another, then others. Yes, away down those steep interior sides of this volcano people are living and raising crops on the rich volcanic soil. But how do they get down there and how do they bring out their crops to market? Ah, there are narrow paths that wind downward into the crater, in places rendered safer by means of cable stretched across the steeper and more dangerous spots. Do you wonder how it feels to be living in the crater of a volcano? These folks just conclude that, since nothing has happened in the last fifty years, why should anything happen in the next fifty years? Meantime they surely live a secluded life.

Stone relics said to date back to 2000 B.C.E. bearing cross symbols. Dug up in El Salvador

Then there was the "Museo Arqueológico," a small museum, but well laid out, and containing a number of intriguing pieces that have been dug up in El Salvador. One that catches the eye is a pottery bowl, probably once used for copal or incense. Strange shapes and figures have been sculptured around its exterior, one of them a cross. When we asked the curator the approximate date for the bowl, he told us it was probably 500 B.C.E. And other specimens are said to date back as far as 2000 B.C.E. So, even if this latter date is off a few hundred years, here we have the cross emblem in use some 3,000 years before the Spanish conquerors introduced their religious imagery to Middle America!

Religious Confusion

In El Salvador we encountered considerable evidence of the confusion of mind among the people with respect to religious worship. After four hundred and fifty years of effort at conversion of the people to Roman Catholicism, the majority know little or nothing about the Bible and God's purposes. Instead of making a clean break and a clear distinction between paganism and Christianity, Catholic policy was to throw down pagan temples and build their own on sites considered holy by the natives. Specially contrived religious festivals were substituted for pagan festivals, frequently using the same rituals. Thus even today Salvadorans will practice the forms and ritual of their Indian forefathers in combination with those of the Roman Catholic Church. As one historian describes the religious situation in Middle America: "Especially in Indian towns the ceremonies of the Church appeared inseparable from the old pagan forms of idol worship. It may be safely said that in many communities in the [Spanish] colonies, the Roman Catholic religion had broken down and had become devoid of much of its European significance by grafting upon it many non-Christian practices."—*Outline History of Latin America,* Wilgus and d'Eca, published by Barnes and Noble Inc., New York, page 94.

Historian Santiago Barbarena, in his *Historia Antigua de la Conquista de El Salvador* (*Ancient History of the Conquest of El Salvador*), declares that the Indians already had a high priest or pope called Papahuaquín when the Spaniards arrived in America. The conquistadores found it difficult to account for this and many other similarities to their own religion. Later chroniclers purposely avoided use of this term in order not to confuse the Indian pope with the Roman pontiff.

Lack of accurate knowledge of Bible principles is reflected in many ways in the family and public life of the country. Trusted servants are difficult to find. Men worry about the safety

The market comes to one's doorstep in San Salvador

of their wives and daughters if they go on errands or to school unaccompanied. The 1964 edition of *Anuario Estadistico* (*Yearbook of Statistics*) reports that more than 50 percent of all births in El Salvador are illegitimate. The religious confusion affords no restraint upon such a situation.

Real Gems in El Salvador

Bible knowledge, however, is reaching many people in this beautiful land. They are learning that opportunity for life in God's new order is open only to those who now conform their lives to the righteous standard of Jehovah God. They are happy to make the changes and associate with a clean organization in which people can trust one another and find honorable, peaceful fellowship in the service and worship of the true God, Jehovah. The depth of their appreciation is shown by the obstacles they will overcome in order to attend Bible-study meetings and further the interests of Kingdom preaching. One family, for example, has to cross three miles of lake in a dugout canoe to get to meetings. When the lake is low they wade through three miles of swamp instead, and this three times each week.

Getting to the assembly and enjoying all its sessions was no easy matter for some. One Salvadoran father of four children was determined to be there with his family even if he had to sacrifice his secular job. His employer, not normally lenient about such matters, gave his permission and then later tried to retract it. The Witness told him that in that case he would have to find another employee. The matter was reconsidered and the permission granted. Another Witness with a similar problem was advised by an acquaintance to lie about the purpose of her request for leave of absence. She refused to do this and was frank with her employer. He said: "That is why you are different from the others. You can have the five days off."

But, now, back to the Gymnasium and just in time for a meal in the assembly cafeteria. As we passed along the serving line, how interesting to observe the various items served: rice, then shrimp with ginger sauce, fresh watercress, fried bananas with sour cream, mashed beans fried crisp, tropical fruits, and finally *tortillas* or hot corn cakes!

After the fine meal some more happy fellowshiping with our spiritual brothers and sisters and then another session of the assembly program. This is the public lecture "Mankind's Millennium Under God's Kingdom," to be delivered in Spanish by the vice-president of the Watch Tower Society, F. W. Franz. There was an atmosphere of expectancy as the crowds came in and filled up row upon row of the concrete seating around the bowl. The total of 4,780 in attendance gave rapt attention and loudly applauded at the close of the session.

On Monday morning a goodly number turned out to hear the discussion on "Responsibilities of a Baptized Witness." One hundred and five persons rose to signify that they had dedicated their lives to the service of Jehovah God and were ready to submit to water immersion as public testimony of their decision. This is but another evidence of the rapid growth in the number of Jehovah's witnesses in this land. In the past ten years the number has more than doubled, and the attendance at this assembly's public discourse was four times the total number of Witnesses in all of El Salvador.

El Salvador truly has many honest-hearted persons who long for the righteousness of God's kingdom. It is with satisfaction that we reflected upon the fact that there are many capable missionaries and ministers of Jehovah's witnesses who are willing to lend them a hand to get on the road to life. Even some of the visitors from abroad to this assembly are wondering if they cannot somehow arrange their affairs to move to this land and join in bringing the message of the Kingdom to people who thirst and hunger for Bible truth.

Branch Office of Watch Tower Society in San Salvador. Auditorium serves as a Kingdom Hall for local Witnesses

HONDURAS

Emerging from Darkness to Light

AS WE were about to leave San Salvador's very modern airport, it was learned our plane was headed for San Pedro Sula in Honduras, where we would have to change to a smaller plane for the trip to Tegucigalpa, the capital of the country. This, then, was the start of our trip into this land that stretches from the Caribbean Sea on the north down to the Pacific Ocean on the south.

We were content, however, with this side trip to San Pedro Sula, even though it meant traveling more than three times the distance and took us four times as long, for it afforded a chance to see the northern part and coastal area of the country. As we descended to this low coastal plain we found ourselves flying over flat tropical land that is cut up by many rivers and streams. Much of this land has been cleared of tropical jungle and turned into banana plantations. The houses we saw from the air were all built on stilts because of the dangers from flooding. When our plane landed, the heat and humidity hit us especially hard because of our coming down from the cooler elevation of San Salvador. After a brief stop to change planes and to go through Immigration and Customs, we welcomed the invitation to board the plane and head for Tegucigalpa and its higher altitude.

The coastal plain of Honduras extends east of San Pedro Sula for many miles into the Mosquito territory, so named after the Indian tribe of that area. In this jungle country they build houses out of mahogany because it is cheaper than pinewood. And it was along this coast of Honduras where Columbus touched land on his fourth voyage, in 1502.

A former president of Honduras described this land as "the country of the four 70s." (*Time*, May 19, 1961) He said this because of "70 percent avoidable deaths," 70 percent of the people live in the primitive conditions of the rurals, 70 percent of the population are illiterate and 70 percent of the children are illegitimate.

It is the same story as told in many countries. Where Roman Catholicism has ruled with a high hand the people have suffered and in darkness have been held back from making progress. In the early sixteenth century, after securing their hold on Mexico, the Spanish successfully pressed their campaign of conquest into Honduras, bringing her people also under the heel of Rome. The countries that first rebelled against such clerical oppression were the first to begin making progress toward the light; countries less fortunate were slower in making the change.

Obviously, one of Honduras' greatest problems is the economic plight of her people. A poor people cannot be heavily taxed, and lack of tax money hinders a government from building schools and hospitals, paving roads and improving the living conditions of the people. For such reasons, it is argued by some, the national lottery is the best form of taxation. But, in reality, this is one of the curses of the country, for those that can least afford to gamble are the greatest victims.

What, then, is the solution to the problem of raising the living standard of the people of Honduras? Those who have little or no education, who live a very primitive life, who have only the minimum amount of food, will, in turn, work for little or nothing more than their daily ration of food. It is such people who provide the manpower for the cultivation of the vast plantations of coffee, bananas, pineapples and cotton for which these Latin countries are famous. To change drastically the cost of labor in any one coun-

try would immediately price that country's produce out of the world market.

For example, if Honduras were suddenly to start paying the common laborer a minimum wage of $1.50 per hour, instead of perhaps $1 per day, the people would, in turn, have more than ten times as much money to spend. They could live in nice homes and enjoy the finer things that a higher living standard affords, and at the same time be in a position to pay much higher taxes so that more schools and hospitals could be built. But just as suddenly as this was done the price of coffee, bananas, and so forth, would be raised to ten times their current prices in the American grocery store, and either the housewife there would buy one-tenth as much or would find a substitute altogether for the product. So just as suddenly as the Honduran coffee picker got a raise to ten times what he was earning, just that suddenly he would work only one-tenth as long, if indeed he had a job at all.

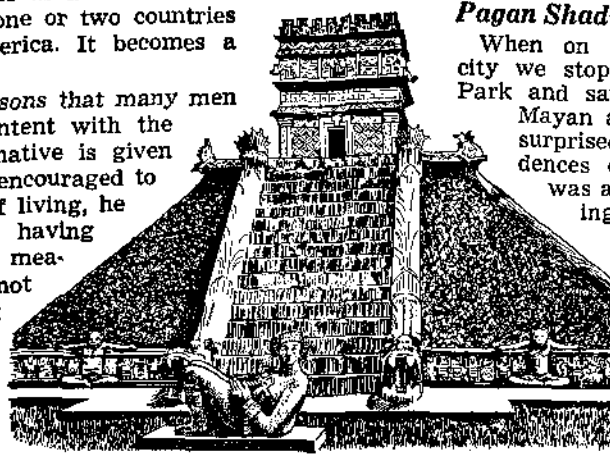
55,000 acres are devoted to bananas, Honduras' most important crop

So it seems to be a vicious circle, this economic one, and one that is most difficult to break. The problem of raising the standard of living of these people as a whole is far more than that of one or two countries here in Middle America. It becomes a world problem.

It is for these reasons that many men in authority are content with the status quo. If the native is given little education, not encouraged to raise his standard of living, he remains hopeless of having any more than his meager existence, does not quit his job to seek other employment, and the price of coffee and bananas on the lower east-side of London or New York remains about the same.

But changes for the better have been made in Honduras. It was a little slower in coming because it took longer for the country to free itself from the shackles of Church-State rule, and because of the frequent turmoil and insecurity caused by successive revolutions. Twenty years ago there were few paved roads in the capital, only one hotel and no high buildings.

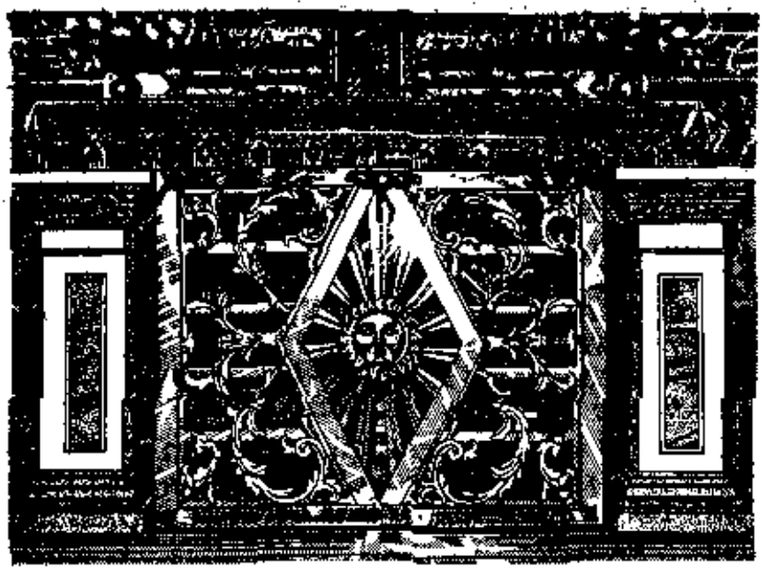
Today the large towns here are like islands of prosperity in the midst of the land. International business interests and the constant flow of visiting tourists into the capital give Tegucigalpa a glitter of good times not seen in the country as a whole. Here are all the latest inventions of the twentieth century for sale—transistor radios, stereos, electric appliances of all kinds, some of the world's finest watches, imports from Europe, America and Japan—and at a price 50 to 100 percent more than their regular value. In this way the government seeks to protect the local currency and stop the flow of money out of the country. But this, in turn, tends to create a two-class society, the very rich and the very poor, those who can and those who cannot afford these finer things of life.



Replica of Mayan temple unearthed in Honduras. Seen in La Concordia Park, Tegucigalpa

Pagan Shadows Still Linger

When on our tour around the city we stopped at La Concordia Park and saw replicas of ancient Mayan artifacts, we were not surprised to find many evidences of pagan religion. It was amazing, though, in going from this park to the Dolores Roman Catholic Church to find there numerous similarities. The cross, of course, was prominently displayed, just as we had seen it as part of Mayan symbolism. We observed the blazing sun on the



Sun symbol at entrance to altar in the Dolores Church in Tegucigalpa

main altar and, above that, the sun with a face, a symbol of sun worship.

We learned of other evidences of ancient sun worship being absorbed into the religious life of Catholics. It seems that most churches in Honduras are built facing from east to west, even when this puts them out of line with the street. The altar is toward the east, consequently, when the priest is saying the mass about 6 a.m., he is facing the rising sun. Those who drove through Honduras realized that even at death the people do not escape this devotion to the sun. Along the road one can see crosses to mark where traffic deaths have occurred. But no matter how odd it looked, the crosses always faced the rising sun. The same was true in the cemeteries. Probably most of the people never stop to inquire why such traditions are followed, but for us it proved interesting and revealing.

Even though the people in general are burdened with such pagan traditions, their friendliness is helping many to come out of darkness into the light of Bible truth leading to life eternal. Missionaries report that, when standing at doorways talking to people, friendly strangers often walk over and quietly listen to the good news from the Bible.

People Who Have Seen Light

Impressive as some of the urban changes appear to the casual tourist, we who were on this special tour saw that greater progress in a spiritual and moral way has been made by Hondurans. For example, when we attended the assembly of Jehovah's witnesses, here in Tegucigalpa, December 14-18, we met hundreds of persons who had been set free from the dark bondage of pagan worship, which was often associated with immorality, and were basking in light of truth beaming forth from the Bible.

Of course, we were not the only ones who had to travel a long distance in order to attend the convention. In fact, many of our spiritual brothers in Honduras endured a much more rigorous trip than we. Tegucigalpa is not connected to the northern coast by railroad. Since that section is where 70 percent of the congregations are located, it was necessary for 450 of the brothers to come from the coast in a caravan of eleven buses. It is a trip of only 180 miles, but with the ups and downs, and curves over rough roads, the journey took ten to twelve hours. The newspapers on both the north and south coasts took note of this accomplishment. There was another group of forty that came all the way from the Caribbean port of La Ceiba, and that despite the fact that there are only thirty-five of Jehovah's witnesses in the congregation there!

These brothers were all richly rewarded for their strenuous efforts to attend. They expressed the thought that the assembly program, especially the Bible dramas, seemed especially designed for the circumstances in Honduras. There, as in other lands, nationalism is on the increase. Some government officials, with the public agreement of Mormons, evangelists and others, have been trying to force all schoolchildren to participate in nationalistic rites. Hence the brothers listened attentively to the discourse on the importance of Daniel's words for our day.

With immorality so common among the people and so many young people being influenced by sensual dances and styles of dress, the younger delegates especially appreciated the superb drama, "Look to the Bible as Our Guide in Life." Even though in Honduras many look at one who does not engage in immorality as being a "misfit," the brothers saw and felt the Bible's forceful counsel on such matters. And how fitting that this demonstration was put on before a huge mural mounted as a

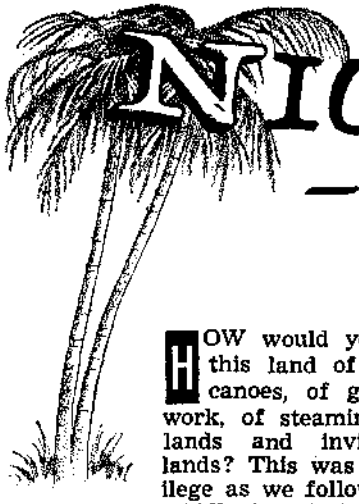
Kingdom Hall, on ground floor of the Branch Office of the Watch Tower Society, Tegucigalpa

backdrop to the assembly platform, depicting the paradise to be enjoyed by all who resist temptation and do live in accord with God's Word!

Such application of Bible principles has already made the Witnesses in Honduras a distinct people. We learned that along the northern coast, where bananas are the big crop, companies often prefer to hire Jehovah's witnesses because of their honesty and faithfulness. In 1954 when there was a great cutback in workers, thousands losing their jobs, not one of the Witnesses was affected.

On Sunday, December 18, the public discourse of the assembly was scheduled to be delivered in Spanish at three o'clock by F. W. Franz, vice-president of the Watch Tower Society. In this country where there are some 900 Witnesses, what would be the response to the great amount of advertising of the subject "Mankind's Millennium Under God's Kingdom"? We soon got the answer when 1,422 in attendance expressed their enthusiastic reception of the vital message from the Bible. Many more heard the public talk over the radio, a hookup of eight of the country's radio stations broadcasting the talk in its entirety. Two days before the public talk sixty Hondurans were baptized in token of their dedication to Jehovah God.

All too soon the assembly here in this land that is fast emerging from darkness into light was over and it was time for us to head for Nicaragua.



NICARAGUA
—Home of a Gay But Hard-working People

HOW would you like to visit this land of lakes and volcanoes, of gaiety and hard work, of steaming tropical lowlands and invigorating highlands? This was to be our privilege as we followed the tour of Middle America's series of "God's Sons of Liberty" International Assemblies. Doing some advance research, we learned that Nicaragua is actually divided roughly into three zones: the highland area that takes in the extension of the Rockies from the north, the Caribbean coastline known as the Mosquito Coast, so called after the Indians of that name, and the heavily populated, fertile area that lies along the Pacific coast.

Our big plane braked to a stop at the Las Mercedes Airport near the capital of Managua, where we received enthusiastic greetings from a great crowd of Nicaraguan Witnesses as well as some of the Watch Tower Society's missionaries. Hearty embraces were the order of the day. Customs officials consented to dispense with a thorough checking of the baggage, and so soon we were aboard special buses and en route to our hotels. Ours was but the first of six planeloads that brought 320 delegates to the Managua assembly scheduled for December 17-21, 1966.

The Parque de Exposiciones y Ferias in suburban Colonia Centroamerica was the site of the assembly, an open-air location with covered stands face to face and ample space between for a unique platform arrangement. In front of the platform and reaching forward about fifty feet there was a typical tropical garden with real pineapple plants at one end, large-leaved yucca plants, many varieties of tropical flowers, a miniature lake, and two paths leading to the stage. Forming the back of the platform there was a huge relief map of Nicaragua vividly marking its mountains, lakes and volcanoes. On either side there were three real banana palms, transplanted and seen in their natural growing state. From our seats we could see Lake Managua stretched out in one direction and the green hills and mountains in other directions.

Here, perhaps more than at any other of our assemblies so far, the foreign visitors were approached and greeted by young and old. The handshake and a big grin often had

to substitute for conversation, but there could be no mistaking the spirit of warmth and friendship they represented. That Nicaraguans are a happy people quickly becomes evident. How relaxing it was to sit among them and enjoy the assembly program, while frequently resting our eyes on the surrounding green of the hills!

Some of Nicaragua's Past

It is amazing how the good humor of this people has survived the sorrows and oppressions they have experienced, first under rule of pagan priesthoods, next under Spanish Church-State rule, and then under political opportunists and foreign interferers. The country gets its name from "Nicarao," an Indian chief of the time of the Spanish conquest. The mass of the people were like beasts of burden under the rule of pagan theocracy. But did they fare any better under the all-pervading influence of the Roman Catholic Church? The situation today answers that question. Fifty percent of the population is still illiterate, though many long to learn how to read and write.

Back in pagan times the trinity idea was prevalent, for the Indians believed that their supreme god had three different manifestations: Lightning, Thunder and the Thunderbolt. They believed in a soul as distinct from the body and in the reincarnation of creatures; the good being reincarnated as birds and the bad as serpents. According to a modern historian: "Chief Nicaragua and other vassals gladly accepted the Catholic religion, being baptized by thousands. Without any doubt whatever, the new Christian [?] teachings should have been very easily comprehended by the Nicaraguan worshipers as they then had the belief of a spirit which animates the body, which they called 'yulio,' as well as places of reward and punishment for the good and for the bad." —*Geografia y Historia de Nicaragua* (*Geography and History of Nicaragua*), Julian N. Guerrero C.

Today in Catholic Nicaragua the people celebrate many festivals that have come down from ancient times and that have been given Catholic titles. But the rituals and the dances are still the same as in their pagan days. Masks, skins, beads and incense are still the elements of their festivals, regardless of the saint or virgin that is supposedly honored.

It is claimed that Catholic priests of the past have tried to prevent these religious dances, the majority of which are of superstitious and idolatrous origin. Nonetheless, today they are an integral part of Catholic religious festivals. Historian Torquemada (not the infamous Inquisitor of Spain) had this to say on the subject: "In these festivals of these people which

Quiet beach with background of hills as viewed from the port of San Juan del Sur, Nicaragua

are [in fact] prayer, they dance dressed in rich styles with precious feathers on them, decorated also with a variety of coins among trinkets and mirrors, carrying upon themselves a considerable weight of these adornments. They dance singing praises to the Saint which they are [supposed to be] honoring but in the dance they sing the history and the deeds of their ancestors and those of their false gods."—*Nicaragua, Land of Marvels*, Paco Gallegos, Managua, September 1964.

Nicaraguans Are Hard Workers

Besides the gay side of their character, which finds expression in their numerous festivals, even though they are mixed up with false religious ideas, there is the other side also. They live in a country that is rich in resources yet not really economically rich. So they have to work hard for their *cordoba* (one-seventh of the U.S. dollar). Cotton, corn, coffee and sugar have to be harvested, most often the laborious way. Gold and silver have to be dug from their mountains. Cattle and dairy farms have to be manned, and cedar, pine and mahogany logs have to be hewn from the forests that cover four-fifths of the country.

As we observed our Christian brothers and sisters from all sections of Nicaragua at the assembly site we could see that they truly represented a cross-section of the population, most of them unable to indulge in luxuries. Nevertheless, they were cheerful, communicative, eager to learn and happy to have the opportunity to come from their far-separated homes to this spiritual feast of good things.

They had worked hard to make the assembly a success. At an outdoor site such as this some provision had to be made for the housing of the various departments of the assembly organization. Undaunted, they set to work and constructed opposite the platform a long, low, native-style hut with cane walls and thatched roof. This was divided into small compartments that were utilized for administration, in-

formation, literature, travel and other departments. Here, too, was located the refreshment stand.

The Nicaraguan Witnesses were surely energetic in their campaign of advertising the principal discourse of the assembly, which was delivered Sunday afternoon, December 18, by the Watch Tower Society's president N. H. Knorr. In a country where the peak number of Witnesses last year was 822, it was most gratifying to see a crowd of 1,654 giving close attention to the lecture "Mankind's Millennium Under God's Kingdom," and loudly applauding the release of the new book in Spanish, *Life Everlasting—in Freedom of the Sons of God.* Just as President Knorr held the book high, a huge replica was raised above the platform to the surprise and delight of the audience.

On Tuesday morning one of the speakers presented some sobering thoughts on "Responsibilities of a Baptized Witness." At the close of his discourse seventy-one Nicaraguans rose to be questioned as to their dedication of their *lives to God and were then baptized.*

The assembly was most successful. Due to its international flavor it received much favorable radio and newspaper comment. One company donated all the coffee needed for the assembly. A beverage company provided ample equipment such as freezers, paper cups and napkins and even loaned loudspeakers to strengthen the sound arrangements. This same firm also provided all the purified, bottled water that would be needed so that the native *frescos* (cold drinks) could be enjoyed by the delegates.

Seeing the Sights

We travelers from abroad were very pleased that arrangements had been made for us to see something of the beauty and the scenery of Nicaragua. For example, one four-hour tour took us south of Managua past a crater lake and a lava bed remaining from the eruption of the Volcano Masaya in 1775. In ancient times, we were told, the aborigines hurled virgin girls into the crater as offerings to appease the gods.

Politically there has been unrest in Nicaragua. Throughout Managua we saw political posters and crayoned slogans on walls and buildings, many of them giving evidence of tension and bitter hostility. Indeed, we got the impression that Nicaraguans were approaching their scheduled election in an atmosphere reminding one of a volcano ready to blow off. Events subsequent to our tour justify the feelings we had, for newspapers told of bloody rioting and demonstrations that have brought sudden death to men, women and children.

We found the city of Granada, founded in the sixteenth century, to be a quaint place filled with reminders of the Spanish rule and customs. From this lakeside city we sailed in *motor launches, among the more than 300* islets at the western edge of Lake Nicaragua. On some of them we saw beautiful modern summer lodges and on others interesting native huts. This portion of the lake is appropriately called "the Venice of the Tropics." Lake Nicaragua is a veritable freshwater sea, for it reaches a length of some 100 miles and at its widest some 40 miles. Its waters contain swordfish, sharks, tarpon, alligators and a number of *other deepwater fish. Interestingly, its sharks* are akin to those of the Pacific Ocean, though the lake's connection is with the Atlantic Ocean.

It was certainly a peaceful interlude to be able to cruise along among the islands, feasting our eyes upon the jungle growth, the tropical fruit trees including the huge mangoes, and the gently waving coconut palms. The local people fish from primitive canoes in these waters in order to add flesh to their diet of fresh fruits and vegetables.

Watchtower Society director L. K. Greenlees addresses conventioners at the Fairgrounds, Managua, Nicaragua

The next part of our tour was by bus. We climbed the winding road into the highlands, while crest after crest of the road brought us delightful scenes of a green and smiling countryside. In places the air was filled with the sweet scent of flowering trees and shrubs. Then, in the cooler air of the higher altitude, we came to the coffee country. A stop was made at one plantation at 3,000 feet, where we enjoyed a panoramic view of Managua, Lake Managua and beyond to the rolling mountains with their volcanic peaks. The owner of the plantation had a Spanish type of home, with its central patio and a surrounding garden in which colorful birds flitted among a wonderful variety of trees and shrubs.

Many of us travelers had had the opportunity to go with native Nicaraguans as they preached

the Kingdom message from house to house, and so we had firsthand observation of the innate kindliness and hospitality of the people. Indeed, some were even encouraged to think seriously about moving to this country to help with the preaching work, seeing that there is at present but one Witness to some 2,100 of population. The sentiments of all of us may well have been expressed by one international traveler, who remarked: "I looked forward to coming down here to help the Nicaraguan brothers to appreciate the unity and love of the international congregation of Jehovah's people. I now find that the encouragement is mutual; they have been most encouraging and inspiring to me."

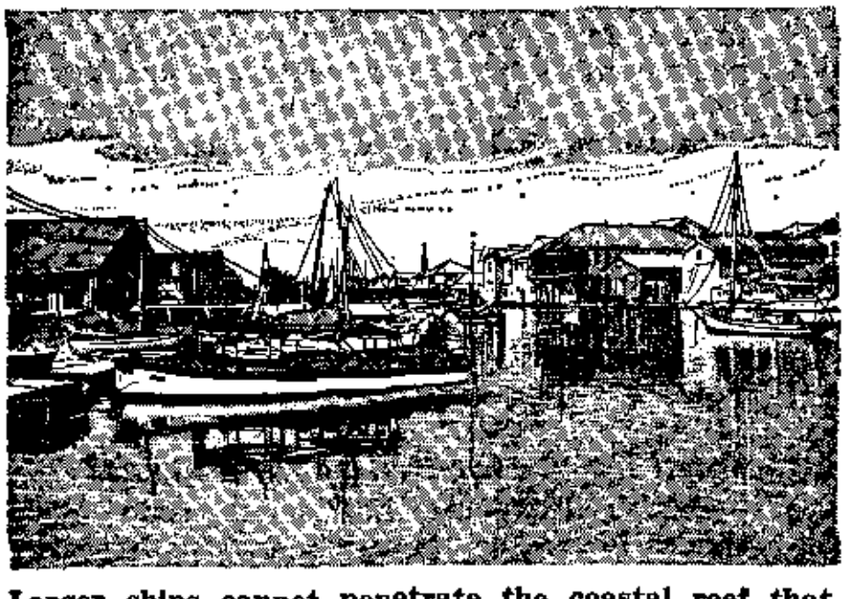
Time now demanded that we get back to Managua, say good-bye to our Nicaraguan friends, and finalize our arrangements to leave for the next country on our itinerary.

BRITISH HONDURAS
—A Land Often Overlooked

LOCATED on the east coast of Central America, between Guatemala and the Caribbean Sea, this little country is often overlooked by travelers. But it was not overlooked in the plans for the series of "God's Sons of Liberty" Assemblies that we were attending. Though many of the international travelers were disappointed that they did not get to British Honduras, due to failure of the airlines to fulfill their promises, those of us who did reach Belize enjoyed our visit.

The approach by plane afforded a panoramic view of the country, revealing its physical features. For example, to the north lie the low, humid coastal plains, with Belize, the capital, guarded by a reef-lined harbor. Large ships have to anchor outside the reef and lighters ply from ship to shore. Southward the land level rises into a mountainous area with high plateau country bordering on Guatemala. Here sparkling waterfalls punctuate the mountain streams, affording scenic thrills that are difficult to match anywhere.

Along the reefed coastline, in the blue Caribbean, there are countless *cayes* or islets where the visitor may find quiet and seclusion from the bustle of populated places. British Honduras has few population centers apart from Belize, and even though that city is probably viewed by local people as somewhat of a metropolis, its population is less than 20,000. It has the appearance of a provincial town. Frame buildings, many of an earlier era, still predominate. Here and there a modern structure speaks of progress and the desire to get away from the ways of the past.



Larger ships cannot penetrate the coastal reef that shelters this harbor at Belize

It is said that the highest point in the city is only four feet above sea level, and this is why, as you look around town, you note that most of the homes are built up on stilts. Surely a wise precaution when we call to mind the tremendous damage inflicted on this coast in 1931 and in 1961 when hurricane winds whipped up huge tidal waves. In that latest disaster many of Jehovah's witnesses and a number of neighbors took refuge in the second floor of the Watch Tower Society's branch office in this city, one of the strongest and most attractive buildings in the area. Now the Government has declared it a national refuge in event of disaster.

Because of this low elevation Belize

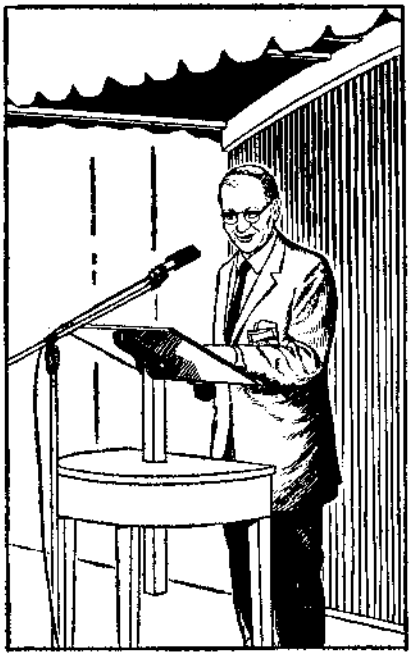
drains off water from its streets by means of shallow open gutters, which have to be swept down regularly.

Meeting the People

As we walked among the people of Belize we soon noted that the population is a mixed one. The majority are descendants of Africans who settled in the area at the time when Belize was used as a slave center back in the 1880's. They have adopted many of the European ideas and customs, and we were happy to learn that among this section of the population there is an excellent appreciation of the value of God's Word, the Bible. Their warm, friendly attitude is expressed by a quick smile and pleasant word at meeting.

The Caribs of the southern highlands are descendants of island Indians who settled here in order to maintain isolation. They are distinct in their traditions and have endeavored to avoid intermarriage and association with other peoples. They even have their own language. Among these people sickness is viewed as no chance happening, but is considered to be the result of someone trying to hurt the ailing person. Right away the spirit doctor or *Buiyei* must be consulted. Through him the invalid's dead ancestors are appealed to for aid in restoring him to health. Perhaps some disgruntled spirit needs to be soothed with a gift, they believe, or the treatment may even involve calling a special feast during which the saying of a mass in the Catholic church may be considered advisable. The ecstatic dancing at such feasts has been known to lead to a trancelike condition and actual harassment by demons.

The Bible's pure message is badly needed among these people in order to set them free from such gross superstitions. It was a real pleasure to us to learn that the message of Jehovah's kingdom is finding acceptance among the Caribs, and that from their ranks have come some who are already enjoying spiritual freedom and are serving as true ministers of Jehovah God.



J. O. Groh, one of the directors of the Watch Tower Society, delivers the public address at Belize, British Honduras

Assembling with Freedom Lovers

The assembly site was in a park along Belize's seafront. Here our brothers had to erect their own grandstand, large enough to seat about four hundred people. The mayor of the city even came out to see this preparatory work, for, as he said: "Some day we may have to install such facilities." And another man approached and said: "We can indeed learn from you people. What an undertaking!"

The many fine features of the program as enjoyed by brothers at our other assemblies were keenly appreciated by the British Honduran audience also. The Bible dramas and talks were loudly applauded. There were a few anxious moments when it became evident that President N. H. Knorr of the Watch Tower Society would not arrive in time for the scheduled public lecture, due to a delay in the incoming flight. However, the chairman invited John Groh, a visiting director of the Society, to substitute for the president. What a joy it brought the brothers who had worked so hard to make the convention a success to see 755 present for this outstanding session! Since the peak number of Witnesses in the country is 385, it was certainly a big event to assemble with so many lovers of Bible truth.

Though his arrival was belated, N. H. Knorr did have the opportunity of speaking to the audience, at which time he passed along to the British Honduran Witnesses the warm love of those who had assembled at Mexico City and Guatemala City. This brought them great delight.

What Future for British Hondurans?

British Honduras has made some rapid strides toward self-government. It is hoped by the party presently holding office that in 1968 plans at present under way will bring inde-

pendence. Nonetheless, the movement in this direction is still quite cautious because it is well known that complete independence could produce grave economic and political developments.

The real freedom that enlightened people enjoy is the freedom that comes with knowledge of Bible truth. Many British Hondurans are seeking this kind of freedom, and many are already free. The facts speak eloquently of this, for there is one active Witness in British Honduras for every 287 persons.

We are sure that the "God's Sons of Liberty" Assembly at Belize has opened many more eyes to the road to spiritual freedom. Our prayer is that they will follow that road and find peace. We shall always cherish the memory of our few days spent in company with our Christian brothers here, thankful that we did not overlook British Honduras.

COSTA RICA

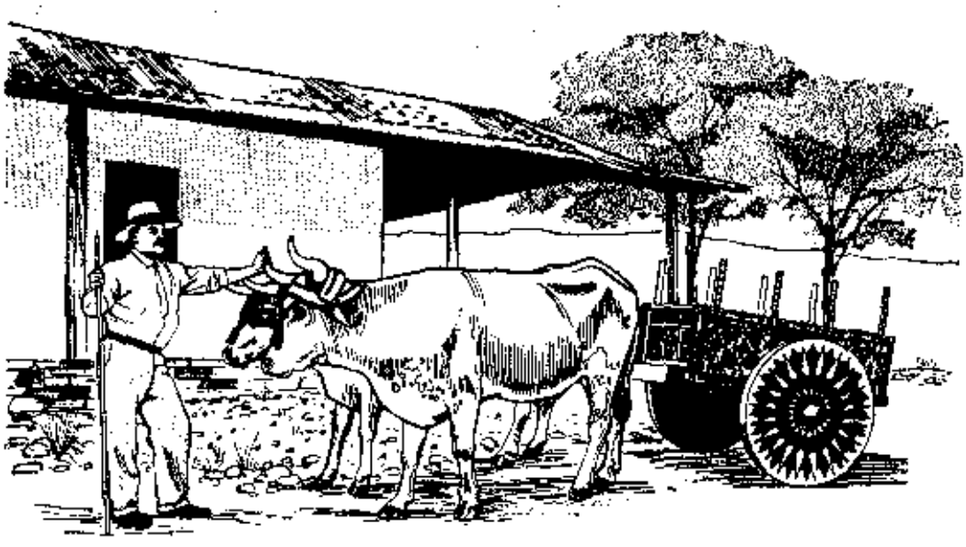
Rides a Wave of Prosperity

PROSPEROUS and progressive! This is the first impression we get upon arriving here on our tour of Middle America. The modern airport, the fine highway into the capital of San José, the clean streets, the gaily hand-painted oxcarts, the number of big cars, the scarcity of barefoot natives, the number of foreign enterprises and sales representatives for all sorts of imports —these are the things that create the image of a thriving state of affairs. In the rurals there are lush vegetable gardens, dairy farms, and cattle ranches in addition to thousands of acres of rich coffee and banana plantations. We see why the travel folders call this country, which has abundance of orchids, the "Garden of the Americas."

Here one can enjoy about any climatic temperature desired and get it any time of the year too. Along the coasts in this torrid zone it is tropical. In the central plateau where the capital is located the altitude is between 3,500 and 4,000 feet above sea level and the temperature year round varies from the high 70's to the high 50's. Colder climates are found on the slopes of the mountains, which range up to 12,000 feet.

Costa Rica appears to be economically stable and this is reflected in the relaxed air of confidence and security manifest by the people generally. There was, too, that degree of independence characteristic of people who are earning their living by hard work. It was a pleasure for us tourists to mingle with them and cultivate their acquaintance.

When we asked about Costa Rica's educational system it was pointed out that elementary public schools are provided by the government and attendance is compulsory between the ages of 7 and 12. There are also many secondary and vocational schools, both government supported and privately operated. The National University has an enrollment of nearly 6,000 students. As a result, illiteracy is lower than in any other Latin-American country. Costa Ricans pride themselves on being cultured, well mannered and tolerant of others. There are no integration-segregation problems,



Owner proudly displays brightly painted oxcart typical of Costa Rica

Coffee berries as they grow on the tree

even though these people stem from many different racial origins.

Prosperity on Credit

Economically, how sound is this outward display of prosperity? was a question we asked various businessmen who were in a position to know. Their answers were eye-opening. *Without a doubt, the country is a rich one.* Agriculture is its principal business, coffee being a main export, but it is also an important manufacturer of many products. As a consequence people have money to spend; unemployment is at a minimum.

But the unhealthy aspect of the matter is that credit with the World Bank is not good. The people in general spend much more than they earn. An overextension of credit *has allowed people to get things far beyond* what they can afford. The truth of the matter, were an accounting to be made, would show that Costa Rica's prosperity resembles an inflated balloon that has raised the people far above a solid and secure economy. That this appraisal of the country's economy is a correct one became manifest when, at the end of the year, the *colón* tumbled in value from a par of 15 cents when buying United States dollars, to as low as 7 cents on the black market. Drastic measures for tightening credit and imposing high import duties were taken in an effort to stabilize the economy.

The Spiritual Condition

Another question we were asking here in Costa Rica was about the prosperity of Roman Catholicism, for it is still the official religion *of the State. Since, in many Catholic countries,* very few men regularly attend church, it is unusual to find that here the father often takes the lead in these matters. However, there is evidence that the clerical grip on the lives of the people is weakening, as more and more are withdrawing their support from this centuries-old system.

One of our tours took us to the ancient city of Cartago, the former capital of Costa Rica, *where the famous idol of* "Our Lady of the Angels," the official patroness of Costa Rica since 1824, is enshrined. This image is nothing more than a carving of stone, about eight inches high, that has been adorned with a golden mantle and a crown studded with jewels, the whole estimated in value at $175,000. In 1950, when this idol was presumably stolen, the whole country was in an uproar. The security of the borders was strengthened to the point of practically sealing them off, a three-day period of national mourning was declared, and every available detective agency was called into action, including the bloodhounds of the United States' FBI. But after the noses of bloodhounds led to the priest's house, and after the image was discovered hidden in an out-of-the-way place right in the church itself, some people began to realize that the "theft" was nothing more than a hoax, to revitalize the waning devotion being given to this speechless *and sightless idol.*

However, with the passing of time people soon forget these things and thousands continue in their spiritual slavery to religious superstitions, attributing miraculous cures to this stone idol. There are sections of this church here in Cartago where the walls are covered with glass cases containing miniature gold and silver replicas of different parts of the human body that have been supposedly cured. Every *part of the body is represented—eyes, legs,* arms, breasts and even the sex organs. People who recover from a disease or ailment come on pilgrimages to this church, buy from the parish house a replica of that part of the body affected, and then give it back to the church as a token that "la negrita," as they call the image, healed them. We who were on this tour

The vast crater mouth of the Irazú Volcano, which in the recent past brought so much damage to a large area of Costa Rica

Replicas of body parts, supposedly cured by intercession of the patron saint of Costa Rica, line a basilica wall at Cartago

recalled to mind that we saw this same fraudulent practice being carried on in the cathedral of Guadelupe in Mexico.

It was to this fanatically religious city of Cartago that two special pioneer publishers of God's Kingdom were sent in 1955. At first they were hardly able to give their sermons or mention Jehovah's name. Many times when they were preaching from house to house mobs would form, making it impossible for them to continue. Later the Witnesses were accused of being Communists, but gradually, as the people learned better, their attitude changed and Bibles began finding their way into the homes of the people. Now, we learned, there is a congregation of Jehovah's witnesses prospering here in Cartago.

'Best Assembly Ever in Costa Rica!

"I wouldn't have missed it for anything!" "I have never been so spiritually upbuilt before in all my life!" These were some of the comments native brothers made about the "God's Sons of Liberty" International Assembly held here, December 21-25, 1966. But what was it that made this assembly so different? we asked.

For one thing, more work went into its preparations than for any other assembly ever held here. It was not possible to obtain the Baseball Park (Parque de Béisbol) until April 1966. Even then the seating facilities were inadequate, making it necessary for our brothers to spend the weekends for several months repairing and rebuilding a section of the bleachers. Stages for the double sessions in Spanish and English had to be designed and built. The backdrop for the main stage was in five sections that revolved on pivots facilitating a quick change. Hundreds of potted flowers had to be grown. Cafeteria facilities had to be set up. In all of this, businessmen were very helpful too. For example, one concern installed (free of charge) four high-capacity electronic water filters that provided an abundance of purified water. Chairs were rented for half price and sound equipment was obtained at a fraction of the regular rental fee.

PARQUE DE BEISBOL
EL MILENIO DE LA HUMANIDAD BAJO EL REINO DE DIOS
CONFERENCIA POR F. W. FRANZ VICEPRESIDENTE DE LA SOCIEDAD WATCH TOWER
¡BIENVENIDOS! DOMINGO 25 DE DICIEMBRE 3 P.M. ¡GRATIS!
MANKIND'S MILLENNIUM UNDER GOD'S KINGDOM
PUBLIC ADDRESS BY J. Alexander REPRESENTATIVE OF THE WATCH TOWER SOCIETY
FREE DEC. 25 3 P.M. FREE

Banner advertises the public lecture, on face of Baseball Park entrance, San José, Costa Rica

Much interest was aroused in our assembly due to the wide publicity given it by newspapers and radio broadcasts. An exclusive interview with the Society's vice-president, Brother Franz, was also broadcast over a nationwide radio network.

And the program of the assembly—what a wonderful feast on Bible truths it proved to be! The dramatized demonstrations were certainly a thrill, with recorded dialogues, background music and sound effects. The colorful costumes and the realistic backdrops projected the mind of the audience back in time to the Biblical periods in which the events originally occurred.

On Friday, December 23, the spiritual prosperity of Jehovah's people was further increased when seventy-three took on the responsibilities of baptized Witnesses. That evening the assembly was enriched with the release of the new book in Spanish, *Life Everlasting—in Freedom of the Sons of God.* Then on Sunday afternoon, December 25, the climax of the spiritual blessings came when 2,974 heard the talk "Mankind's Millennium Under God's Kingdom." This attendance, in spite of the exceptionally bad weather, topped any previous gathering of Jehovah's people in this country by more than a thousand.

What a contrast between this truly joyful gathering in the Parque de Béisbol that we were attending and the raucous crowds that jammed the center of San José every night during this Christmas season! Every night the police blocked off about ten blocks of Central Avenue to allow those merrymakers full license to throw their confetti and carry on like wild pagans. It was very obvious to onlookers that the honoring of Christ was the last thought in their minds. Why, their make-believe Santa Claus got more attention than the founder of Christianity. Truly we are thankful that we were attending the assembly that had Jehovah's blessing and approval, and that we were counted among those in Costa Rica who are really prosperous, being "rich toward God." —Luke 12:21; Matt. 6:19-21.

PANAMA

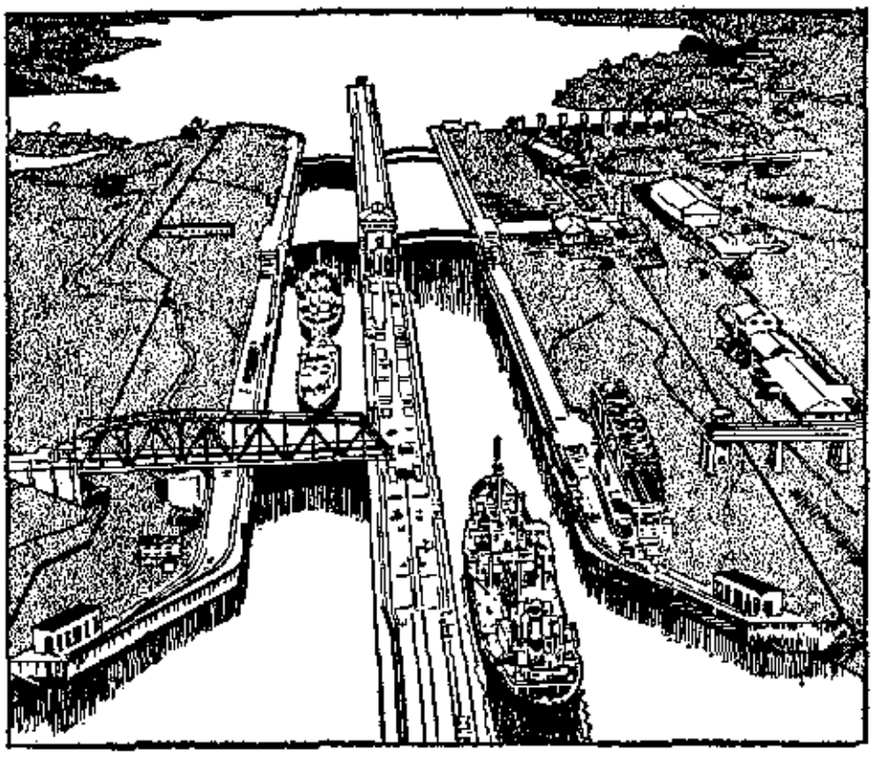
Where Oceans and Continents Unite

PANAMA CITY was the last stopping place of our Middle America assembly tour, just before taking off for Colombia, South America. From San José, Costa Rica, to Panama's Tocumen Airport is but a short hop, but the difference in latitude and in altitude makes itself felt very quickly. The blazing sun and high humidity at first seemed to sap one's energy. However, after some rest in one of Panama's modern hotels we were ready to visit the assembly locations and explore what we could of the country.

Most persons know that the celebrated Canal here joins the Atlantic and the Pacific Oceans. But what comes as quite a surprise to the visitor in Panama City is the information that there are waters of the Atlantic now lying north and partly west of him, and waters of the Pacific lying south and even east. Puzzling? Yes, until you examine the map and observe that the Republic of Panama is like an "S" lying on its side, and the Canal cuts through the middle of the "S" in a northwest-southeast direction.

Panama can also claim another vital bond of union, and that is the recently completed Thatcher Ferry Bridge, near the Pacific entrance to the Canal. This land link carries traffic high up over the approach to the Canal, and so constitutes an important feature of the Pan-American Highway system. Like the Canal, this Bridge also lies within the Panama Canal Zone, a narrow strip in the center of the Republic that has been leased to the United States Government for operation and protection of the Canal.

Naturally, the Canal and adjacent points of interest just had to be included in our tour. It was surely educational to be there right at the spot and see how this great waterway raises huge oceangoing vessels to eighty-five



Some of the more than 13,000 ships that transit the Panama Canal each year. Here seen at the Miraflores Locks near the Pacific

feet above sea level, and all of this without any system of mechanical pumping. The dammed waters of the Chagres River and Gatun Lake are released by gravity into the appropriate canal locks either to raise or to lower the ships in transit.

We wondered how the ships managed to negotiate the narrow canal locks without damaging them. The answer came as we watched how a number of electric-powered "mules" were harnessed to each side of a transiting ship to make sure that it did not veer to one side or the other. While centered by cables from these mules the large ship proceeds through the locks. The dispatch with which mighty ships are moved through the locks helps us to understand how 35 ships can be cleared through the waterway each day, 13,000 ships each year, and, as a total since the Canal was opened in 1914, more than 360,000 vessels.

Interest Focuses on Panama City

However, unique and interesting as the Canal is, our interest was focused particularly on the capital of the Panamanian Republic, for there two assemblies of Jehovah's witnesses had been organized, one for Spanish-speaking delegates and one for English-speaking delegates. True, this would mean some degree of separation, but it also would mean that the full program that had been enjoyed in so many northern assembly places would be available for both sections of the population. The two auditoriums secured, the Gimnasio (Gymnasium) Neco de la Guardia for the Spanish and the Edison Theater for the English sessions, are located in Panama's densely populated south end.

Speaking of dense population, some of us travelers had never before seen a district like that known as "Los Chorrillos." Narrow streets, two- and three-story buildings jammed together, and noise everywhere. Add to this the apparent confusion of buses of all sorts, sizes and colors in endless procession, dropping and picking up passengers anywhere and often while still in motion. Negotiating a narrow corner, the bus driver just has to mount the sidewalk with his front wheels, and let the pedestrian beware! Homes and small business establishments along the main streets are like cubbyholes, some wide open to the passing throngs and others with only the lower half of the door closed. And everywhere, on streets, in doorways, on verandas, there are crowds of people, young and old. Verandas above the street are festooned with clotheslines bearing the household wash.

Often a bus is simply a pickup truck, open at the back and covered over much below shoulder height, and equipped with two long benches facing each other. One just gets in and grabs a seat before the driver starts up again. If one happens to be a standee, then he will have to stand in a low hunch and hope he can straighten out upon reaching his destination. Five cents is the usual fare in these about-town buses. Larger buses with more seats crowd three people into every seat.

The city has its better sections, too, sections where there are gracious Spanish-style homes and apartments, and at the north end of the city where the Watch Tower Society's fine branch office is located are to be found some excellent hotels, such as the Continental and the Panama Hilton. Here, too, are areas where upper-class housing developments are under way, such as that known as Punta Paitilla. Out beyond this development is what is known as Old Panama, the city that Captain Morgan raided centuries ago, and where now there are only ancient ruins around which a pleasant park has been formed.

Other Visitors

Of course, not all the foreigners attending the assemblies in Panama City came by airplane. Some of us drove from San José, Costa Rica, by car. What a sight it is to drive by miles of lush banana trees with huge stems of green bananas hanging gracefully in the

warm breeze! With such a stimulus, we could not resist stopping at one of the roadside stands in a little village and buying a "hand" of this luscious fruit at four or five bananas for five cents.

Those who had driven all the way from the United States were, by this time, accustomed to stopping for police or customs inspections. So it did not seem too unusual to stop at automobile checkpoints at regular spots along the Panamanian highway and provide the friendly police officers with name, license plate number and destination so they could write it in their large record books. More unusual was the sight of two- or three-foot-long iguana, tropical lizards, scurrying off the road as our car approached. We did not mean to disturb their pleasant sunbathing, but we had an assembly to get to in the capital.

Assembly Highly Appreciated

Witnesses throughout the Republic really exerted themselves to attend the "God's Sons of Liberty" Assembly, scheduled for December 24-28, 1966. Most other Panamanians were concerning themselves with Christendom's approaching festive season, but not so those who knew and were anxious to please the true God, Jehovah. From a far western province came three chartered buses with 150 passengers. One little fellow of five years of age began picking beans months before so as to be able to pay his bus fare. All the pioneer ministers of the Witnesses were present.

For the public lecture, "Mankind's Millennium Under God's Kingdom," delivered on Sunday, December 25, there was a combined audience of 2,110. On the following day a total of sixty persons responded to the talk on baptism, and were taken to a lovely swimming pool in Balboa, Canal Zone, where they symbolized their dedication to Jehovah God. This constituted the highest number ever to be baptized at one assembly in Panama.

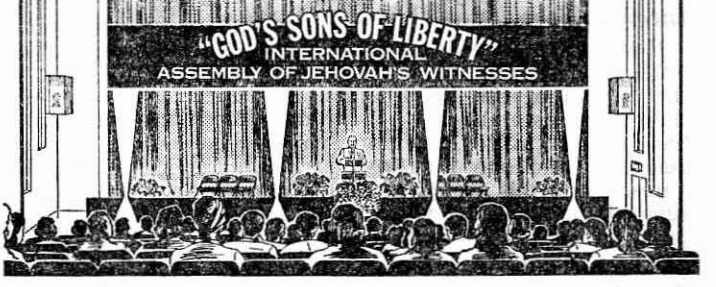
During the assembly we learned how thoroughly the 1,500 Witnesses in Panama are covering their unique assignment of territory. No *campesino* (small farmer) is overlooked. From plantation to plantation the Witnesses go, carrying a message of hope and comfort to natives who are busy fertilizing, spraying, pruning and harvesting the banana crop. Out into the small towns and villages the Witnesses travel with their message on film, and rejoice to find large audiences turning out to receive the Kingdom message in this form. Being unspoiled by excessive entertainment, hundreds of country people will come from far and near when one of the films is shown.

The Indians who inhabit the San Blas islands along the Caribbean coast have always adhered to their ancient folklore and have frowned on foreigners. Eventually one of the tribe brought home a wife from the outside, a wife who had come to appreciate the truth about God's purposes and had spoken to her husband about it. Now they are sharing the good news of the Kingdom with others in that remote area, and a traveling Witness minister and his wife even visit them regularly, riding the swells of the Caribbean in a *piragua*, a long, narrow canoe made from a hollowed-out tree trunk.

Among the isolated Darien Indians, who live in the rain forest area along the Pacific coast bordering on Colombia, there is now a group of interested persons who are also visited by a traveling Witness overseer and his wife. Single-motor planes and *piraguas* are their means of travel as they strive to reach and preach to the natives who can understand Spanish. Often they sleep on improvised beds or on the floor. At times their plane may get stuck in the mud of natural airstrips, so that they must get out and stand in the mud until the pilot manages to get onto a solid stretch of ground.

These and other grand experiences we heard either during the program itself or while eating in the cafeteria of the assembly, where we enjoyed such native dishes as *arroz con pollo* (rice with chicken) or beef and fried plantain (large cooking bananas).

Many were the expressions of appreciation for the Bible dramas enacted upon the platform. As some local Witnesses said, this pointed manner of teaching Bible principles of con-



N. H. Knorr, president of the Watch Tower Society, delivers the keynote address to conventioners in Panama City

duct was just what was needed here, for there is much immorality, prostitution and consensual marriage in Panama.

Privilege of Panama Witnesses

The Republic of Panama, by reason of its position on the routes of world commerce and travel, attracts tourists, businessmen, people of many nations and of all walks in life. The organization of Jehovah's witnesses here enjoys excellent opportunities to preach to one and all, and the evidence is that they are doing so zealously, regardless of the cost in time and effort. People are taking note of their zeal and good conduct, and it is making a deep impression.

One official of a prominent airline remarked that Jehovah's witnesses were the most orderly group of people with whom he had ever worked. Their calm, uncomplaining attitude during the holiday season when flights were frequently off schedule won the praise of many airport officials.

A local missionary reported that one young man, employed at the Panama Hilton Hotel, where many of the visiting delegates were accommodated, was so impressed by the good conduct of the Witnesses that he wanted to have a Bible study in his home and learn more about such different people. At a restaurant where many of the visiting delegates of varied racial origins ate breakfast regularly, the headwaiter approached one and inquired: "Who are you people? You all seem so happy, and there is no discrimination among you—how can it be?" He was pleased to learn that we were the same people who published the book *From Paradise Lost to Paradise Regained*, which he already had. He was encouraged to read and study it with his Bible.

One woman in downtown Panama came and requested that a Bible study be conducted in her home. Why? Well, one of her little girls attended an assembly session out of curiosity, saw one of the Bible dramas and came home so filled to overflowing at all she had seen and heard that the mother just had to find out what it was all about.

The name Panama, we were told, is an Indian word having the meaning "plenty of fish." Doubtless there still are plenty of fish around its shores. However, as our visit to this land came to a close, our minds were on quite a different kind of fishing. We were reminded about Jesus' words promising to make his followers "fishers of men." (Matt. 4:19) As we said good-bye to the Panamanian Witnesses and departed for the airport we rejoiced with them that they have the privilege of serving here where oceans and continents unite, attracting people of all kinds to the worship of the true God, Jehovah.

"A FRIEND OF PEACE"?

The whole world is crying for peace. Yet peace seems farther away than ever. Have we any real basis for hope?

The Bible speaks of God as the One who "is making wars to cease to the extremity of the earth" and who establishes "the abundance of peace until the moon is no more." If you are "a friend of peace" you will concern yourself with these Bible promises. Learn how and when they will be realized. Read

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Awake!

Why Did God Create Man? PAGE 5

Expo 67—The World in a Thousand Acres PAGE 8

A New Day Dawns in the Land of the Ancient Incas PAGE 19

Bolivia—Where Divisive Barriers Are Being Overcome PAGE 22

MARCH 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Worried About What the Neighbors Think?

THERE are people who spend a good part of their lives worrying about what the neighbors think of them. Their concern on this point dominates all their actions in and around the home. You might say they almost become enslaved to their neighbors, for every major consideration takes into account the question of how to hold on to the respect and approval of the people next door. On the other hand, there are those who go to the other extreme, for they care nothing at all about what their neighbors think. Now, what is the balanced view to take toward one's neighbor?

All things considered, neighbors are good to have. So often it turns out that we need them. In emergencies they are often the first to respond. A bond of mutual protection can build up. You look after their interests when they are away, and they do the same for you. When you leave on an extended trip, it is good to know that someone will keep an eye on things for you. How pleasant, too, to exchange a few words with them morning or evening and, on the basis of what you learn about them, practice empathy in your dealings with them!

However, worrying about what the neighbors think is quite a different matter. It is amazing what such worry can make one do. There is the woman, for example, who insists that her family keep their conversations to a whisper for fear the noise will bother the neighbor. If they do raise their voices, she begins closing all the windows.

In other households where worry about neighbors is evident, the front lawn and the back garden become merely ornamental but useless places. Why? Because to spend time in either would put one under the critical eyes of the neighbors.

This preoccupation with what the neighbors think may even drive one into a materialistic way of life. Great numbers of people strive to put on as good a front as the neighbor, having just as good a car, just as big a TV aerial, and so on. Advertising capitalizes on this inclination, stimulating one's desire for articles that are really "status symbols." Many a householder has become engulfed in debt due to

efforts to keep up with the Joneses. How frustrating it can be to be caught in this very common snare!

But what about your neighbor? Who is he? For the most part he is simply another person very much like yourself. Financially, he may not be any better off than you yourself. If he does possess a lot of material things, much more than you do, don't forget that a large percentage of the population is struggling to keep above water, so to speak, as they pay and pay and pay for the things they purchased on credit. If you were to have a talk with him you would doubtless find that he respects you if you are one who has not been drawn into the scramble for status symbols.

There are times, however, when we should care about what the neighbors think. Christians are not extremists. They cannot be oblivious to others. They cannot be like the man depicted on the front cover of a popular magazine. From the one house that showed every sign of neglect came this man, all smiles, heading for his economy car with his golf clubs. It is true he looked carefree, but it is also true that he was demonstrating indifference to responsibility.

However, an exaggerated concern over the folks next door can produce bad results. This may be the real reason why some people refuse to invite to their home friends who are poor, or of some other nationality, race or religion. This may account for the fear of some to display a Bible in their home. Young people, particularly, fear religious discussion or open identification with the Bible for fear of being dubbed "old-fashioned" by their neighbors.

If you are doing what is right, then there is no reason to worry over what the neighbors think. In fact, if they are upright people, your good example will move them to speak well of you. How many people wish today they had the courage of their convictions, courage to refer to the Bible and support it, courage to study it with family and friends, courage to invite all their friends to their home, irrespective of race or social standing! And decent people admire such courage and will admire you when you display it in their neighborhood.

When a young mother was asked whether she worried about what her neighbors thought of her having a group Bible study in her home, she replied: "I want them to know that I have a Bible study group here, that we are Jehovah's witnesses. They may not care for what we believe, but knowing that we study the Bible gives them a greater sense of security. They know we're not going to do anything to harm them. Also, their knowing is a greater safeguard for me, for it forces me to live up to my Christian convictions." Such a stand cannot but be admired by honest persons.

But how can one break free from neighbor fear and gain this courage? The only way is by developing first a proper love for God and a desire to do his will. This can be done through study of the Bible and by gaining a deep appreciation of its fine principles. God's Word is the truth, and it is this truth that sets men free from bondage to improper fears. (John 8:32) Once we have gained the fear to displease God in any way, we are then in position to love our neighbor in a proper way. Then we shall certainly want to do to our neighbor what we would like him to do to us.

WHY DID God Create Man?

Was it only to live a short time on earth and then to die? What does the Bible show?

WHEN you look around at the misery and poverty so prevalent, it is understandable that you might wonder: What was God's purpose in creating man? Was it only to live out a life-span of some seventy or eighty years on earth, and then cease to exist? Is there any hope for man beyond the few short years that he now lives? It is only natural that you should desire authoritative answers to such vital questions.

Man's own organism testifies that he was created by God for the purpose of living on earth, not in heaven or on any other of the planets in the solar system. In every way the earth is perfectly suited for man, and man for the earth. Note how God's instructions to the newly created human pair emphasize where their proper place would be: "God blessed them and God said to them: 'Be fruitful and become many and fill *the earth* and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.' "—Gen. 1:28.

But how long did God purpose that man should live upon earth? Was the earth simply to be a temporary abiding place to prepare persons for heavenly life as spirit creatures?

Death—A Blessing or a Curse?

The lot of the first man is very apparent —he died. And it is equally obvious that all his descendants down to this day continue to be subject to death. The Bible explains the reason for this unfortunate circumstance. It shows that, after creating man, God gave him certain instructions, one of which carried with it a sanction for disobedience: "You will positively die." (Gen. 2:17) The first man failed to listen to God, disobeyed him, and suffered the death penalty. And the liabilities of sin and death have been inherited by the entire human race that sprang from him. —Rom. 5:12.

But if the first man Adam had not disobeyed, would he have died? Could he and his offspring have lived on indefinitely here on earth if he had remained obedient? Did God purpose for man to break His law and experience physical death?

Since death was the penalty for disobedience, it logically follows that obedience would have been rewarded with continued life for the first human pair. They would have been able to carry out God's instructions to be fruitful, to produce righteous, sin-free children, and to subdue the whole earth, cultivating it to the same paradise state as the beautiful garden of

Eden in which they had been placed by God. What a pleasant home the earth could have been under such conditions! God certainly did not foreordain that man disobey Him and bring upon himself and all his yet unborn children the death penalty.

Some persons, however, will disagree. They argue that the earth is only a testing ground, a springboard, as it were, to heavenly life. Man's physical death, they say, was to open the way for him to leave earth and enter heaven. But if this were true, would it not mean that sin and death were blessings to man? Could we not, then, rejoice that the first human pair rebelled against God and brought upon themselves the death penalty? Yet, rather than describing death as a blessing, the Bible identifies it as a curse, an enemy, and says: "As the last enemy, death is to be brought to nothing."—1 Cor. 15:26.

How Was Man Made?

To determine God's purpose in creating man, it is important to know just how God made him. How did death affect the first man Adam? Did he lose by it, or did he profit by it? Did God create him in such a way that he could die physically, yet, at the same time, live on in a spiritual realm? Was Adam a single individual, or two persons in one? Some persons will argue that God made man in two parts—body and soul—and that the soul can exist separate and distinct from the body. Adam's body died, they say, but his soul was made immortal by God, and so survived the death of his body. Is this true? Is it what the Bible teaches? Let us see.

If Adam was composed of two separate parts, body and soul, what part was responsible for his actions or conduct? What part was it that disobeyed God's command —his body or his soul? If it was his soul, why did his physical organism experience punishment, as God said: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return"? On the other hand, if it was his body that sinned, why is it claimed that the soul must be saved? —Gen. 3:19.

God announced in advance the penalty if Adam should disobey: "You will positively die." (Gen. 2:17) When Adam sinned, the penalty eventually was enforced. He died. From the dust he was taken, and to the dust he returned. Jehovah God did not make Adam in two distinct parts, so that one part would die and the other could separate and live on eternally in another world. Adam, the soul, sinned; and Adam, the soul, died. The Bible explains: "The soul that is sinning—it itself will die."—Ezek. 18:4.

To understand this better, consider how God made man. It is explained in the Bible at Genesis 2:7, where it says: "God proceeded to form the man out of dust from the ground." Note that God created the human organism from the elements of the earth; but this beautifully shaped human form was not a living person, it was not a living soul. The soul was made when, as the Bible goes on to say, God proceeded "to blow into his nostrils the breath of life, and *the man came to be a living soul.*"

Clearly, then, man himself is a soul; he does not possess a soul that can leave his physical organism to enjoy a separate existence. Man is mortal, being subject to death because of sin. As the Bible pointedly says: "The living [sinners] are conscious that they will die; but as for the dead, they are conscious of nothing at all." (Eccl. 9:5) Adam is in that state. He is not in heaven or suffering in some subterranean hellfire, for he is dead, conscious of nothing at all. The same can be said

of the billions of unconscious dead who inherited sin and death from Adam.

Does that mean, then, that all these dead are without hope? Do humans merely procreate, die, and forever cease to exist? What about God's original purpose in connection with the earth, when he told the first human pair to "be fruitful and become many and fill the earth and subdue it"? Will righteous, sin-free persons ever enjoy life in a restored earthly paradise?

God's Purpose to Be Fulfilled

Happily, God has lovingly made provision to recover mankind from the deteriorating effects of sin, and to restore what Adam lost for himself and all his offspring. Note how the Bible describes His ransom provision: "God sent forth his only-begotten Son into the world that we might gain life through him." "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses." "Christ Jesus . . . gave himself a corresponding ransom for all."—1 John 4:9; Eph. 1:7; 1 Tim. 2:5, 6.

Now think about it: If Christ was sent to restore what was lost by Adam's disobedience, what will be restored? Did Adam lose a heavenly home, or the right to life everlasting in an earthly paradise? Why, he lost perfect life in an earthly home! And that is what will be recovered for obedient humankind.

The kingdom for which we pray is the agency that God will use to accomplish his purpose to establish righteous conditions upon earth. (Matt. 6:9, 10) That kingdom is a superhuman government in the hands of the resurrected Jesus Christ, the one who had been born of a Jewish virgin but with God as his Father. Note the Bible prophecy regarding this: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." (Isa. 9:6, 7, *Authorized Version*) It is this government of God that will soon crush and put an end to all earthly governments in order to usher in righteous conditions on earth.—Dan. 2:44.

Associated with Jesus Christ in this heavenly government will be others who are selected from among mankind to rule in heaven. As was Jesus, they, too, are taken into a special covenant for the Kingdom. (Luke 22:28, 29) The apostle Paul had this heavenly hope, and, in writing to a fellow Christian with the same hope, he said: "Faithful is the saying: Certainly if we died together, we shall also live together; if we go on enduring, we shall also rule together as kings." (2 Tim. 2:11, 12) However, only a few from among mankind, just 144,000 in all, are taken from earth to reign as kings with Christ.—Rev. 14:1, 3; 20:6.

The rest of mankind, including the millions of dead who will be brought forth from their graves, will be given full opportunity under righteous conditions to prove their worthiness to enjoy everlasting life in a paradise restored earth wide. Since the rebellion of the first man, God has lovingly made necessary provisions for carrying out his purposes respecting mankind. He originally created man to live forever in happiness on earth, and that purpose is certain to be realized!—John 5:28, 29; 2 Pet. 3:13; Rev. 21:3, 4.

COMING IN THE NEXT ISSUE

- Worship of Dead Ancestors or Love for Living Parents?
- When They Get the Keys to a Car.
- High Blood Pressure.
- Further Reports from South America.

Expo 67
—THE WORLD IN A THOUSAND ACRES

FROM April 28 to October 27, 1967, the largest Universal and International Exhibition ever staged will be held at Montreal, Canada. Although its proper name is the 1967 World Exhibition, it is already best known by its brief form, *"Expo 67."*

But, you ask, did not the New York World's Fair in 1964 rank as the largest ever held? In attendance and expenditures, yes. But only some forty nations took part. Already more than seventy nations are due to participate in Expo 67, and there is the possibility that there may be as many as eighty by opening day. This exposition will occupy a thousand acres, compared to New York's 646 acres, and will be about twice the area covered by the Brussels World Exhibition of 1958. It has been estimated that ten million visitors from all parts of the world will pour into this location on two islands and a narrow neck of land in the St. Lawrence River to see, at least representatively, the world in a thousand acres. While the attendance is not expected to reach that of New York's Fair, it can still be said that Expo 67 will be the largest World Exhibition because New York's did not qualify as a world *exhibition*. Why?

Distinction Between Fairs and Exhibitions

The first world exhibition was held in London, England, in 1851. It was such an outstanding success that many attempts to match it followed on every continent but Asia. The frequency of these made it difficult for the nations to participate with a continuing quality of exhibits. Something had to be done to control matters. Thirty-one nations sent delegations to Paris on November 22, 1928, to try to regulate the frequency of these events and to set standards on the type and nature of them. To govern matters, the Bureau of International Exhibitions was established. Rules were set up for conducting world expositions. It was determined, for example, that international exhibitions of the first category may take place only at six-year intervals in the same zone. (The world was divided into three zones: Europe, Pan America and the rest of the world.) No country would be allowed to put on a first-category exhibition more than once in a fifteen-year period. The Bureau defined a first-category exhibition as one in which the nations taking part are obliged to construct their own national pavilions.

It is explained by the Bureau that world fairs are primarily to stimulate commerce, with little emphasis on the educational aspect. World exhibitions, on the other hand, are not conceived to find buyers immediately, though there may be some commercial benefits, but, rather, are to show the value and usefulness of each nation's products and goods in an area where there

can be general comparison. This makes it an occasion for making a historical record of information about neighboring lands and peoples and their achievements in one time period.

Why International Exhibitions?

In November 1962 Canada was designated by the Bureau of International Exhibitions to be the country to hold the 1967 World Exhibition. An Act of Parliament the following month created the Corporation for the 1967 World Exhibition. Montreal, the largest city in Canada, and the seventh-ranking on the continent, was selected as the most suitable city. Perhaps, surprising to many, it is also the world's second-largest French-speaking city. Canada plans to spend $21 million on its own national pavilion and exhibits as the host country. Total expenditures by all participating nations are expected to be over $330 million. Why such a tremendous outlay of funds? What beneficial purpose will it serve? Why do countries and cities vie for the opportunity to hold such events?

According to information distributed by Expo 67, the exhibition affords the occasion for the various countries participating to demonstrate their individual cultures and traditions in comparison with others and also explain their hopes for the future. This is highlighted in the Expo theme: Man and His World. It is developed in the subthemes that exhibits will attempt to amplify, such as: Man the Creator, Man the Explorer, Man the Producer, Man in the Community and Man the Provider. The Expo symbol represents these ideas and seems to express hopes for unity of mankind. It employs a stylized figure of a man with arms stretched upward in a gesture of worship, sets this figure in pairs to represent unity, then makes a complete circle with eight pairs to indicate man around the earth—Man and His World.

For Canada, Expo 67 offers a unique opportunity to capture the attention of the larger nations of the world, as well as to show her people that she has grown up. Also, as Montreal's mayor, Jean Drapeau, puts it, "Its people, like other peoples represented, will wish to make themselves better known, understood and loved." Therefore, some of her displays will endeavor to show the way Canadians have tried to contribute to the advancement of international understanding and goodwill.

All this comes in the year of the Centennial of Canada's Confederation, and Expo 67 will be the highlight of many expressions of this year-long celebration. It is also the anniversary of the founding of Montreal 325 years ago.

Other Reasons

However, there is no denying the commercial advantages of this exposition. While it is true that the $247 million estimated revenue will not altogether offset the $330 million expenditures, it is felt not only that this will be a sound investment, but that indirect revenues will make up the difference. Think of the amount of business it will bring to Canada in the form of monies spent for food, lodging and transportation alone! The Brussels Exhibition of 1958 had a decidedly good effect on the economy of that country. From Expo 67, it has been said, the "estimated turnover in terms of business generated in Canada may come close to two billion dollars."

One of the evidences of the appreciation of the commercial value of Expo is the formation of the Business Development Bureau by the Expo Corporation. An International Trade Centre, sponsored by the chartered banks of Canada, will provide quarters for the Bureau and a fully

equipped meeting place for Canadian and foreign businessmen.

Then there are the advantages to the city and the nation that will be enjoyed for some time to come. A greatly stepped-up road-building program has brought new four-lane highways to both Canada and nearby New York State. Expo 67 will be a big boost to the tourist trade. Priceless publicity will result when news reports go to places all over the world to tell about Expo 67. A new subway system for Montreal, costing over $213 million, was opened October 14, 1966, and there is the view that its completion was pushed to have it ready in good time for Expo.

Education and Entertainment

What will one see and do at Expo? Let us look around. Montreal's Metro, its subway, will bring us to what was previously called Mackay Pier, a breakwater in Montreal's harbor. This has been extended and built up with four million tons of new land. Here we find the entrance to Expo 67. Off to the right we see Expo Stadium, seating 25,000, which will be the site of a number of international sporting events. As we enter the Expo grounds, the first large structure we see is the Administration and News Pavilion. Next, to the north, is the Art Gallery, housing 160 works of art intended to emphasize the theme, Man and His World. It is in this same area that we find the International Trade Centre mentioned earlier.

At the entrance we can board Expo Express, an electric train on an elevated roadbed, to ride free of charge to the next location we will visit. The Express reaches the four main areas of the exhibition. A secondary means of transportation around the various sites, a minirail system, will branch out from the Express.

As we head out toward the end of the peninsula, and just before we turn to cross the St. Lawrence River, a striking sight meets the eye. This is Habitat 67. At first glance one thinks he may be looking at irregularly faced cliff dwellings or large crates or boxes carelessly stacked atop one another, but as he looks more closely he is impressed with the fact that he is viewing the city dwelling of the future. With space running out in city after city and with man still having the natural desire to stay close to physical creation, Habitat 67 has been designed to satisfy his needs. The complex is made up of 158 houses of the one- to four-bedroom types, built up to eleven stories. One begins to appreciate that the uneven façade and the staggering of the position of the houses is to allow for each to have plenty of fresh air and sunlight. A relief from flat frontage of which the eye has seen so much, this arrangement is also relaxing, giving a three-dimensional effect. Interestingly, the roof of the house below will make the garden space for the one above. Each unit is made of prefabricated, reinforced concrete, completely equipped, then set in place by a giant crane. A bold concept in city dwelling, it is giving an opportunity to see what can be done with new building techniques.

Now out over the river we go, onto the new Concordia Bridge, spanning the St. Lawrence to Ile Ste-Hélène. The Express stops on a point of land that was recently added to the original island so that the park there would not be ruined. Land was also added by man at the other end to make another area of Expo. To our right, as we get off Expo Express, is the Place des Nations, a 10,000-seat amphitheater in which the many participating nations will stage observances of their national days. On this end of the island will be the crystallike pavilion of Austria, those of Japan, Belgium, Switzerland, Nationalist China and one for the Scandinavian coun-

tries, most constructed in traditional styles. The largest pavilion at this site will be the 187-foot-high geodesic dome of the United States. Made of plastic and glass sheets over a metal frame, it gives the appearance of a giant bubble. Exhibit platforms inside at different levels will present American achievements in the arts and sciences.

Taking Expo Express again, we can cross Le Moyne Channel to Ile Notre-Dame. This is entirely a man-made island of canals and water basins built for Expo 67. It, and the extensions to Mackay Pier and Ile Ste-Hélène, required twenty-five million tons of fill. One side of it is the dike that forms part of the St. Lawrence Seaway. On the canals and lakes will be dhows, gondolas, junks and other watercraft in which the visitor may enjoy a ride. The large basin of water that catches the eye ahead is Regatta Lake, to be the site of numerous aquatic events and contests. It is on this island that we see the towerlike pavilion of Great Britain, rising 200 feet, higher than any other building on these islands. Nearby are those of France and West Germany; and Africa Place—a complex for several African states.

Directly ahead looms the largest of all the pavilions, Canada's $21 million showpiece, with its dominant edifice, *Katimavik* (Eskimo for "meeting place"), a pyramid turned upside down on its point! Surrounding *Katimavik* will be the smaller pavilions of the provinces of Canada, the entire grouping covering eleven acres. In all of these, Canada will be trying to show what a people of varying ethnic backgrounds can accomplish in one nation in meeting the challenges of climate and vast distances.

The $15 million Russian Pavilion is also on this island, right there directly across the Le Moyne Channel from where we saw the United States Pavilion. With emphasis on its industrial and space accomplishments, the 449-foot-long pavilion has as its theme "In the name of man, for the good of man."

Now back to Expo Express for the last leg of the tour. After being inside many buildings and taking in so much knowledge we will welcome this part of Expo! It is the area set aside for entertainment. It will also be the basis for a permanent recreational spot, incorporating some of the best ideas of such famous places as Disneyland and Tivoli Gardens. An international plaza will be set up here so that visitors can shop for the unusual wares and try out the exotic foods of many nations. For more direct entertainment there will be the World Festival, called "the most ambitious and varied entertainment program ever brought to North America." Leading opera, ballet and theater companies, famous orchestras and groups will perform. Besides this there will be much free entertainment, such as touring groups that will perform for those waiting to get into pavilions. Or, if you just want to relax and watch the children play, this area offers that at Children's World, especially designed for ages four to ten, with places for parents to sit. You might also enjoy a casual stroll among the trees and rocks of Ile Ste-Hélène, where there will be an outdoor exhibit of fifty major works of international contemporary sculpture. Truly, every effort is being made to portray man's accomplishments.

Will It Achieve Its Goal?

Well, there it is—the world in a thousand acres! What did you see? The overall picture is one of tremendous human accomplishment in many fields. Of course, there is understandable pride in accomplishment, and this is not bad if the bene-

fit thereof can be unselfishly shared for the common good. But if it is used as propaganda to boast the superiority of one nation over another nation and people, this is not good. That there will be some display of national pride is to be expected. The national days celebrated in the Place des Nations will emphasize this. The exhibits of scientific and technological advances are usually accompanied with praising the nation that attained them, and its ideologies. One even senses an atheistic note in the Russian Pavilion's slogan, "In the name of man, for the good of man." But it could turn out to be an opportunity for the nations to see that man wants to know how others live and do things, that he is really interested in his neighbor. With an unprejudiced eye he could see that the mere fact that his neighbor has a different way of doing things, different customs, does not make his neighbor inferior or his neighbor's methods wrong. He could see in this practicality and beauty, and evidence of the Creator's purpose to have in humankind abundance with variety, as in all his other handiwork. If there were true love for one's neighbor, this would be possible.

But will a splashy display of material advancements, along with some knowledge of them shared, really make for that love and understanding? Do not these basic desires actually involve the spiritual side of man, and does this not show that man must go deeper to have these things? True, there will be a pavilion sponsored by seven major Christian denominations at the exhibition, but does the history of Christendom's religions assure understanding, peace and goodwill for the future?

The answer to it all lies in the fact that nations and peoples want to be loved, as the mayor of Montreal indicated in his statement about Canadians. How the peoples around the earth want to be loved! Even the small nations grasping for recognition, like a small child trying to get attention, are really desperately seeking to be loved, not taken advantage of by others. How reasonable the Christian command to 'love your neighbor as yourself'! (Luke 10:27) Hence, to be loved, one must first take positive steps to love others, as Christ taught. (Matt. 7:12) Events like Expo 67 could be wonderful occasions for man to get to know more about 'man and his world.' But he will never learn this to his lasting benefit until he shifts the emphasis to learning about the *Source* of 'man and his world,' as well as the Source of love.

Nevertheless, Expo 67 will without doubt be educational and, in some measure, beneficial. At least, the individual who visits can learn much about others of the human family that can be used for good. Advancing knowledge in any field will not hurt mankind. It can wipe away groundless fears, superstitions and prejudices. In the case of many who have always wished they could travel around the world and visit the many different kinds of people and observe their customs and manner of life, Expo 67 will offer an opportunity to do that at one site—the world in a thousand acres!

WHICH IS THE LARGEST?

Each year all the giant blast furnaces of the world are said to produce a half billion tons of steel. Dwarfing this production is the work of tiny units of life—cells of green plants. In the same period of time, they will take 100 billion tons of carbon and transform it into life-sustaining fats, sugar, starches and proteins. During this process, these small cells release oxygen, supplying us with fresh air to breathe.

Colombia—A Fertile Land

Regular readers of Awake! magazine enjoyed the issue of March 8, 1967, with its eyewitness accounts by delegates to the "God's Sons of Liberty" International Assemblies of things they saw and heard in eight lands, from Mexico through to Panama. In the present issue the story of the assembly tour takes you into five lands on the west side of South America, commencing with Colombia.

BORDERING on the Republic of Panama, with 710 miles of coast on the Caribbean Sea and 580 miles on the Pacific, Colombia was the first South American country encountered on our tour of the "God's Sons of Liberty" International Assemblies. On our way to the industrial port city of Barranquilla, where the branch office of the Watch Tower Society is located and which city was chosen to be the site for an international assembly of Jehovah's witnesses from December 28, 1966, to January 1, 1967, we looked down from the airplane on a green land. Bananas and many tropical foods grow well near the coast of Colombia. If we had the time to visit all parts of Colombia, we would have found a variety of climates, and crops such as coffee, rice, tobacco, cotton, cocoa, sugar and wheat. There are also vast forests in this very fruitful country.

How did it come about that a very Catholic-dominated country like Colombia could be a host to an international assembly of Jehovah's witnesses? To be sure, it was to be a new experience for Jehovah's witnesses in Colombia. The first witness of Jehovah began preaching the good news up in the mountains of Colombia in 1922. He became a Witness because he got ahold of one *Watchtower* magazine in 1920. Two years later he was joined by another Witness, and for nearly twenty years these two men were the only witnesses of Jehovah in Colombia. Some seeds of Kingdom truth were scattered by these two Witnesses and a few others, but it was not until Watch Tower missionaries were sent to Colombia in 1946 that the real harvest work began. Colombia is proving itself to be a very fruitful land in the production of praisers of the Almighty God. In a period of about twenty years the number of Kingdom witnesses has increased to the current peak of 4,250, who were in the land to welcome the conventioners.

A great deal of preparatory work had to be done in connection with this five-day event that would bring together some 200 foreign delegates as well as Witnesses and interested persons from 134 congregations and groups throughout Colombia. For over a year negotiations with city officials over the renting of the Coliseo Cubierto (Covered Coliseum) had been under way. Then success at last as the contract was signed. The search for room accommodations began early and also took much time. Most homes in this and other Colombian cities were already filled to capacity. In fact, one private house approached by a Witness proved to have at least twenty families crowded into its limited space.

The families and friends of Jehovah's witnesses throughout Barranquilla cooperated generously, often doubling up with one another in order to provide rooms and homes for the eagerly awaited delegates. School officials gladly offered empty classrooms free of charge. In one instance a school was made available so that it might serve as dormitory for some 200 male conventioners.

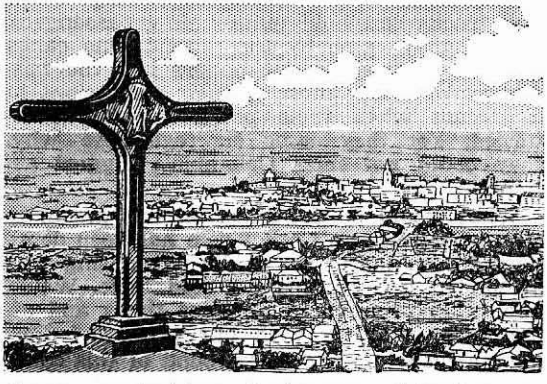
The long-anticipated opening day was nearing. By plane, train and chartered bus, travelers converged on the assembly city. Since roads are often mountainous and unpaved, it meant many patient hours in coming. Jeeps and trucks can hold quite a few passengers, and in they came by the dozens. One canoe load of thirty-six conventioners had the misfortune of losing most of their possessions in a stream when their powered canoe overturned. Yet they came on regardless—why, they could not miss Colombia's biggest assembly!

What would be the effect on this assembly city, where Roman Catholicism has been dominant for so long? No public advertising was attempted and newspapers said little. Would opposition arise as in previous times and attempt to interfere with our program? Perhaps a look into the background of this country will help the reader to appreciate the impact of this "God's Sons of Liberty" Assembly in this land.

The Chibcha Indians once freely roamed this land. But then the Spaniards came with voracious appetites for gold and a determination to exploit the natives in the name of religion and commercial business. Following fast upon the heels of the footloose conquistadores came waves of Spanish civilians intent upon carving a new home and a new life out of these fabulous territories of the viceroyalty of Granada, as Colombia was once known. Then, in the nineteenth century, the echoes of the French Revolution of the previous century sounded across the Americas and revolutionary governments were swept into power.

Whether subject to Spanish monarchy or native republic, the population has always been under the powerful influence of Rome. In fact, even as recently as 1962, by special agreement with the Vatican, the Colombian government granted to the Roman Catholic Church the exclusive right to educate the young. Surely this privilege was not awarded on the basis of merit, for after 450 years of opportunity the Catholic church cannot deny that there is still a great degree of illiteracy in the country, perhaps 30 to 50 percent.

In Colombia today there are powerful currents within and without the church that challenge the medieval tempo of its activities and policies. A large segment of the younger priesthood are at odds with the arch-conservative administration of the Colombian Catholic hierarchy. They want more freedom of intellect and of action, more in line with the spirit of ecumenism of the Vatican II Council. They complain that they have not been able to obtain copies of the full text of the Council's resolutions. They feel that the higher clergy are dragging their feet in the matter of implementing those resolutions. Some of these younger clerics are even inclined to favor the cause of the rebel guerrillas still active in remote areas of Colombia.



Cross overlooking Cartagena, Colombia, is reminder that Catholicism has long dominated the scene

Another challenge to church authority is the sudden spread of birth control education in this land, the enthusiasm for it evinced by thousands of poverty-stricken mothers who see no future for the large families favored by the church. A growing number of mothers are seeking to avoid pregnancy simply because it has become impossible for them to support large families and keep up with what is expected of them in the way of church dues.

Need of Bible Education

Though not appreciated by many, the great need of the people of Colombia, the immediate need, is Bible education. Knowledge of the Bible would bring them hope for a happy future. It would inculcate good principles and combat the increasing trend toward more and more dishonesty and immorality found all over the world nowadays. Not a religion of ritual do the people need, but a practical religion that will promote among its disciples the qualities of love, peaceableness and generosity that are so sadly lacking in the modern scene.

In their ministry from house to house Jehovah's witnesses advocate just such a program of Bible education. And in furtherance of such a beneficial service among the people this "God's Sons of Liberty" Assembly had been called. How many Colombians would respond? Would many manifest appreciation for Bible truth and its relation to the problems of today? The developments of our assembly would furnish the answer.

At the Coliseum the program highlighted Bible dramas enacted by Witnesses dressed in brilliantly colored costumes. The fine principles of honesty, truthfulness and courage to stand up for the truth were most effectively portrayed. Of special interest were the scenes graphically warning against immorality and bad associations.

On Thursday evening the Covered Coliseum rang to the delighted applause of the conventioners when President N. H. Knorr of the Watch Tower Society released a new book in Spanish, *Life Everlasting—in Freedom of the Sons of God*. Still greater pleasure was manifested when he announced that by May of this year the presses of the Society might be finished with printing the complete New World Translation Bible in Spanish.

Attendance at the public lecture was truly gratifying. Where did all the people come from, all 5,777 who listened so carefully to the speech delivered in Spanish by the Watch Tower Society's vice-president F. W. Franz, "Mankind's Millennium Under God's Kingdom"? Estimating that 2,000 of the number

belonged to Barranquilla and 200 were foreign delegates, there must have been over 3,500 there from the interior and coastal regions of the country. Many others besides Jehovah's witnesses came from far and near.

Despite the poverty and the banditry that still exist in certain areas, many refused to be deterred from attending and enjoying the spiritual blessings of the assembly. We heard of Witnesses who purchased piglets many months in advance so they could fatten and sell them in order to raise enough funds for the trip to Barranquilla. One family flew in from Bogotá with their nineteen children!

A number of buses were chartered by eager conventioners from the Bucaramanga area. Their journey from this interior city passed through some wild and sparsely populated regions. On Sunday evening one returning busload was accosted by two unkempt figures wearing well-worn army uniforms. The bus driver wisely decided not to stop for them, but just stepped on the gas and got away. The following night another one of the chartered buses did stop when confronted by the two men. All the male passengers were ordered out and lined up on the road. The women had to show their pocketbooks. Immediately the Witnesses began to tell the bandits about the Kingdom good news and how they were returning from the wonderful Barranquilla assembly. They displayed their Spanish *Watchtower* and *Awake!* magazines. What would happen now? Would the bandits shoot down the men, as they usually do, and then rob the women? No, they had been completely disarmed by the message of the happy conventioners. They took their leave, and it was said they were smiling as they went. The Witnesses, most thankful to Jehovah, arrived home safely the next day.

Reflecting on the highlights of the assembly, we find it satisfying to recall that 179 Colombians bore testimony to their dedication to Jehovah God by offering themselves for public immersion in water.

Outstanding for those who did not know Spanish were the English sessions especially designed for the visitors. Eye-opening reports by missionaries who had been as much as twenty-one years in Colombia held the listeners' rapt attention. Some missionaries have been far into the interior, going as far as they could by car and then going by foot or on burros, sometimes transferring to canoes, in order to reach small congregations of Jehovah's witnesses in the interior. How encouraging it was to know that the good news of the Kingdom has spread into such isolated sections of Colombia. One of the missionaries introduced Brother Juan Bautista E., who is now sixty-six years old and who was one of the two original Witnesses in Colombia. He demonstrated the seventy-five-pound transcription machine he used to carry on his back from place to place, sometimes walking up to thirty miles to put on recorded Bible messages for people in the mountains. His face was wrinkled with smiles of happiness as he enjoyed being with the visitors and also thousands of his Colombian brothers and sisters. Not only for him but for the missionaries also it was a time of great joy. One missionary described how the early assemblies were small and were held in backyards of homes. Now only the largest stadiums will serve the purpose. Colombia is proving to be a fertile land for Kingdom preaching and harvesting.

All of us enjoyed, too, hearing from those of our spiritual brothers and sisters who purposely moved to Colombia and took up secular work in order to have a share in spreading the good news of the Kingdom. It was not easy for them to move into a strange country, learn a new language and take up secular work as stepping-stones to having part in spreading the good news of the Kingdom in Colombia. Many have succeeded in doing it and they were full of words of encouragement to others to join them in serving where there is a greater need for spreading the good news than in their homeland, such as Canada or the United States. They reminded us that Colombia's population is over seventeen million. There are a number of cities with populations of from 40,000 to 100,000 without congregations of Jehovah's witnesses yet. In the past, even in some large cities such as Medellín, with over 800,000 population, there used to be much persecution of non-Catholics, but it appears that the liberal trend is tending to erase that image, and at the same time Jehovah's witnesses are expanding continually to large population centers that do not yet have congregations.

In Medellín, where the first Witnesses were often stoned by children stirred up by priests, that has become a very uncommon thing, and people are not afraid anymore to be seen talking to Jehovah's witnesses. Some even come asking for Bible studies to be held with them. The meeting attendance at the Kingdom Hall is often double the number of Kingdom publishers, and now it has become necessary to form a second congregation in that city. Whereas for centuries the Bible had been regarded as a totally forbidden book for Catholics in Colombia, now the Catholic clergy are encouraging Catholics to read the Bible. More and more people are having their minds enlightened with the truth of God's Word. There is, therefore, every indication that Colombia will continue to be a fruitful land for God's Kingdom work.

ECUADOR
Welcomes News of a Brighter Future

RICHLY endowed by the Creator is the lovely country of Ecuador, situated comfortably on the northwestern shoulder of South America. A rugged yet fertile land, it presents contrasts in terrain, in climate and in population. It is not a large country, being smaller in area than Italy, yet despite its size Ecuador's influence on life in other lands has not been inconsiderable.

Do you eat potatoes? They were developed in Ecuador long before Columbus sailed from Spain. And chocolate? It was in use by the Aztec ruler, Montezuma, and prior to his time. And much of the world's chocolate production originates in Ecuador, where we saw "chocolate-paved streets," the fragrant brown cacao beans being spread out to dry in the sun, workers turning them over with their bare feet or with rakes, to ensure even drying of the product. Europe got its first rubber from here, and for many years Ecuador held the monopoly in quinine. No other country exports such huge quantities of balsa wood, and Ecuador's bananas are known in markets around the world. Yet the economic problems of this land are tremendous. It has one of the world's lowest per capita income figures—about $225 a year.

These are but a few facts about the land we were visiting at the turn of the year to attend the "God's Sons of Liberty" International Assembly, an assembly that would highlight news of a brighter future by means of the millennium for mankind under God's kingdom. The climate, when we deplaned at the airport, was not exactly what we expected of a land that lies athwart the equator. In fact, we were to learn that overcoats would be needed in some sections of the country, for example, interior highland cities that have an altitude of some two miles above sea level. To find sweltering tropical climate we would need to go far inland east of the towering Andes mountains.

Indian women in Ecuador perform heavy tasks

The "Indian Problem"

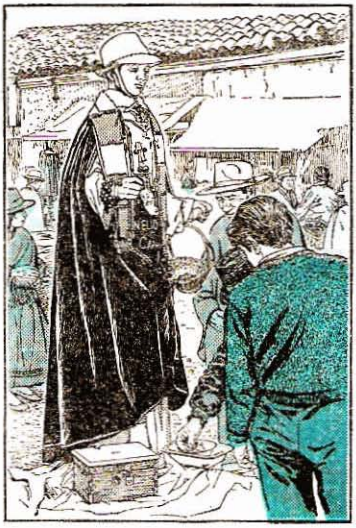
Of Ecuador's five million inhabitants 50 percent are native Indians, and many Ecuadorians speak of the "Indian problem" of the country. The Indian frame of mind is certainly unique. It cannot be understood on the individual level, but only in the context of the Indian community. Their attitude of distrust stems from centuries of cruel exploitation by the white man and from their self-imposed rural isolation.

Because of the strong hold that tradition of the Indian community has on him, the Indian is very slow to change his ways and is not readily influenced by what goes on around him. He is a member of a tightly knit community, outside of which he tends to feel totally lost. Three centuries of Spanish and one of republican rule have not changed his customs, dress, language, home or religion. The conquistadores succeeded in forcing the Indian into the Catholic church at the point of the sword, but they did not succeed in weaning him from his own ancient pagan beliefs. The Indian continues nominally Catholic, but deeply and devoutly pagan. The "problem" is that of the separateness of the Indians from the rest of the population. Yet without the Indian there would be little manual work done, little construction, few to carry heavy loads, few to farm the land, for it is the Indian that does most of the hard work.

Some few individuals of the Indian population have made great changes in their lives. One of these is a special pioneer Witness, working among his own people in the jungle area east of the Andes chain. He is the only Indian in the country who has become a dedicated witness of Jehovah. It was interesting to learn what individuals must go through to make such a change in their lives. By cutting off his bangs or pigtails, by giving up the garments

that identify him as an Indian, by using Spanish as his everyday language and by moving into a town, the Indian can leave behind centuries-old barriers. But to do this he must sacrifice two most precious possessions: membership in the Indian community and his intimate contact with the land.

Preaching the message of God's kingdom to the Indians is thus a difficult job, for few have spiritual tendencies and not many are willing to make the necessary sacrifices. Among their own kind they are mentally alert and happy, but when in the presence of anyone not Indian their ears are closed and a mental block is raised in defense of the ancient thoughts and ways.



Catholic image displayed at market regularly brings gifts from superstitious Indians of Ecuador

Times of Change

Up until five years ago many mountain cities were 100 percent Catholic, and stonings of the Witness missionaries were not uncommon. In those tight, difficult communities the Kingdom message is now spreading swiftly, new congregations having been organized in Ibarra and in Quito, and the work is being opened up in a good number of other towns and cities, including the country's third-largest city, Cuenca.

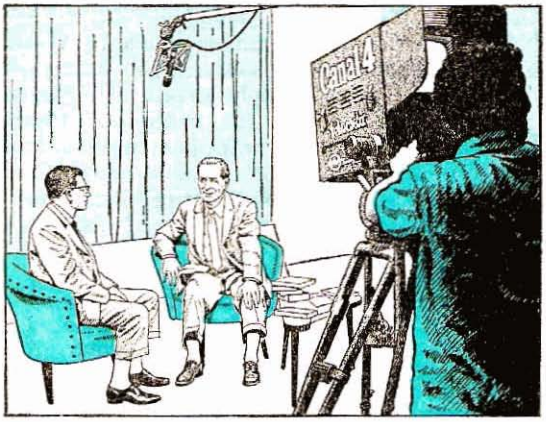
Even within the last two years the attitude of the public has undergone a remarkable change. Those who were formerly fanatically opposed to the Bible's message are now at least tolerant. Those who were indifferent are showing some interest. Sheeplike ones are making themselves manifest. People even come looking for the Witnesses, asking that Bible studies might be conducted in their homes. They are even coming to meetings before being invited! Truly many in Ecuador are welcoming the news of a brighter future by means of God's Kingdom.

Something of this great change became evident to us visitors to the "God's Sons of Liberty" International Assembly held in the Coliseo Cerrado, Guayaquil, December 31, 1966, through January 4, 1967. The audience that listened intently to the public lecture, "Mankind's Millennium Under God's Kingdom," numbered 2,723 persons. Having in mind that not all Witnesses from remote areas would manage to get to Guayaquil, we realized that this attendance compares favorably with the peak number of Witnesses in the whole country, namely, 1,575. Another significant development at the assembly was the baptism of 172 Ecuadorians, who thereby publicized their new dedicated relationship to Jehovah God.

Observations in Ecuador

We saw much in Ecuador in the few days we were there, from the banana, coffee and cocoa plantations on the coast to the fantastically fertile plateaus, where the rich black topsoil is thirty-five to forty feet deep in places. In the jungles beyond the mountains, we were told, lie unexplored riches, oil and lumber resources still untouched. The city of Guayaquil itself is a thriving commercial port in which there is little to attract the ordinary tourist. We learned that it took its name from a man named Guayas and a woman named Quil, who traditionally committed suicide in protest against the atrocities committed by the devoutly Catholic conquistadores.

In Quito it is easy to see the influence that religion has had on the lives of all. There, on the high hill overlooking the city, used to stand the ancient Inca Temple of the Sun, and across the city stood the Temple of the Moon.



Televising an interview with Watch Tower Society's vice-president F. W. Franz at Guayaquil, Ecuador

On the latter site there has been substituted a Catholic convent and church.

Quito nestles among the snowcapped volcanoes of the Andes. In the western hemisphere it is surpassed in continuous existence as a city only by Mexico City and Peru's city of Cuzco. Here, as in Guayaquil and indeed all over Spanish America, the church gives more prominence to the worship of Mary than to the worship of God, more attention to the Virgin than to Christ Jesus. Two years ago the military junta accorded to Mary the rank of General. The ceremony of installation included the hanging of a sword in front of the image of Mary, she being pronounced Patroness of the Armed Forces.

Mary is really the goddess of the Catholic church in Ecuador. One of the most frequent questions directed to Jehovah's witnesses in their house-to-house ministry is: "Do you believe in the Virgin?" If one says he does not believe in God, that is passed off as something not too extraordinary, but to say that one does not believe in the Virgin, that is terrible. On the façade of one of Guayaquil's schools we saw a representation in tile of Mary crowned as queen and crushing the serpent's head with her foot. And her crown was actually formed of stars!

Tilework at Guayaquil school erroneously depicts Mary 'bruising the serpent's head' (Gen. 3:15; Rev. 12:1)

A Hopeful Future

A bright and happy future for Ecuador's people is in the sure promises of God's Word, the Bible. Thus the messengers who bear such "good news" to the people should fittingly be recognized as a force for peace and unity. It was interesting to note the three-column article in one of Ecuador's leading newspapers which included the following greetings to delegates arriving for the assembly of Jehovah's witnesses:

> "The National Government, the Ministry of Commerce and Industry and the Ecuadorian Corporation of Tourism is pleased to welcome the distinguished group of North American tourists (Jehovah's Witnesses) that is visiting the City of Guayaquil from 1 to 4 of January, 1967, and to declare them Guest of Honor, with the fervent wish that their stay in the country may be the pleasantest possible."

This welcome was greatly appreciated by Jehovah's witnesses and is certainly an indication that responsible men in the country recognize that the Witnesses are a clean, harmonious, hardworking organization that bring with them to Ecuadorians an influence for good. This was their first international assembly in the country, and we are confident that it has beneficially affected many sheeplike ones.

The hunger for the good news and the bright future promised for obedient creatures that is everywhere evident in this land is pointed up by the experience of one young man who was visiting Quito at the time of a circuit assembly. A missionary sister spotted him, saw his interest and took time to speak with him. In fact, she commenced a brief study in the *"Good News"* booklet. When he had to leave for home, 150 miles beyond the mountains, she suggested continuing the study by mail. When he got back to his jungle home he arranged to attend another circuit assembly, where he was baptized. Meantime he preached in his home district, reported his work to the branch office, and was happy to be told that a circuit or traveling representative of the Society had been scheduled to visit him. Imagine the surprise and pleasure of that visiting representative to find on arrival in that remote region that thirty persons had been assembled to listen to good Bible counsel and news of a brighter future!

The growth of interest in the Bible's message and in participation in the work of spreading it in Ecuador is most heartening. Back in 1956 there were in the country 303 publishers in 10 congregations. In 1966 the peak number of publishers had risen to 1,575, organized in 39 congregations. A great deal of this increase may be attributed to Jehovah's blessing upon the faithful labors of twenty-eight missionaries, graduates of the Watchtower Bible School of Gilead. God's approval has also been manifest upon the activities of many native Ecuadorians who have set aside less important matters and devoted themselves to the preaching of the Kingdom's message of a bright future. As the touring Witnesses from other lands left Ecuador on their way to still another country, they rejoiced in the opportunity they had had to associate with such a zealous group of Jehovah's servants.

A New Day Dawns in the Land of the ancient INCAS

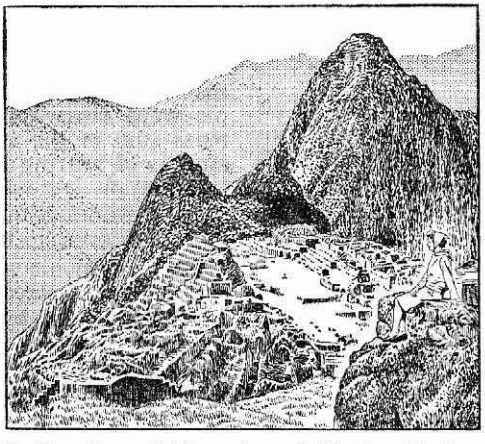
THE Inca ruling dynasty that subjugated and controlled the Indian tribes of Peru for hundreds of years before the arrival of the Spanish styled their royal family "Children of the Sun." The sun was the foremost deity worshiped. A state religion thus awed the superstitious populace and exploited them for its own enrichment. The people were slaves to the system and had little to brighten their lives but the blinding reflection of the sunlight on the gold- and silver-bedecked temples and palaces of their masters.

In the early sixteenth century the Spanish soldiery appeared on the scene. With superior weaponry they routed the Inca forces, looted and destroyed the temples and palaces, and in their places, often on the exact sites, raised temples and convents of the Catholic faith. They, too, proved to be cruel taskmasters to the Indian population. By every means at their disposal, not excluding threats and tortures, they brought about a mass conversion to the Catholic religion. The ancient pagan rituals, festivals and holy sites were superseded by cunningly contrived Catholic rites, "holy" days and shrines. The humble Indians had just experienced a change in masters. Otherwise the drudgery of their lives went on as usual, unlighted by anything beyond the tawdry sheen of Catholic altars and church decorations.

The church in Peru has continued the dominating influence through two hundred years of Spanish colonial rule and almost one hundred and fifty years of turbulent republican rule. Yet, do we find in Peru a good fruitage from this long period of Rome's dominion? We found the answer when we began to read up on conditions in this land in anticipation of our visit as delegates to the "God's Sons of Liberty" International Assembly to be held in Lima, January 4-8, 1967. It was then that we learned that almost 50 percent of Peru's population is illiterate; one quarter of the people speak only one of the native Indian tongues; many Peruvians "mix Catholicism with ancient Indian beliefs," and besides attending mass, "worship spirits of the Inca religion."—*The World Book Encyclopedia* (1966), Vol. 15, pages 271, 272.

To the visitor, Peru is certainly one of the fascinating areas of earth. Its coastline on the Pacific stretches 1,400 miles. Almost uniformly throughout that whole length the Andes mountains parallel the coast about forty miles inland. Along this warm, dry coastal area are found the principal towns and cities, including Lima, the capital.

The majority of the population are farmers, with cotton and sugar as their chief crops. The mountainous areas are rich in minerals. Mines dating from the era of the Inca are still in operation, producing copper, vanadium and ores of lead and iron. Besides the corn and alfalfa grown for his own and his animals' staple food, the Indian also turns out many delightful products to interest the tourist, including basketwork and brilliantly hued woven goods.



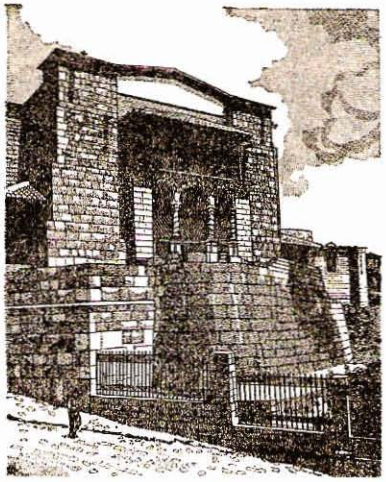
Lofty view of the ruins of Machu Picchu, one of last strongholds of the conquered Incas of Peru

A prime attraction to archaeologists and travelers is the ancient Inca city of Machu Picchu, traditionally believed to be the last refuge of the embattled dynasty when the Spaniards overran their dominion. For some hundreds of years its precise location was forgotten. Then, in 1911, it was discovered. It is built atop a narrow mountain, with a river

winding around three sides, and protected by steep declivities.

Incaism to Catholicism —Not a Great Stride

The visitor in Peru is struck by the uniform manner in which the Catholic church has adopted the sites, the ritual, the festivals and the attitude of the ancient state religion. For example, the Santo Domingo Church, Cuzco, was built atop the ruins of the Temple of the Sun; in 1534 the monastery was erected on the site of the temple dedicated to the worship of the moon, stars, thunder, lightning and rainbow. Another church and monastery covered the palace of the Virgins of the Sun, whose occupants often became concubines of the Inca.



Church of Santo Domingo, Cuzco, Peru, built atop ruins of Inca Temple of the Sun

Viracocha, the creator deity of the Inca pantheon, also had a temple in Cuzco. The Church of the Triumph was built on its ruins, and it is interesting to note that it has an altar to the "holy trinity" with a representation of Christ surrounded by three figures of the sun. At the village of Chinchero, just eighteen miles away, the highest part of an Inca temple ruin is the site of a church in honor of "Our Lady of Nativity," the very stones of the ancient structures having been used in its construction. The church contains artwork of a native Indian Catholic painter, depicting a mixture of pagan Inca and Catholic religious scenes.

We visited also the Church of La Merced in downtown Lima. Notable there was the large ten-foot-high cross encrusted with mother-of-pearl and surrounded by dozens of burning candles. The walls all around are covered with thousands of silver medallions of all sizes and shapes, each one representing the thanks of someone who has allegedly been cured or blessed in some way. Worshipers come up and kiss and caress the cross and pray before it just as devoutly as the superstitious Indian worships his pagan idols.

Interesting, too, was the Church of San Francisco, where underground cellars and passageways were discovered filled and lined with layers of skulls and partial skeletons. One section not yet investigated is said to contain the bones of babies. Where all these stacks and stacks of bones came from, what is back of the gruesome collection, remains a mystery. A few blocks away is the Inquisition Plaza. Here we were shown a section of wall in which victims of that Catholic institution were sealed inside, in a standing position, while still alive, and left there to suffocate slowly. There were even scratches on the inside of these ghastly tombs said to represent the last desperate struggles of the immured ones.

The attitude of church authorities in relation to the humble Indians has always been very similar to that of the heartless priesthood of the Inca dynasty. So now the Indian is becoming indifferent to the church and apathetic to religion generally. The modern youth of Peru no longer want to be dominated by the clergy, and juvenile delinquency is common in this part of the world also. One Catholic priest, Harold Griffiths, admitted the responsibility of the church, saying: "The blame is ours, be it church or society, because we did not know how to educate them. . . . The slum population live in misery and hunger and we cannot preach to them unless first we give them something. We insult them by our luxury and our disdain."—*La Prensa,* Lima, November 15, 1958.

The churches are no longer the center of family life as in years past. On certain important religious festivals there are great crowds of people that come for the entertainment, and for the opportunity to get drunk on *chicha* (intoxicating beverage), but they soon lapse into their religious apathy. The people were overwhelmingly in favor of having mass said in the vernacular, but, after a few months of hearing it and discovering how little information is really being given them, their interest wanes. There is no longer any mystery to it. Few even go to the confessional anymore.

That ceremonious processions of pagan origin are still celebrated among Catholics in this land is indicated by this headline in the newspaper *El Pueblo* (The People), Arequipa, Peru, dated December 6, 1966: "Lady in Black Promenades Skull in Tray. Procession Yesterday Was for Souls in Purgatory." Flower-bedecked coffins containing bones from the local cemetery are paraded through the streets, priests taking turns sprinkling "holy water" on them,

and the populace chant funeral songs as they march.

New Day Dawns

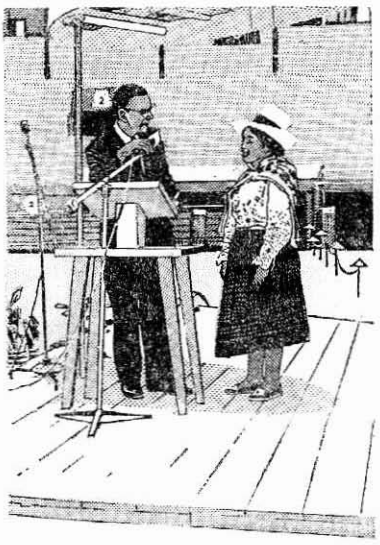
But not all Peruvians, whether Indian, white or mixed, have lost faith in God. Not all of them have lapsed into stolid indifference or sheer apathy. There are those who have heard the message of the Kingdom preached by Jehovah's witnesses and have seen in it the dawning of a new era of enlightenment and hope. This became especially evident when people of all classes and from all regions of the country made special effort to come to the "God's Sons of Liberty" International Assembly. From Pucallpa one group of eleven, including children, set out for Lima six days before the assembly was due to begin. They had to return that day because torrential rains had rendered the route impassable. They started out again the next day and spent two days creeping along through terrible roads in mud sometimes eighteen inches deep. Often they had to get out and push and rock their microbus to get it through. Ten times they had to dig out the wheels. In one place they slept overnight in the crowded vehicle. Then they had a flat tire, and spent much valuable time locating another spare. On the fifth day they reached the assembly city just in time for the big spiritual feast.

Other intrepid Witnesses carry on the preaching work in all sections of the country, in jungle, coastal desert and mountainous terrain. At 12,000-foot-high Lake Titicaca, in the colder region, there is a growing congregation. Even the floating islands on the lake, held together by the strong roots of the totora reed, have been visited by Witnesses intent on bringing Bible enlightenment to the Uros Indians who dwell on them. Many of the Peruvian Witnesses work on sugar plantations on the coastal side of Peru, and their employers have come to appreciate their diligence and integrity. Thus there was no great difficulty for them to obtain permission to leave their jobs to attend the assembly.

Early in 1966 many Peruvian Witnesses took up the suggestion that they try to learn a few phrases in English so as to be able to greet and speak briefly with visitors from North America and Europe. It was heartwarming to hear them as they bid the almost 500 visitors welcome to Peru and the assembly. The Plaza de Acho, Lima's famous bullring, was the site of this international convention. Here the international audience thoroughly enjoyed the fine, practical program that was presented, by discourse and by thrilling Bible dramas that emphasized the moral teaching of the Bible.

How delighted everyone was with the attendance! For the main discourse Saturday evening there were 5,940 present and on Sunday the peak attendance rose to 6,925. And on the preceding Friday morning it was a joy to see 265 new Witnesses taking the step of water baptism in token of their dedication to serve and please the true God, Jehovah, with all their life and effort. An excellent cafeteria manned entirely by Witnesses provided tasty meals for the conventioners and provided the opportunity for Peruvians, North Americans, Europeans, yes, and Australians, to chat with one another and build one another up in the faith.

Hardworking, devoted missionary Witnesses from various lands have been serving in Peru for many years. Their labors under all kinds of inconveniences have been noted by Peruvians. Their loving, helpful attitude has stood out in strong contrast to that of a haughty clergy. Multitudes of humble people have gladly accepted Bible teaching from them. The results have been truly gladdening. In 1945 there were only a few Witnesses in all of Peru. In April of that year Brother Knorr started a congregation in the home of Sister Lura in Lima. Ten years later there were 524 Witnesses in 13 congregations. In 1966 a peak of 2,530 Witnesses was reached, these organized in 63 congregations. And remember, Witnesses are those who do more than just attend Kingdom Hall meetings. They are those who personally share in witnessing to their neighbors about the Bible's message, who actually serve as "the light of the world" in harmony with Jesus' instruction at Matthew 5:14-16. So, how true it is that a new day has dawned for the people of Peru! May many thousands more avail themselves of the bright light of truth and forever leave behind them the darkness and ignorance of Babylonish superstition.



Interview at Peru assembly: Indian woman taught to read by Witnesses, now herself a house-to-house preacher

BOLIVIA

WHERE DIVISIVE BARRIERS ARE BEING OVERCOME

PHYSICALLY the land named after the revolutionist Simón Bolívar is truly divided by the lofty ranges of the Andes mountains. To the west lies the lofty plateau country, with an altitude of 12,500 feet above sea level. To the east the vast lowlands that occupy seven-tenths of Bolivia's entire area, comprising dense tropical forests and spacious grassy plains, are practically without population. Then in the gorges and valleys along the eastern slopes of the Royal Cordillera there are cities that serve a scattered mountain population. Lack of good transportation and communications intensifies the divisive effect in this landlocked country.

Another divisive feature is language. Though Spanish is the official language, only 37 percent of the population speak it. Large sections of the people speak only one or the other of the leading Indian tongues, Aymara and Quechua. Altogether, in fact, thirty-one dialects are spoken in Bolivia. The Indian's tendency to isolate himself, dealing with the Spanish-speaking group only when absolutely necessary, operates to maintain this separation of two cultures.

Finally, there is the barrier of religion that divides the people of this land. It is true that Bolivia is officially considered to be overwhelmingly a Roman Catholic country, and this appears to be borne out by the thousands of Catholic shrines and churches that dot the land. However, among the Indians the religion forced upon them by the swords of the conquistadores is purely a superficial one. Deep down in their hearts they are strictly worshipers of their own pagan gods. For instance, there is the Indian god of good luck, Ekeko, whose image is generally made out of silver and sometimes plaster. Indeed, many of the Indian superstitions have permeated the thinking of many non-Indians and those of mixed descent. Even people who are otherwise intelligent will assure you that offerings to Pacha-Mama, goddess of the earth, are essential for security and success. A Catholic home that has an image of Christ in the living room may also have an offering to the Indian goddess of the earth, the householder explaining, "That's so Pacha-Mama will help me make money."

Since 1825, when Bolivia declared her independence, the country's history has been somewhat checkered. Periods of expansion and progress alternated with periods of instability and wars, wars in which Bolivia's stronger neighbors dictated the terms of peace. And she does have strong neighbors—Chile, Peru, Brazil, Paraguay and Argentina. But something that cannot be taken from this land is its uniqueness, its distinctive characteristics, which are so attractive to visitors from abroad.

First Impressions

Emerging from a pressurized aircraft into the crisp, thin air of an airport lying 13,000 feet above sea level is surely a unique experience. That was the experience of about ninety Witnesses who arrived at La Paz airport on Friday morning, January 6, 1967. They came from North America and other parts of the world to attend the "God's Sons of Liberty" International Assembly. Thrilling indeed was the welcome they received from 150 Bolivians who held up a huge "Welcome" banner, sang Kingdom songs, threw rose petals and treated each arriving delegate to the typical warm hug and pat on the back.

La Paz, Bolivia, viewed from lookout some 1,000 feet above

Then there was the loading into a fleet of taxis that were to take the visitors into the city. But where is the city? Then, suddenly, as we drove along we saw it, the whole city, for there it lay far below us, perhaps 1,000 feet

below in a cup-shaped depression, for all the world like an extinct volcano crater. It was breathtaking to see, and as we dipped swiftly down into the city we could note that wherever one chose to go he would be either climbing steep streets or going down them. Narrow streets, Spanish-style balconied houses, a mixed street population of Indians, whites and those of mixed ancestry, traffic police mounted on their strange little rostrums, were a few of the things that captured our attention in this mountain city.

We could even detect the differences in Indian tribal representatives by the kind of hat worn by the women. Some wear a hat quite similar in shape to the English bowler hat, others a wide-brimmed hat. Some of the males were wearing hats with earflaps attached, something previously seen by some of the visitors only in the northern United States and Canada in midwinter. And look at those Indians carrying tremendous loads on their backs! How do they do it in this rare atmosphere where visitors are already panting from the least exertion? Marvelous, is it not, what a human body will adapt itself to?

Market in La Paz, Bolivia, where a variety of strange Indian remedies are available

La Paz' population of 400,000 presents a fine cross-section of life in Bolivia, for to this city come Indians from the surrounding area to sell their produce, their handicrafts, in the open-air markets. Here laid out on the ground the visitor encounters all kinds of strange fruits, vegetables, medicines, while the vendors sit amid their wares vying for customers. One market offers a great variety of strange "witch-doctor" remedies for every conceivable ailment as well as odd items, such as dried-up fetus of a llama, to be offered to the earth-goddess Pacha-Mama.

Then we got our first glimpse of a llama, Bolivia's beast of burden. Bearing a load on his back, but head erect and eyes alert to watch everything that is going on, he struts along with dignified mien. So this is the strange camellike creature that is the friend and helper of the humble Indian, his source of wool, meat and leather, and provider of little lambs to be pets for his children. Though its head does remind one of the camel's, this graceful creature has none of the ungainliness of the camel. As one visitor put it: "Just see how cute the Creator made their little rumps and tails." It was interesting, too, to learn how it came by its name. It appears that when the Spanish first saw it they asked, What is it called? (in Spanish, *¿Como se llama?*) and the name stuck.

Assembly Points the Way to Unity

Conventioners arriving from abroad were happy to learn that the assembly was to be held on the third floor of the very hotel in which they would be staying, the Hotel La Paz. How convenient! And another thing—from their hotel window they would be able to view one of the most impressive sights of this scenic land, the mighty Mount Illimani towering up to its elevation of 22,000 feet. How its snowy cap reflected the dazzling sunlight!

The Saturday-morning session in the hotel's Fantasy Hall was of special interest to the English-speaking delegates. A half-hour program of song and dance by natives dressed in typical Indian *fiesta* costume, to the accompaniment of Indian-style music rendered on their own strange instruments, proved to be a pleasurable surprise. Then, too, there were heart-stirring experiences related by missionaries who have spent many years in Bolivia, struggling amid difficulties to get the Kingdom preaching work started and then joyously noting the marvelous increase that Jehovah has given. Visitors got a clear and accurate view of genuine missionary work and of those who persevered at it and received rich blessings for doing so. Imagine the thrill of those missionaries as they told of the many persons they originally contacted and who are now themselves stalwart Witnesses to God's name and kingdom!

All of the assembly sessions were conducted in front of a most appropriate backdrop—a huge mural depicting Bolivia as a paradise, snowy Mount Illimani dominating the scene, at the center of which two lifelike llamas looked out curiously at the audience, while a llama lamb bounded onto the scene alongside an Indian shepherd lad. The peace and tranquillity of the scene delighted everyone.

At the keynote address, "Building on a Right Foundation with Fire-Resistant Materials," a total of 664 listened to N. H. Knorr, president of the Watch Tower Society.

This was a greater number than the peak attendance at any previous Witness assembly held in Bolivia. In the evening an audience of 675 enthusiastically greeted the release of a new book in Spanish, *Life Everlasting—in Freedom of the Sons of God.* Then it was really thrilling to see Fantasy Hall packed out with a crowd of 1,053 persons for the public lecture delivered by M. G. Henschel, one of the Society's directors. The peak number of Witnesses in the country is 647, and many of them, for one reason or another, could not get to La Paz from remoter areas of the land. Making allowance also for about one hundred visitors from abroad, it still appears that several hundreds of the local population were eager to learn what the Bible has to say about the blessings of the coming thousand-year reign of Christ.

There had been much publicity about the assembly and the public talk. Banners had been strung across some of the main streets. Newspapers had mentioned many features of the assembly and photographs had been reproduced. Dramas were mentioned and Bolivians love dramas. So interestingly it turned out that Sunday night when the drama of "Look to the Bible as Our Guide in Life" was presented, not only was every seat filled, but people were standing on tables, windowsills, anywhere they could fit into the Fantasy Hall, and the attendance was 1,150. One newspaper reporter present said it was the best play he had ever seen. But the important thing was that Bible principles were deeply impressed on the minds of all who saw it.

Monday morning, January 9, produced another gratifying development. Sixty-six Bolivians responded to the discourse on "Responsibilities of a Baptized Witness" by offering themselves for immersion in water in token of the fact that they had already dedicated themselves to the service of their Creator, Jehovah.

How upbuilding it was to us visitors to La Paz to see people from all walks of Bolivian life, people from the mountains and the plains, Quechua and Aymara and other Indians, united at this assembly in proof of their common desire to know and serve the God of unity and of love! The prevailing atmosphere during these few days of association was surely a foretaste of the unity and spiritual freedom that God's kingdom will confer upon all of his obedient human creatures.

Religious Confusion

In contrast to the peaceful, unifying religion taught in the Bible is the state of religious confusion everywhere evident in this land. The religion to which Spanish might compelled the Indian population to conform has had little real effect on their hearts and minds. Slavish performance of outward rituals was no new thing to these Indians. And a unity achieved by compulsion has proved to be no genuine unity. Said one high school professor in La Paz: "The Indian worship of their forefathers and the Indian concept of the soul have shown themselves immune to the action of the [Catholic] missions. . . . the imposing churches spread throughout the country have not fulfilled their mission and their deteriorating building fronts are not only a consequence of time and poverty, but also a symbol."—*El Diario (Daily)*, La Paz, October 28, 1966.

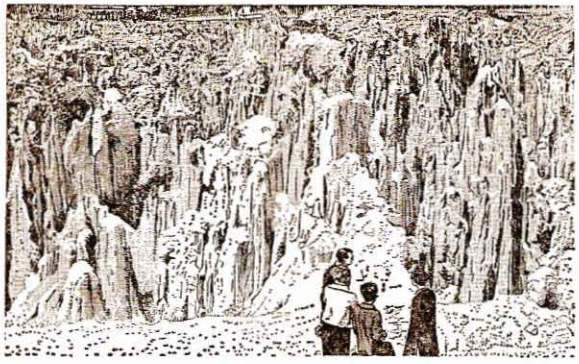
The Church of San Francisco there in La Paz, visited by the Witness tour group, is an example of the Indo-Spanish hybrid art frequently seen in these structures. The Indian has decorated the outside walls with his own ancient symbolisms. It is said that construction of this building began in August, 1549. Indians can be seen entering it and leaving at all hours of the day. The Indian woman removes her hat before entering, contrary to the usual Catholic practice of having women cover their heads. When passing by any such church building the Indian, not only makes the sign of the cross, that gesture that shows more respect to the building than for the Bible principles that should be taught in it, but he also kisses his hand.

Monuments of Ancient Bolivia

Visitors to this convention in La Paz were also treated to delightful tours of interesting places. Perhaps foremost was the trip to Lake Titicaca, considered by many Indians as a "holy place." The highest navigable lake in the world, with a surface that is 12,506 feet above sea level, its waters are a beautiful deep blue. Remains of ancient Indian monuments have been discovered submerged in its waters near Puerto Acosta. This has stirred archaeological excitement, for the underwater discovery includes an extensive avenue built of marble in an excellent state of preservation.

Our route lay through the high plateau region 12,000 to 14,000 feet above sea level, and yet rising still higher we had a fine view of the snowcapped mountains of the Royal Cordillera. Glimpses into the life of the Indian population could be had here and there. An Indian woman weaving her colorful rug by the roadside fled, leaving all her equipment when she saw a crowd of amateur photographers converging upon her. Here a man was herding his llamas, and there an Indian woman carrying a child on her back was spinning yarn on a spool as she walked along. At the lakeside it was interesting to see the modern yachts of the wealthy moored alongside the reed boats of the Indians.

Another place of interest that we visited is aptly called Moon Valley. We were taken in taxis to visit this area comprising deep valleys thousands of feet below La Paz. There we were amazed at the strange rock formation of volcanic stone. It was difficult to believe that such moonlike terrain could exist anywhere on our earth, yet there it was before our eyes. One jagged prominence of dark rock jutting above the rest in one ridge is called *Muela del Diablo* (Devil's Molar). It is believed to be the core of an old volcano whose sides have eroded, leaving only the feeder pipe or neck of volcanic rock.



Far below La Paz, Bolivia, lies Moon Valley with its unusual formations of volcanic rock

Our visit to Bolivia was truly one to be long remembered. When it came to a close, our thoughts lingered with the many fine friends we had met and come to love. They live and serve God in a land that is divided between the mysterious past and the practical workaday present. It is divided geographically and linguistically. It is a land of divided religious backgrounds, in which one section of the population neither understands nor trusts the other. It is a land where the few are very wealthy, while the vast majority live only from hand to mouth. It is a land teeming with rich resources, yet its people cannot afford to develop them. It surely needs a righteous, heavenly government to transform it into the smiling land so realistically portrayed on the backdrop of the assembly platform.

We visitors were deeply impressed by the words addressed to us by N. H. Knorr, president of the Watch Tower Society: "Go home and tell the brothers what a fine work the missionaries have done with the people here, and encourage young people in your home district to take up this heart-rewarding service."

CHILE—LAND OF MANY LATITUDES

CHILE is that long, narrow country that reaches northward from Cape Horn at the southern tip of South America 2,650 miles to the border of Peru. Its length is therefore about twenty-four times its average width of 110 miles. Stretching from the torrid zone south to within some fifteen degrees of the frigid zone, it is the only country in the Southern Hemisphere with so many latitudes. Its name is the Indian equivalent for "place where the land ends," and that is precisely how it must have looked to early natives as they gazed out at the apparently endless reaches of the Pacific Ocean. Even the Spanish conquistadores must have felt the appropriateness of the name.

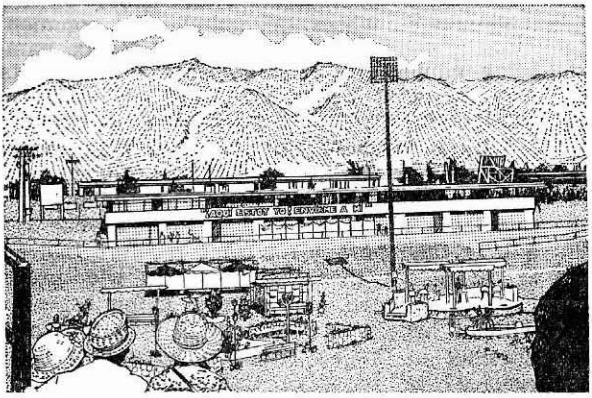
Araucanian Indians who once occupied the major part of southern Chile firmly resisted first the Inca tyranny and then the Spanish for hundreds of years. In fact, not until ninety years ago did they agree to live in forest reservations set apart for them by the Chilean government. Formerly they were a loose confederation of tribes among whom polygamy was common, as well as drunken feasts, gambling games and ritualistic religion with its supreme deity. Their nomad life had little use for temples or other permanent structures.

With Spanish domination came also forced conversion to the Roman Catholic religion, particularly Spanish Catholicism. So Indians and Spaniards alike have borne Rome's yoke for a long time now. With what results? Instead of polygamy there is now the widespread practice of men and women living together without benefit of marriage. The heroes and heroines of Indian tradition have now been replaced by those of Catholic tradition, all duly attested, as the church alleges, by miracles. Holy sites where pagan notables were

known to be buried are now occupied by shrines and chapels of the new religion, only now those notables bear the names of "saints" and "virgins" of Catholic fame. So-called Christian festivals are still the excuse for drunken bouts, gambling games and much senseless ritual —such as carrying in procession dolls made up to look like "saints."

Meantime, education in Chile has progressed to the point where there is only about 15 percent of its population of 8,700,000 illiterate. This can by no mean be credited to the church, for most of the advance has come about through agitation by laymen. Since Vatican Council II lifted some restrictions on Bible reading by the Catholic public, there has arisen among Chileans a healthy curiosity about the teaching of that Book of books.

Inside the Catholic organization rival groups have developed, groups that vie with one another for supreme influence among the people. On one side there is the haughty, aristocratic element led by the bishops, and on the other the Jesuits, who are interesting themselves in modern social and political questions. When Pope Paul VI recently chided the Jesuits for their radical approach and their worldliness, the other party hailed his action as favorable to their views. There are also other divisive developments that have helped to weaken the power of the church. As the bishop of Concepción declared: "We have the problem of very few priests here, or rather, very few preachers of the Gospel. It is not uncommon in this area to have but one priest for 40,000 persons." He also admitted a failure on the part of the church to adapt itself to the modern, educated mind. He feared that if the church did not soon get busy it would become greatly reduced within the next twenty years. The Bible educational work of Jehovah's witnesses is further reducing the membership of the church.



Andes mountains provide majestic background for assembly at Santiago, Chile

An Opportune Assembly

So this is the background of the land in which we were now arriving as our plane touched down at Santiago's airport, a thousand miles south of the Peruvian border. This city's altitude of 1,800 feet and its location in the valley region between mountain ranges lends it a fresh, yet warm, atmosphere. The welcome given us by the missionaries and native Chileans was also warm and friendly. Singers and dancers in typical fiesta costume were there to give a welcome performance to the arriving delegates to the "God's Sons of Liberty" International Assembly, delegates from Europe, North America, Central America and other lands in South America.

Among the delegates was a German couple who had just been released three years ago after spending between them a total of forty years in German concentration camps and Russian prisons. They were radiant with happiness at meeting their spiritual brothers here in Chile. One Witness woman from West Berlin approached the assembly rooming department to request accommodations. Surprisingly, another German woman, now resident in Santiago, came along at the same time looking for someone to occupy the room she had offered. How happy they were to meet and go off together after discovering they were both West Berliners.

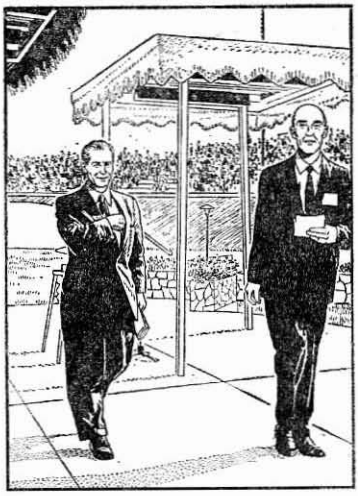
The place chosen for the assembly site was the huge, new Velodrome. Until a few weeks before the assembly its construction was not even completed, and yet we were now to be the first to use it. A gigantic clean-up job had to be done on the grounds around the auditorium, but local Witnesses rose to the occasion so that everything was in readiness for the opening of our five-day assembly on Saturday, January 7, 1967.

Extensive publicity in newspapers, magazines, radio and television programs gave plenty of advance notice to our assembly. Never before had Jehovah's witnesses in Chile received so much favorable attention. Radio stations from one end of the country to the other carried lengthy announcements, sometimes followed up by a regular weekly program, a fifteen-minute dialogue supplied by the Witnesses, on the topic "Things People Are Thinking About."

In the Velodrome the platform of white field stone and nodding petunias was set amid a formal garden surrounding a kidney-shaped pool. At night the trellised arbors and hanging plants were

the only illuminated spots in the dark stadium, aside from the pale-blue platform. During the day the conventioners had to shield themselves from the hot sun with umbrellas, *chupallas* (straw hats) or other improvised shelter.

When the time arrived for F. W. Franz, vice-president of the Watch Tower Society, to deliver the public lecture, it was thrilling to look out across the throng of 7,693 who had come to hear. Since the peak number of Witnesses in Chile is 4,168, it was very evident that there was wide public interest in the theme of the lecture, "Mankind's Millennium Under God's Kingdom." Most other sessions were attended by upward of 5,000 persons.



Watch Tower Society's vice-president Franz and branch representative Wilson leave platform at close of public lecture in Santiago, Chile

In the beautiful, nearby pool of the National Stadium we enjoyed the spectacle of 441 newly dedicated Witnesses being baptized, an event that received a great deal of attention by press and television representatives.

Enjoying Chile and Her People

From practically every section of this long, narrow land came eager conventioners, many making great sacrifices of time, effort and money to get to Santiago. From Arica, near the north border, two busloads bearing ninety Witnesses traversed the searing heat of the desert. From the other extreme, too, sixty Witnesses made the costly trip of 1,500 miles by plane from Punta Arenas, southernmost city in the world, and Puerto Natales, center of the sheep-raising region of Magallanes province.

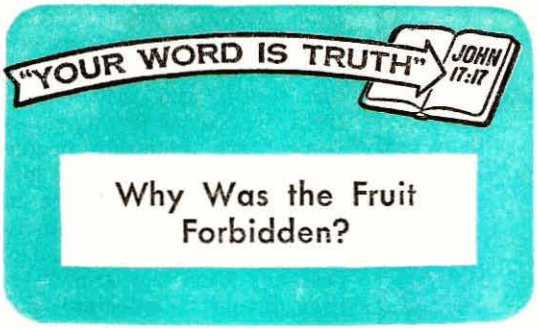
At Pedro de Valdivia, in the nitrate production area of the north, the Kingdom Hall of the local congregation of the Witnesses was destroyed by fire originating in a nearby dwelling just two weeks before the assembly was due to open. However, the brothers left for Santiago at the prearranged time. The nitrate company's officials had assured them that the company would be responsible for reconstruction of their meeting place.

As we listened to the upbuilding sessions of the assembly there in the Velodrome, we were additionally refreshed to see around us in the audience Witnesses and well-wishers from every walk of life. Some were evidently from cowboy country, some from the mining regions, others from the sheeplands of the far south, and still others from the coastal fishing areas. Some were mountain people, and others came from the lowland plains. But all were interested in one thing, namely, improving their knowledge of God and Christ, a knowledge that brings intellectual and spiritual freedom to minds and hearts long stifled by Babylonish ideas.

By us visitors to Chile the special tours arranged for our benefit were very much appreciated. The green of the countryside, the visit to the branch home and office of the Watch Tower Society there in Santiago, and a lofty view from San Cristobal Hill were all enjoyable opportunities to see something of this land of many latitudes.

Another fine feature of our visit was the provision of English sessions at the assembly, for there we listened to missionaries who told about the history of Kingdom preaching in Chile. Back in 1945 there were about sixty-five Witnesses in the whole country. During the years following, the Watch Tower Society continued to send trained missionaries, graduates of the Bible School of Gilead, into this field, with such wonderful results that in one year there was an amazing increase of 71 percent in number of Witnesses sharing in the preaching and teaching ministry. Many were the inconveniences and hardships surmounted by those genuine "pioneer" missionaries as they traveled this long land from end to end, working port cities, climbing through mountainous areas, penetrating the south country and the islands. How happy they are and how happy we were with them as we saw the fruitage of their labors at this most successful international assembly in Santiago!

But now the assembly is all over. It is always difficult to say good-bye to our spiritual brothers. However, the knowledge that the Kingdom message is now being heard throughout Chile, preached by native Chileans of stalwart faith, has proved to be a source of refreshment and encouragement to all of us visitors to that "God's Sons of Liberty" Assembly in the land of many latitudes.



Why Was the Fruit Forbidden?

AT Genesis 2:16, 17 we read that God said to the first man Adam: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die."

Many have asked, Why did God plant this tree in the garden of Eden and then tell man not to eat of its fruit? Before that question can be satisfactorily answered, however, it seems necessary first to answer another question: What was this tree, the fruit of which man was forbidden to eat? Apparently not a few in Christendom think the tree or its fruit represented man's having sex relations. But there are at least four compelling reasons why this could not have been so.

In the first place, we note that God told Adam that "from every *tree* of the garden you may eat. . . . But as for the *tree* of the knowledge of good and bad you must not eat from it." It follows that by comparing the tree of the knowledge of good and bad with other trees God was indicating that it itself was a literal tree with literal fruit.

Secondly, we note that this command was given to man before Eve was created. (Gen. 2:16-22) This command therefore was given before man had a wife with whom he could have had sex relations.

Thirdly, we read that Eve "began taking of its fruit and eating it. *Afterward* she gave some also to her husband when with her and he began eating it." Certainly if the forbidden fruit had been sex relations, Eve could not have first partaken of it when alone.—Gen. 3:6.

And further, the Bible shows that God commanded Adam and Eve: "Be fruitful and become many and fill the earth." How could the first human pair have obeyed this command if they were not to have relations with each other? Surely God would not in one breath forbid the first man to do something and then in the next breath command him to do that very thing! (Gen. 1:28) No, the only logical conclusion we can come to is that the tree of the knowledge of good and bad was a literal tree with literal fruit.

But why put a fruit tree with beautiful fruit in Eden and then forbid the man to eat of it? That God would do such a thing has caused some to ridicule the Genesis account and term it a childish myth. But not so. First of all, let us note that this restriction worked no hardship upon Adam.

Jehovah God had created the man in his image, that is, with a measure of the divine attributes of wisdom, justice, power and love. By means of this simple restriction God was requiring the man to exercise these attributes in a unique way. The restriction regarding eating the fruit did place a test of obedience upon the man, and it brought home to him that Jehovah God had the right to tell him what to do and what not to do.—Jas. 4:12.

It might even be said that Jehovah God owed it to himself to make his creature, the man, aware of His sovereignty over the man in some such way. And in giving man the choice God was underscoring the fact that man was a free moral agent, able to choose between right and wrong and to accept the consequences. Further, with this command was implied man's

prospect of living forever, for man could live so long as he did not eat of this fruit. The lower animals were given no such choice; they had no such prospect.—Heb. 5:14; 2 Pet. 2:12.

And placing this very simple restriction upon man was as wise as it was just and right. Adam and Eve had received many, many blessings from Jehovah God. How could He determine whether they appreciated them or not, whether they were deserving of them? Only by some such test of obedience. To have granted all these blessings without requiring some expression of appreciation would have been to encourage selfishness in the man and so would have meant a wasting of these blessings. Gifts bestowed upon selfish ingrates are wasted.—Ps. 107:8.

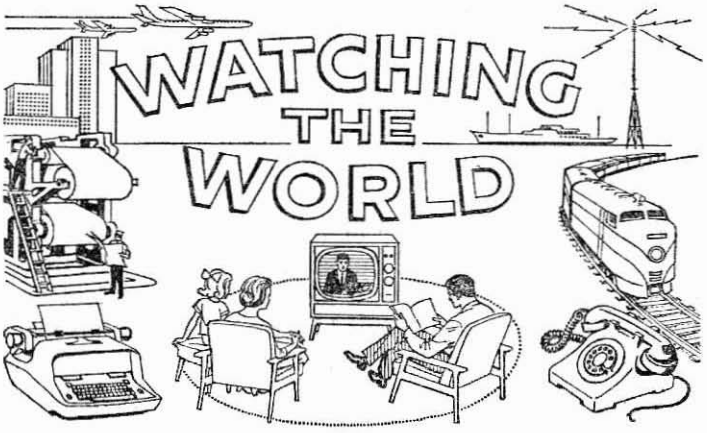
Yes, it might well be said that, had Eve truly appreciated all she had received without any effort on her part, she would have said to the Tempter: 'Why should I want to be like God? I am perfectly happy and content as I am. I have a loving husband, everything I need to sustain life and a wonderful prospect before me.' But no; Eve was willing to risk losing all of this for the sake of getting still more, and so did lose everything. And Adam, forced to make a choice, selfishly chose his wife rather than his Maker, the gift rather than the Giver.—Gen. 3:17.

Putting this test upon man was also wise in that it put the fear of God in man; it brought home to him that he could lose all that he had. Such a 'fear is the start of wisdom,' we are told, and is a part of the worship of Jehovah God. (Prov. 9:10) As Jehovah God questioned the priests of Malachi's day: "If I am a grand master"—and Jehovah God is—"where is the fear of me?"—Mal. 1:6.

Then again, by this restriction Jehovah God was placing a test on man of his love for his Creator. God had shown unselfish love by creating man and showering so many blessings upon him; surely now man could show love for his great Benefactor by trying to please him in such a simple thing as denying himself the fruit of this tree. (1 John 5:3) Had Eve truly loved her Maker she would have resented the base slander of her Creator that the serpent spoke. But she did not resent it, thereby betraying a lack of love. The fact that Adam disobeyed betrayed that he also was lacking in love. That it was selfishness that caused his fall is apparent from his reply to God: "The woman whom you gave to be with me, she gave me fruit from the tree and so I ate it." He blamed God for giving him the woman, and the woman for his own eating of the fruit! —Gen. 3:12.

So we see that by putting the tree of the knowledge of good and bad in the garden and commanding man not to eat of it, Jehovah God was, first of all, true to his sovereignty. The restriction, being so simple, served as a perfect test of obedience. To test the man in this way was reasonable, just, wise and also loving in that it was for man's best interests. The selfishness man betrayed after partaking of the fruit bears this out. Jehovah God had no reason to regret having put this restriction upon the man. It did not present an unreasonable test that tripped up man but one that revealed man's true heart condition, which was what it was designed to do.—Deut. 13:3, 4.

In view of all this we can also see why the penalty was so severe—death. Failure to appreciate God's blessings means to lose them. Life everlasting is not an unconditional gift; that is one reason why it is not the lot of the lower animals. God requires obedience of those upon whom he would bestow everlasting life, and that principle applies as certainly today as it did in Adam's day.



Quake Hits Colombia

◈ Underscoring the criticalness of our times, a severe earthquake struck Colombia on February 9, spreading panic and destruction over a wide area and leaving 75 dead, with more than 300 injured. The quake's shocks were felt in neighboring Ecuador and Venezuela. The Interior Ministry called the earthquake the worst ever to hit Colombia. After the second and stronger shock, thousands of people poured into the streets, crying and praying. Downtown streets in Bogotá were littered with broken glass. Power failed and hundreds were trapped in elevators. Hardest hit was Huila state in the south, epicenter of the quake.

Rise in Desertions

◈ The South Vietnamese government decree for desertion from the South Vietnamese armed forces that went into effect last spring provided for punishment ranging up to death. Despite this, the number of desertions reported for the first eleven months of 1966 came to more than 109,000. The total for all of 1965 was 113,462. The December figures are expected to push 1966 ahead of the 1965 total. In 1966 the number of Communist guerrillas who reportedly defected hit a record high of 20,242.

Brazil Floods

◈ Heavy rains poured on the towns overlooking Rio de Janeiro. Rivers spilled their banks. Hillsides turned into muck and triggered landslides that buried towns and villages. "Without fear of error you can place the death toll at over 500 in Mazomba and Coroados alone," said Nilo Esteves, secretary to State Governor Teotonio de Araujo. "Those two towns as well as Itaguai were almost wiped from the map." Newspapers put the toll as high as 1,000 and one government report estimated 500 to 800 deaths. Some 2,000 families were made homeless.

Needless Killings

◈ Last year nearly 5,000 Americans died in the Vietnam war, but more than three times that number were shot to death on their own home soil. Many of these persons were shot to death by people who had no business owning a weapon. In a recent study Chicago police were able to trace the destinations of 4,000 "mail order" weapons. They found that 23 percent of them had gone to purchasers with criminal records ranging from murder to sexual molestation. Every year some 17,000 Americans are shot to death, usually because of senseless mishandling of a deadly weapon.

Blaze in Spacecraft

◈ For 12 to 15 agonizing seconds, the three United States astronauts who met a fiery death aboard the Apollo spacecraft on January 27 reported discovery of the blaze and recognition of their peril. "Fire . . . I smell fire," said one. Two seconds later, Astronaut Edward White yelled: "Fire in the cockpit!" Three seconds later: "There's a bad fire in the spacecraft!" And seven seconds later: "We're on fire . . . get us out of here!" cried Roger Chaffee. Virgil Grissom was the third of the astronauts that perished. The cause of the blaze has not been determined. The men were engaged in a simulation of a scheduled February 21 launch that was to take them on a 14-day space flight. National Aeronautics and Space Administrator (NASA) James E. Webb said sadly: "Although everyone realized that space pilots would die, who would have thought the first tragedy would be on the ground?" The accident may delay the manned moon shot scheduled for 1968.

Without Mass 25 Years

◈ The district of Cochas in Peru for twenty-five years has existed without a single Roman Catholic mass, in fact, without any Catholic religious functions of any kind. The Catholic chapel has all but crumbled to the earth. As a consequence a great majority of the population of Cochas have embraced other religions. Among the population can be found Adventists, Sabbatarians, Jehovah's witnesses and others now. Some sixteen years ago a Roman Catholic priest was to have been sent to Cochas to take charge of the Catholic church there, but none showed up. The reason given was the scarcity of priests. Today, reportedly, there exists not one Roman Catholic among Cochas' 1,720 inhabitants.

212-Foot Descent in Sea

◈ In 1913 a Greek sailor, Stotti Gogorius, descended 200 feet while trying to free a tangled anchor rope. On February 8 a Connecticut sailor, Robert Croft, took hold of a 59-pound weight, which was attached to a measured rope, breathed deeply and dove into the Gulf Stream. At 212.7 feet he attached a clip to the line, released the weight and made his way hand over hand to the surface. It took him 2 minutes 6 seconds to complete the dive, which he made without face mask, breathing equipment or swimming fins. Croft is a 32-year-old instructor at the United States Navy's submarine escape school at Groton, Connecticut.

Brush Fires

◈ Tasmania, the island state about 150 miles south of Australia, was swept by disastrous brush fires in February. At least forty persons died in the fires and scores of others were hospitalized because of serious burns. Twelve small towns were wiped out in the southern part of the state. Property damage was estimated at $11,200,000. The fires began on February 7 as several small summer blazes in the foothills of Mount Wellington before getting out of control.

Placed Above the Gods

◈ China's teen-agers have been taught to give their devotion to Mao Tse-tung. When a group of Red Guard youngsters were asked, What would you do if Mao was harmed? a boy of 16 or 17 replied: "We would burn those responsible alive." Mao has replaced ancient gods in China. When the youths were asked: "Do you place Mao with the gods?" "No," the youths answered. "We place him above the gods. As Communists we don't believe in gods, but if there were gods they couldn't have allowed China to suffer so much up to 18 years ago. Mao and communism are our saviors." There are some 40,000,000 Red Guards in Communist China.

Auto Theft

◈ Thieves in the United States have found out that automobiles are often easy to steal. Even car owners unwittingly cooperate with them. They leave their cars unlocked and sometimes even keep the motor running. The Federal Bureau of Investigation reports that more than one-half million cars were stolen in 1966—one for approximately every eighteen new cars sold. Since 1950, the annual larceny has increased by 50 percent. The National Automobile Theft Bureau predicted that the total thefts will reach one million in 1970—barring drastic action.

Someplace in the life of every child there is time to learn how much the Bible can mean to him as he grows into adulthood. There is time for the child to become acquainted with the many fine examples of right living related therein and to become convinced of the unprofitableness of following the course of others who received God's disapproval. Is your child using some of his time in this beneficial way? Help him. His own personal copy of the Bible, in our modern language, is within your means. *New World Translation of the Holy Scriptures,* only $1.

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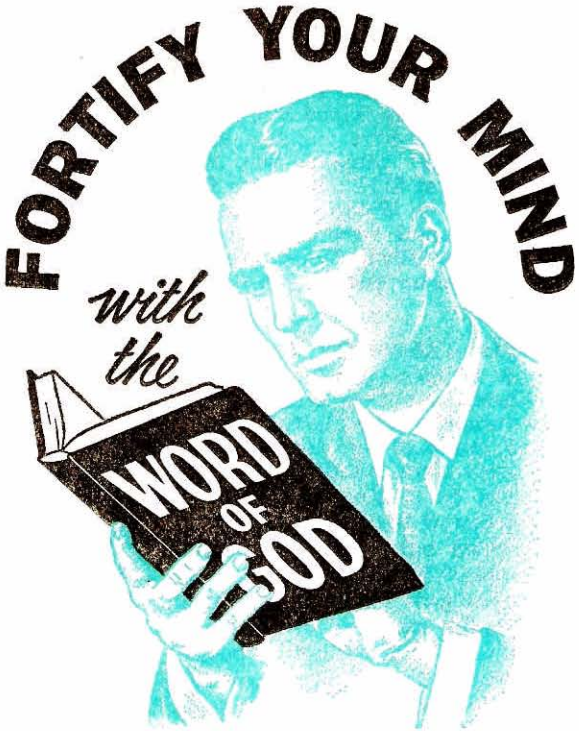

Many persons today are content to set their standard or to adjust their concept of right and wrong to conform to the prevailing point of view of the moment. As a result their lives are without direction and purpose and with no basis for security or peace of mind. However, the Bible provides a source of right principles that can add meaning and stability to your pattern of thinking, that can fortify your mind to maintain a consistent and unwavering course. In our modern world of changing social standards you need the Bible and proper guidance in reading it and understanding it. *The Watchtower* conforms strictly to the Bible and what it stands for. Read it regularly.

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Awake!

Worship of Dead Ancestors or Love for Living Parents? PAGE 5

When They Get the Keys to a Car PAGE 8

High Blood Pressure and What Can Be Done About It PAGE 12

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APRIL 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Meet the CHALLENGE OF ADVERSITY

HAVE you ever wished, "If only things could always go smoothly, reasonably, without too much difficulty"? "If only we were never brought face to face with adversity"? But since such is not to be, at least not in this present system of things, why not look at it another way, that you can learn valuable lessons from your meeting up with adversity, if you are willing to meet its challenge instead of rebelling or running away?

For one thing, adversity helps us to become better acquainted with ourselves, with our strong points and our weak points. In the springtime a young man may pledge constant love, but, as the popular song has it, 'Will he love her in December as he did in May,' when the winds of adversity blow?

More than that, adversity will strengthen you if you meet its challenge. Thus, regarding discipline, which might be said to be one form in which adversity meets up with us, we read: "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—Heb. 12:11.

Failure to meet the challenge of adversity shows itself in more ways than one. Some literally quit, run away. Others seek some escape, such as bitterness and resentment or self-pity and discouragement. Concerning such, wise King Solomon wrote: "Have you shown yourself discouraged in the day of distress? Your power will be scanty." (Prov. 24:10) That is not meeting the challenge.

If you would meet the challenge of adversity you must train for it; you must practice self-discipline. For example, to the extent that you are moderate in your spending habits, exercising self-control, to that extent you will find it much easier to get along with less; and most likely you will have something saved to fall back on, should adversity suddenly strike in the form of an economic depression that could throw you out of employment.

The same principle also applies to your physical health. Disciplining yourself by taking a little bodily exercise, by moderation in food and drink and by avoiding such vices as the tobacco habit will enable you to meet adversity better when it strikes in the form of an accident or a serious illness.

Or adversity may strike in the form of an emotional crisis. If you have been working at disciplining yourself, control-

ling your temper in little things, you will likely meet well the challenge of adversity in the form of a serious reproof by someone in authority. You will appreciate that you are prone to err, that the things you would not do you often do and the things you would like to do you often do not. More than that, the reproof administered to you most likely will be less severe by reason of your practicing self-discipline. *It might therefore be said that,* to the extent that we are concerned with doing what is right instead of following the lines of least resistance, we will be better able to adjust to circumstances over which we have no control, to meet the challenge of adversity.—Rom. 7:19.

Another great aid in meeting the challenge of adversity is hope. Remember, as a common saying goes, "This too will pass." Yes, when in the midst of adversity, we may feel that it will always be this way, we will never get well, we will never find employment, we will never be restored to favor, and so forth. But not so. More likely than not, time will solve these problems. Especially is the Christian's hope a help here. Thus a missionary who had spent seven years in solitary confinement in a Chinese Communist prison, afterward stated: "The Bible said we would have 'tribulation ten days.' In other words, there's going to be an end to it. Everything comes to an end in its own time. Therefore we just endure. God will bring us through."—Rev. 2:10.

Another great aid in meeting the challenge of adversity is love, for it "bears all things," the inspired apostle Paul tells us. Most likely, many of the thousands of husbands and fathers that have deserted their wives and children have really been put to the test because of adversity, adversity in the form of shrewish wives, sickness in the family, unemployment and what not, and so rationalized their walking out from under their obligations. But love would have helped them to meet the challenge of adversity, to make the best of the situation. And thereby they could have hung on to their self-respect, for a man's need to shoulder responsibility is as real as his family's need for security.—1 Cor. 13:7.

Still another great aid in meeting the challenge of adversity is humility, submissiveness. It will enable you to absorb *the blow instead of going to pieces under* it. The Biblical character David must have had such humility, for, whether hunted as an outlaw by King Saul, severely reproved by God's prophet for his mistakes or fleeing from his usurping son Absalom, David neither rebelled nor became discouraged and quit, but made the best of each situation. Humility will help us to meet the challenge of adversity by picking up the broken pieces, as it were, and starting over again.—2 Sam. 12:13; 16:11, 12.

Not to be overlooked are faith in God and prayer. The Bible tells us that for his people God is "a refuge and strength, a help that is readily to be found during distresses." (Ps. 46:1) He is to be found primarily by means of prayer and his written Word. He works in all things for good to those who love him. So look for something good when adversity strikes.—Rom. 8:28.

And, among other things, seeing how others meet the challenge of adversity can help you to do the same. If no living examples are close by, turn to the Bible; it contains many of them, such as virtuous Joseph and patient Job. They met the challenge of adversity and in the end were blessed for it.—Jas. 5:11.

Yes, it is in your interest to meet the challenge of adversity. Do so by training for it, and by letting hope, love, humility, faith and the example of others aid you.

Is there value in worshiping dead relatives? How does it compare in importance with honoring living parents?

THE above are not just idle questions. For in many places in the world the worship of dead ancestors is a prominent part of the religious service of people. It was already highly developed in the sixth century B.C.E., and the famous teacher Confucius, who lived then, served to encourage it, saying: "As the foundation of things is Heaven, so the foundation of man is the ancestors."

Today ancestor worship is common among people in China, Japan, Korea, India, yes, throughout most of Asia and parts of Africa. It plays a major role in the lives of many Confucianists, Buddhists, Shintoists and even those not professing a religious faith. Observed one religious correspondent in Korea: "Although only some three million of Korea's more than twenty million population belong to an organized religion, the vast majority of Koreans practice ancestor worship as a national custom."

It is a common practice of ancestor worshipers to keep in the home a small altar at which they pay homage to their deceased relatives. At times a picture of the ones being honored is kept on the altar. Here, too, incense is burned, prayers are regularly said, flowers are placed and even food is offered. However, after a while the food is usually thrown away or eaten by the rest of the family.

Many parents instill deeply in their children this form of worship, because they believe that such homage paid to them after they have died will assist them to enjoy a happy existence in the "next life." It is also felt that prayers by living relatives will assure a future uniting of family members in a life after death. In addition, ancestor worship is believed to placate the dead, ensuring that they remain friendly spirits rather than become hostile ones who may do the family harm.

Honor of Living Parents Vital

In many families it is readily observed that more emphasis is placed on revering the dead than on showing love and respect for the living. Is this proper? Would you not much rather have your children honor you while you are alive? The oldest collection of sacred writings, commonly known as the Holy Bible, stresses that respect should be given to living parents. It says in one of its oldest parts: "Honor your father and your mother, just as Jehovah your God has commanded you; in order that your days may prove long and it may go well with you."—Deut. 5:16; Eph. 6:1, 2.

Parents who, in keeping with this commandment, instill within their children the need for respect and obedience to their father and mother lay the foundation for a happy family life. The family is united in a warm bond of love when children truly care for their parents, and, in turn,

the parents always seek the best interests of their children.

Just last year this was drawn to the attention of a Buddhist man in Japan who opposed his daughter's investigation of the teachings of the Holy Scriptures. He feared that if she continued her studies she would not worship him after he died. However, when the value of the Bible's fine counsel was illustrated for him, he was deeply impressed.

The example of another Buddhist family was called to his attention. The daughter of the family, one of Jehovah's witnesses, adhered closely to the Bible's teaching and cared lovingly for her Buddhist parents right down until they died. On the other hand, the son did nothing to help his parents while they were alive, but bought them a $300 *butsudan* (a family Buddhist altar) after they died. Now, which is better: To be respected and loved while you are alive, or to be given perfunctory worship after you have died? The Buddhist father saw the point, and his attitude changed.

The wisdom of the Bible's counsel was also recognized by a respected eighty-one-year-old elder in a small village in Korea. When a young man, who had become one of Jehovah's witnesses, returned to his native village last year, he was severely opposed by his ancestor-worshiping parents and the village elders. However, when the Bible views were presented, the above-mentioned elder recognized the value of them and said: "We should walk the way of life rather than the way of the dead."

Honoring living parents is clearly seen to be of superior value, even by persons who, from their youth on, have been taught to worship dead ancestors. How practical it is to inculcate within children the importance of obeying their parents and keeping God's laws! (Deut. 5:16; 6:4-9) The value of the Bible teaching is apparent from the exemplary conditions that exist in the homes where its counsel is truly applied.

Why Worship Dead Ancestors?

However, it is only natural that persons who have been taught to practice ancestor worship are inclined to attach importance to it. But think now: If you worship your ancestors, for what reasons do you consider such ancestors to be of value? Why do you regularly burn incense before the family altar and offer food there? Do you believe that the departed loved one can smell the sweet scent or derive value from the food? If the person were really alive, would he not make use of some of the good food that is offered? Does not the fact that the food is left untouched indicate that the dead are powerless?

Nevertheless, ancestor worshipers generally believe that the dead are more powerful than when they were alive as humans. Thus, many worship them to prevent their displeasure or to avoid some form of retaliation by them. But consider: Are you personally acquainted with any instance where a neglected ancestor came back to cause living relatives trouble? Is there any evidence that the millions of earth's inhabitants who do not worship their ancestors are ever troubled by them? No, there is no evidence that they are.

Still, persons who believe that their worship might, in some way, benefit dead loved ones are hesitant to forsake it. Yet, when you stop to think, is there any real evidence that the dead are alive somewhere and can accept such worship? Is ancestor worship not simply a custom that has been handed down from generation to generation since away back before the days of Confucius? Yes, it is, and neither sound reasoning nor the facts provide a solid basis for practicing it.

Do Humans Survive After Death?

Scientists and surgeons have not been able to find in man any evidence indicating that a conscious, living part survives the death of the body. Yet, it is understandable that a person might hold strongly to beliefs that are old, sincerely believing that these originate with God. And the belief that man has an immortal soul is certainly an old one. Today it is so widespread that practically all religions throughout the world teach it, including those of Christendom. But is this belief, upon which worship of dead ancestors is based, true? Does the oldest available evidence support it?

Dating from long before the days of Confucius, Buddha and other such famous teachers are the sacred Hebrew writings that compose a major part of the Holy Bible. These inspired writings even tell about the first human family and its creation by God. Observe what that record says about how man was created: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and *the man came to be a living soul.*" Note that man was made a living soul; he was not given an immortal soul.—Gen. 2:7.

Throughout these old sacred writings not once does it say that man possesses an immortal soul that survives the death of his physical organism. Man is mortal; he is subject to death. No part of him lives on and so can receive worship by living relatives. In the tenth century before our Common Era an inspired Bible writer recorded: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all." (Eccl. 9:5) And sometime later, the Almighty God himself said, as recorded by his prophet Ezekiel: "All the souls—to me they belong. . . . The soul that is sinning—it itself will die."—Ezek. 18:4.

These writings are in perfect harmony with the observable facts in saying that the soul dies. In addition, they are the oldest existent sacred writings, dating from before the practice of worshiping dead ancestors. And, really, how much more practical is their counsel, which emphasizes the honoring of living parents! The practicalness of these writings should inspire confidence in what the Bible also says about the condition of the dead.

Reunion with Dead Relatives

Does this mean, then, that there is no hope of being reunited with dead loved ones? Do people die and simply cease to exist forever? Not at all! In his inspired Word the Bible Almighty God makes known his purpose to destroy this wicked system of things, with its oppressive governments, and to usher in a righteous new order. Then, upon an earth under the direct rule of his heavenly Son Jesus Christ, persons separated long ago by death will be united again when they are brought to life in the resurrection. "The hour is coming," the Bible promises, "in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29; 2 Pet. 3:13.

What a grand reunion that will be! No human can accomplish such a miracle, and certainly no one who is unconscious in death can do so. Only man's Creator, the Almighty God Jehovah, can bring the dead back to life in a resurrection, enabling them to enjoy fellowship with one another again. So, instead of revering persons who have died and trying to instill in your children such reverence for the dead, heed the admonition to worship the true God Jehovah, the One alone who can make possible a reunion with dead relatives.

When They Get The Keys To A Car

YOUTHS just cannot wait until they can get the keys to a car. It gives them a feeling of prestige, a sense of power, independence and of being grown up. "I don't know how to explain it," one fourteen-year-old said, "but when you have your own car, you've got it made. You can get where you want when you want." Another boy concurred: "It has something to do with reaching the age of freedom. Having a car gives a person more liberty." Many of the dreams and ambitions of youth are often bound up in obtaining access to a car.

But what happens when they get the keys to a car? Unfortunately, it all too often leads to tragedy. The frequency of the slaughter on the highways has caused alarm among safety and law-enforcement officials and ordinary citizens alike. In the United States one motor vehicles commissioner of an Eastern state emphasized his concern by citing the accidents during one early morning period.

At 1 a.m. an eighteen-year-old driver fell asleep at the wheel, ran his car into a tree and was killed. Eight minutes later a twenty-year-old driver plunged into a railroad locomotive and died. At 2:20 a.m. another twenty-year-old drove off the highway into a pole, killing one and injuring three other young passengers. Twenty-five minutes later a youth ran off the road into a tree, seriously injuring himself and killing his young companion. And at 3:15 a.m. a nineteen-year-old driver, traveling at high speed, drove on the left side of the highway and smashed head-on into another vehicle, causing the death of himself and three others.

However, some persons may object that it is unfair to isolate the accidents of youths, as if they were the chief offenders. Only a small minority of youngsters are careless and irresponsible, they claim; the vast majority are said to be superior drivers. But what do the facts show? Just how good or how bad is youths' record behind the wheel?

Youths' Driving Record

"Frankly, it's not too good," a pamphlet of the United States National Safety Council observes. "Special studies have shown that teen-agers are involved in twice as many fatal accidents for the number of miles they drive as drivers over 25." The American Automobile Association reports: "Considering miles covered, 16-year-old drivers are involved in nine times as many fatal accidents as are those in the 45-50 age bracket." Youths are involved in so many accidents that, as soon as a teen-ager is added as a family car driver, insurance rates may jump more than 100 percent.

There is no getting around it—not just a minority, but young drivers in general are more unsafe than older drivers. "It's simply not true that a small minority of the youngsters are responsible for most of the accidents," Judson B. Branch, Chairman of the Board of the Allstate Insurance Company, explained. "Repeaters aren't the major problem, for we have found that those who have accidents today usually aren't the same ones who have the accidents tomorrow."

The *Journal of American Insurance* commented on this matter, saying: National Safety Council "figures also debunk the widespread notion that young drivers are tarred by the bad driving habits of only a small minority. Reports from traffic authorities of 27 states show that an astounding 43 out of every 100 drivers younger than 20 were involved in accidents in 1962, and that 30 out of 100 drivers age 20 to 25 had mishaps. By comparison, 18 out of 100 drivers of all other ages had accidents in 1962." One state even attributed one out of every three of its traffic accidents to teen-age drivers!

Why They Are More Dangerous

Since younger persons are blessed with quicker reflexes, better vision and other such physical assets, why are they poorer drivers? Inexperience is one reason. They often have driven for only a year or two and have not learned to cope with dangerous traffic situations that can quickly arise. Yet even youths who can skillfully operate an automobile have more than their share of accidents. Why?

One source gave the following reasons: "Here at Nationwide Insurance we're convinced that young drivers have this appalling accident record not because of inadequate driving skill alone. We believe that the real cause lies in the very nature of youth—its inexperience, its lack of judgment, its exuberance, its yen to dare and be dared. Combine the thoughtlessness of youth and the power of the modern American automobile, and the result too often is death on our highways."

It is these immature characteristics of youth that are also responsible for their being involved in nearly two out of every three automobile thefts. According to the National Automobile Theft Bureau, teenagers steal some 280,000 of the more than 450,000 cars stolen each year in the United States! Usually they simply want a car for a "joy ride," and then abandon it when they are through. But their recklessness and lack of concern for life and property contribute toward the fact that an estimated two out of every five stolen cars are either wrecked or damaged.

More than Skill Required

Parents should, therefore, realize that being a good driver involves more than simply the ability to control and direct the movements of an automobile skillfully. This ability can quickly be canceled out by overconfidence, lack of judgment and the desire to "show off." Careless drivers often get into situations that prove disastrous, regardless of their amount of skill.

True, a young person may drive carefully while his parents are with him, but they cannot take it for granted that he will drive that way when they are not around. It is just not characteristic of youth. They want to see how fast the car will go, how well they can handle it on a twenty-five-mile-an-hour curve doing fifty miles an hour, and so forth. According to a Gallup poll, one out of four high school seniors admitted that he had driven faster than ninety miles per hour. And you can be relatively sure that their mothers and fathers were not with them when they did!

A case in point is a seventeen-year-old high school football star. He easily passed the driver's test. There was no question about his skill in handling a car. Yet the first night out by himself, he ran down a mother and child in a crosswalk in a jackrabbit start. Why? What was the trouble? The boy's athletic coach offered this explanation:

"If they had asked me, I could have told them that Harvey wasn't ready *emotionally* to drive. He has a bad temper in the locker room and needles other players. He is a flashy performer and carries a chip on his shoulder. His mental attitude showed itself in his driving as soon as he was unsupervised. The boy just had to be first away when that light turned green."

Parents' Moral Responsibility

Parents need to stop and realize that when they hand their youngsters the keys to the family car they are entrusting them with one of the deadliest weapons in human history. All the bombs and artillery of some major wars kill fewer persons than the well over 100,000 who die each year in traffic accidents, some 50,000 in the United States alone! Are you as parents assuming the moral responsibility of placing such a potentially dangerous weapon into the hands of your youngsters? Have you done everything possible to see that they are equipped to drive safely?

Many parents have not. In fact, safety and law-enforcement officials cite lack of parental discipline, supervision and guidance as the main reason for the big problem of teen-age driving. The July 1965 issue of *Highway Patrol* observed: "Many times parents, when called in about a boy or girl who has been cited, will take a very negative attitude. Parents don't seem to know how to say NO and mean it. . . . The parents have never accepted the firm authority that is theirs. The kids run the whole show and the poor parents, rather than having an understanding, tend to pass the whole thing off as an act of youth."

But misuse of the automobile cannot be dismissed as "an act of youth," as might a ball accidentally thrown through a glass window or some other such mishap. It is a life-or-death matter! As parents you need to assert your authority and enforce necessary rules and restrictions relative to use of the car. You must realize the urgency of exercising more control over your teen-agers in the matter of how and when they drive. Such supervision will reap good returns, for youths love and respect parents that discipline and instruct them.

Program of Instruction Vital

Instruction of youth in traffic safety should begin early, long before they are old enough to drive. Teach them, for example, always to lock their doors and fasten their seat belts. And, especially, do not underestimate the effect your example has on their future driving habits. Dr. Bruno Bettelheim, a noted psychoanalyst, said: "Even if a parent breaks a traffic law only occasionally, it may be enough to destroy a child's belief that he should obey *all* rules at *all* times. An occasional speeding violation by a parent, or impatient cheating at the stoplight, makes a youngster imagine that to be 'grown up' means one can break the law and get away with it."

As your youngster reaches the legal age to obtain a driver's permit or license, see that he receives proper supervised experience in handling an automobile. Show your interest in his progress. Praise the good driving he demonstrates. If you do that, rather than habitually nagging at him for his mistakes, he is more likely to heed seriously the counsel you offer.

Try, also, to impress upon him the importance of a proper mental attitude or frame of mind while driving. Endeavor to develop in him courtesy, respect for law, carefulness and consideration for the rights of others. Although he may yet be a teen-ager, it is vital that, when he is behind the wheel of a car, he be a mature person who values life and property.

Many high schools in the United States offer driving education courses, and many wise parents have their youngster enrolled in one. Courses that meet nationally accepted standards, not only provide hours of behind-the-wheel instruction, but endeavor to develop good "traffic citizenship." Among other things, they teach what kinds of behavior are safe and what are not, what to expect in different traffic situations, and consideration for pedestrians and other drivers. Surveys have shown that these courses have significantly reduced accidents among teen-agers, and, therefore, many insurance companies reduce by 15 percent the insurance rates of young people who have taken them.

There is more that can be done to impress upon youth the importance of safe driving. For instance, allowing youngsters to see and hear firsthand what happens to violators. Some parents and educational groups have arranged to attend court when traffic cases are being heard. If parents get in touch with the local court, the judge will no doubt be glad to have them come down to listen. He may even arrange to hear a series of cases that will be especially instructive and impressive for teen-agers.

Another thing that some law-enforcement officials find effective is to have youths visit the emergency ward of a hospital and watch traffic accident cases as they are brought in. It can certainly make a lasting impression that emphasizes the importance of safe driving! By inquiring and explaining the reason for it, parents may receive permission to go to such an emergency ward with their youngsters.

Safeguard Their Future

It is not an exaggeration to say that the future of your youngster is dependent, to a surprising degree, upon proper supervision of his use of the car. Not only is his life seriously jeopardized if you permit him to roam the roads late at night, but his school education can also be adversely affected. A comprehensive study by the Allstate Insurance Company revealed that grades of students fell in proportion to the number of evenings a week they were permitted to use the car. It certainly is a mistaken kindness for parents to fail to take into consideration their youngster's future welfare by giving in whenever he wants the car keys.

Another thing for parents to consider seriously is the trouble that young boys and girls are getting into when they are alone together in a car. Among teen-agers, necking, petting, sex relations and the automobile have become practically synonymous. In fact, one Connecticut girl was quoted in a widely publicized survey as saying that accepting a date to a drive-in movie was equivalent to agreeing to sexual intercourse. True, your youngster may not think of planning such immorality. Yet, when two young people are together alone for extended periods of time, one thing often leads to another, and before they realize it they may have committed fornication.

As parents, you simply cannot close your eyes to the danger to which youths are exposed when you hand them the keys to the car. It is real! The matter must be taken seriously. Parents, it is your moral responsibility to do so. Think about it. Then take the necessary steps to safeguard your youngsters.

HIGH BLOOD PRESSURE

and

What can be done about it

WHAT do the surgeon's scalpel and garlic have in common? What, for that matter, do they have in common with respiratory exercises and drugs such as Iversine and Reserpine? Simply this, all these as well as ever so many other drugs, trace elements, vitamins, drug-induced sleep, physical exercises and psychotherapy have been and are being prescribed by doctors for high blood pressure or, as they call it, hypertension.

Does this suggest a confused picture? Well, then, it suggests the facts just as they are. High blood pressure may suddenly maim or kill a person in his prime and in apparently good health; and yet not a few persons who have had very high blood pressure have lived upward of eighty years, at last to die from something else.

True, there are some specialists in the field that are highly pleased with the progress being made, but others are not so happy about it. They speak of hypertension as a "mix of diseases," and say that "in no other division of medicine is opinion more confused than in that which deals with the cause and significance of high blood pressure and with the progress and treatment of any patients who may exhibit it."[1] And, says Boyd, one of America's leading authorities on pathology: "We have to admit that we do not yet understand the workings of the carburetor of high blood pressure, and have to content ourselves with putting a little sand in the fuel line to cut down the flow of gasoline."[2]

Just what is this high blood pressure or hypertension? How widespread is it? What factors influence it, and how harmful can it be? Most important of all, what can be done about it?

What Is It?

Blood pressure refers to the pressure that the blood exerts on the walls of the arteries because of the heart's pumping the blood throughout the body. To measure this pressure, doctors use the *sphygmomanometer** by which the pressure can be registered on a mercury gauge. The blood pressure is indicated by two figures, the *systolic,* referring to the pressure at the time the heart contracts or pumps, and the *diastolic* for the pressure between heartbeats when the heart is being filled with blood. These two pressures are represented by two figures, such as 120/70. The diastolic or second figure is the more important, as it represents the pressure on the walls of the arteries four-fifths of the time, between beats. The ideal pressures in the prime of life are the foregoing ones. While most practitioners take for granted that the pressures will rise with advancing age, they disagree as to just how great a rise should be taken for granted.

Blood pressure often varies; it may be high during the day but return to normal at night, when a person is resting or sleeping. It may also vary depending upon whether one is sitting, standing or lying

* From *sphygmo,* meaning "pulse," and *manometer,* referring to "an instrument for determining the pressure of gases, vapors and liquids."

down, what the weather is and what one's emotional state is. It may even vary depending upon who takes the blood pressure; once four physicians got four different readings from the same patients.[3]

One's blood pressure depends upon a number of factors: Among these are just how strong the heartbeat is, how rapid, the amount of blood in the blood vessels as well as its viscosity, that is, whether it is "thin" or "thick," and in particular does it depend upon the condition of the blood vessels, to what extent they are becoming hardened, are having accretions formed on their insides, lack "tone," or are suffering from constrictions of their walls due to nerve impulses. Nor to be overlooked are hormones and enzymes in the blood.[4]

High blood pressure is said to be either essential (viz., primary) or secondary. High blood pressure is said to be *secondary* when it, in turn, is being caused by some impaired condition of the heart, blood vessels or kidneys; although there is always the question as to which is the cause and which the effect.

When these conditions do not exist, high blood pressure is said to be *essential,* that is, of itself, not meaning that it is *necessary* high blood pressure. Two of its characteristics are that it does not appear to give trouble until middle age and that it has a strong hereditary background. Some, even within the medical profession, however, view high blood pressure merely as a variation from normal or average, not a disease, even as some people may be tall and others short.

Contributing Factors

High blood pressure is widespread. Not only are highly cultured peoples affected by it but those leading apparently simple lives, such as the Alaskan Eskimos, the Marshall Islanders and the Bantus of Africa. It appears to be more frequent in women than in men but more harmful in men than in women. It is twice as frequent among those whose work involves nervous tension as among those doing physical labor. Some 10 percent of the adult population of such lands as the United States have high blood pressure.

That the main factor in essential high blood pressure is heredity is borne out by statistics. If neither of one's parents has or has had it, then one's chances of getting it are only 3 in 100. But if one parent has it, the chances are 4 out of 10, and they are 9 out of 10 if both parents have it.

In addition to nervous tension and heredity must be mentioned diet as a contributing cause. Eating more food than one's physical activity calls for, or the wrong kinds of food, and in particular too much salt, are also widely recognized as having a bearing on high blood pressure. The body's producing more than is needed of certain hormones and enzymes also appears at times to be involved.

What Difference Does It Make?

There is general agreement that every effort should be made to reduce one's blood pressure if it is high; except in the case of very old persons free from such disturbing symptoms as headaches and dizziness. High blood pressure usually follows a set morbid course and eventually is associated with deterioration of the blood vessels in the brain or with heart or kidney damage. It stands to reason that an organism designed to function best at a certain pressure would suffer if that pressure were greatly increased.

This is borne out by insurance statistics, which show that a United States male at thirty-five years with normal blood pressure has a life expectancy of forty-one and a half years, whereas if his blood pressure is high, 150/90, his life expectancy is reduced by about one-third, to twenty-five

years. High blood pressure has even been termed the second-greatest killer among civilized men. One reason for this, no doubt, is that one may have it for some time without being aware of it.

The Drug Approach

Some years ago the surgical approach was in vogue among the medical profession. It involved an operation that cut the nerves constricting the blood vessels. Today, however, it is rarely used except in urgent cases of secondary high blood pressure. For the past ten or fifteen years the drug approach has come into favor, as more and more new drugs that could lower the blood pressure have been discovered.

Certain of these drugs work on the kidneys, reducing both the plasma volume and the sodium content in the blood and are known, therefore, as diuretics. Other drugs counteract the chemical substances in the blood that seem to trigger hypertension. Still other drugs serve to relax the sympathetic and/or parasympathetic nerves that constrict blood vessels. Then, again, other drugs have a generally quieting effect, reducing the blood pressure.

Among the very latest drug approaches is using a chemical binder for cadmium. This harmful trace element is not found in the body at birth but apparently enters the body through polluted air, coffee, tea and from refined products such as polished rice and white flour. The urine of persons having high blood pressure has been found to have forty times as much cadmium as the average. By means of a drug it is possible to rid the body of its excess cadmium, resulting in a return of the blood pressure to normal.

But with the use of all drugs there are always side effects to be reckoned with. Thus we are told that "during the last decade effective hypotensive drugs were widely used for the first time. The decreased mortality for severe hypertension was expected, but the variety and frequency of associated toxic effects was surprising."[5] And, says one of England's leading specialists: "Antihypertensive medication is notorious for its undesirable side effects."[6] Among the most common and least serious of these is constipation.

This is also the considered opinion of *The Medical Letter,* a periodical devoted to the efficacy of drugs. It holds that, except in severe cases of high blood pressure, the use of many of the drugs is questionable, since these do not cure but simply bring relief from symptoms and are often accompanied with unfavorable side effects.—February 2, 1962.

The Diet Approach

Some twenty years ago the German doctor W. Kempner came out with the salt-free, low-protein, rice diet by which he had great success in treating high blood pressure. While it seems that most doctors are reluctant to prescribe such an unpopular diet, there is general agreement that at least obese patients absolutely should cut down on their food intake.

Regarding the relative merits of diet and drugs, Dr. E. L. Housel, a chief of a hypertension clinic, writes: "Americans consume too many calories, too much salt, too much animal fat. Moderate reduction of these would be indicated. The . . . evidence which warrants these conclusions has been documented, but physicians have been slow to advocate these restrictions in their everyday practice. . . . The overshadowing of diet by the glamorous effective but expensive antihypertensive drugs would seem unwarranted. Restriction of salt in the diet is an effective treatment for hypertension, not as potent as new drugs, not as pleasant to the patient,

but less costly. . . . It is so easy to write a prescription for a tablet the patient will take, so gratifying to observe the fall in blood pressure after the drug has been taken. It is more difficult to educate the patient about low sodium diets, it is more time-consuming. . . . Physicians might be more aggressive in communicating this information to their patients."[1]

Evidence of the value of moderation in eating for lowering high blood pressure was furnished by the siege of Leningrad during World War II. While it lasted, its enforced semistarvation brought about a general decrease in high blood pressure. As someone has well put it: "Eat less in the hope that you will live longer to eat more!"

Typical of the proof that abounds as to the effect of salt intake on high blood pressure is that procured from the Bahamas. There "almost one out of every two Negroes has high blood pressure and the death rate from this cause is very high. The salt content of the water in the Bahamas is very high and almost all the food is fried in salt pork oil."[2] Experiments have demonstrated the same thing.

Not that the diet approach consists only of what one may not eat. There is also a positive side to it. One must also increase his intake of potassium, for it protects the body against salt, and many of the drugs taken to combat high blood pressure rob the body of vital potassium. Foods rich in this element are bananas, fish, oranges, grapefruit, the legumes, unpolished rice and oatmeal. Also highly recommended by some are the use of the vitamins C and E and of calcium, the latter as found in bone meal tablets.

The Psychosomatic Approach

There is not a little evidence that high blood pressure may result from too much mental or too much emotional strain and tension. As one authority stated: "It is recognized that man by his thoughts alone may raise his blood pressure."[4] By creating stressful situations it has been possible to give animals high blood pressure. Tests have shown that mental arithmetic, college examinations and stressful interviews all raise the blood pressure. The Texas City, Texas, disaster of 1947, in which explosions and fires caused the loss of some 1,000 lives, resulted in giving high blood pressure to 57 percent of the adult survivors.

This appears to be the approach taken by not a few Russian physicians, as reported in *Annals of Internal Medicine*, January 1959. In contrast to the drug approach in other Western lands, which largely concentrates on the sympathetic and parasympathetic nervous systems, these concentrate on the central nervous system and stress psychotherapy in line with Pavlov's experiments. They feature the making of changes in one's mode of life, mental attitudes and occupation, a few even going to the extreme of sleep therapy, in which patients are induced by drugs to sleep from fourteen to twenty hours a day for a period of from two to four weeks. These, however, also prescribe reduction in salt, fat, water and alcohol intake and strictly forbid the use of tobacco.

Other Approaches

Some thirty years ago, Dr. L. C. Tirala, Professor of Medicine, University of Munich, Germany, claimed to reduce high blood pressure to normal by means of respiratory exercises, for which reason he said that opera singers were remarkably free from high blood pressure. According to him it takes but three to six weeks of these exercises to bring the blood pressure back to normal, but then they must be kept up to keep the blood pressure normal.

And then there is the garlic approach.

Many doctors in the past recommended it, especially in Europe. Particularly had the use of Allimin, a garlic-parsley tablet, won high favor among certain physicians. It is said to be helpful in both primary and secondary high blood pressure, reduces the blood pressure from ten to forty points within an hour and its effects last for twenty-four hours. It is reported to strengthen the heartbeat, slow up the pulse, clear up headaches and relieve the toxic condition in the intestines. It is recommended to be taken three days in a row and then a day be skipped, and taking it is said not to give one an unpleasant breath. Recent research in the Netherlands tends to give support to the garlic cure.

Then there is the approach of manipulation as practiced by the chiropractor. Chiropractic proceeds on the premise that high blood pressure is the result of an imbalance between the sympathetic and parasympathetic nervous systems, resulting in an irritation of the nerves controlling the arteries. It also recognizes the role that the emotions might play. Chiropractic adjustments are said to restore this balance as well as aiding in removing muscle tension, all of which helps to reduce high blood pressure.

So, to the question as to what can be done about lowering high blood pressure, there is much to choose from. Among other things that have been recommended for it are physical exercise, certain herbs, hydrotherapy and fasting. Next to the primary factor of heredity, it might be said to be basically the result of too much—too much salt, too much food, especially too much animal fat, too much tension, too much mental work, too many emotional problems, or too much pleasure and excitement. As regards salt, it seems that most persons use too much, which also encourages overeating, and so especially if high blood pressure is in the family, it is wise to use less of it. Of course, all obese persons with high blood pressure should reduce until they reach the average for their age, height and bone structure.

NEXT ISSUE
SPECIAL

Perhaps more difficult is learning to exercise self-control as to one's pace, learning to slow down, to relax, getting more rest and sleep. Some practitioners recommend that high blood pressure patients spend every other weekend in bed. That may not always be practical, but one having high blood pressure should learn to content himself with trying to squeeze less out of each day, guard against being overconscientious and, say, learn to go to bed at ten o'clock instead of watching TV or being at parties until midnight.

In brief, it means following the Bible's good counsel: "Let your reasonableness become known to all men," and be "moderate in habits," knowing that "whatever a man is sowing, this he will also reap." —Phil. 4:5; 1 Tim. 3:11; Gal. 6:7.

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Enjoying Good Food in ARGENTINA

TRAVELING groups of Jehovah's witnesses converged on Argentina in January from Chile, Bolivia and Paraguay, looking forward to a pleasant few days in the eighth-largest country in the world. Buenos Aires was in the middle of summer, and the trees lining the streets afforded pleasant shade for those on the sidewalks of big, bustling Buenos Aires. After their being in some smaller cities in other countries, it was a sudden change for the travelers to come to a center where the population is in the millions.

The visitors were accommodated in the heart of Buenos Aires not far from the Casa Rosada or pink house, headquarters of the present government of Argentina. A number of factors, including the size of the country, favored the holding here of two assemblies in this series of international gatherings of Jehovah's witnesses: one in Buenos Aires at the Club Atlético Los Andes (soccer stadium) in the suburb of Lomas de Zamora, about eleven miles south of downtown Buenos Aires; the other at Córdoba, an inland industrial city and former Roman Catholic stronghold.

The center of Buenos Aires has its large office buildings and great shopping streets as well as government buildings. As these were left behind and travelers passed into the neighborhood areas, they could observe modern residences mingled with some of older style and linked to the past by such reminders of yesterday as horse-drawn carts. The horses wore hats, which is required by law. Noteworthy, too, was the tremendous amount of construction going on, especially new apartment buildings.

The open soccer stadium had been made ready to receive thousands of Argentine conventioners and the visitors from other lands. Everyone had come prepared with hats and umbrellas because at midday there is no shelter from the warm summer sun. In the afternoons while most of the Argentines were having a siesta, serious-minded Christians at the conventions were enjoying good spiritual food. It was a remarkable thing to observers and passersby to see this large crowd engrossed in taking in more knowledge of God's Word. The crowd of 11,020 persons at the open stadium for the principal lecture was indeed gratifying. This, added to the 4,218 assembled in the covered stadium at Córdoba, meant that a total of 15,238 expressed interest in Almighty God's promise of a Millennium of peace. Also of great significance was the fact that 692 new ministers were baptized in symbol of their dedication to God during the two assemblies.

Enjoying Argentina's Famous Dishes

When a visitor has but two or three days to be in Argentina, he may wonder how it might be possible to participate in an international convention and at the same time visit an *estancia* (ranch). The travelers were treated to a visit at a simulated *estancia* less distant from the center of Buenos Aires than the international airport. The restaurant is typical of a ranch one might find in all parts of the region where beef is raised. During the dinner *gauchos* (Argentine cowboys) appeared on the scene in their native costumes, including baggy pants and a large sash, to dance and entertain. One performed a precision dance, tapping the heels of his heavy boots while bouncing the *boleadora* on a wooden platform in time with the clicking boots. The *boleadora* is the Argentine counterpart of the American cowboy's lasso. It consists of three strands of rope with heavy balls at the end. It is thrown at a calf and entangles its feet, stopping it in its tracks until

G. Suiter, Watch Tower Society official (on right), addressing Buenos Aires assembly through branch servant as interpreter

the gaucho can catch up. There were also exhibitions with horses and riders in action.

Food was delightful. Entrees included *empanadas* (made from high-quality ground meat and eggs baked inside a pastry shell), and *salchichas* (spiced sausage). Excellent Argentine wines were available. The main course was *asado* or barbecued ribs cooked over an open fire, but in Argentina they do not use sauce and spices. The *asado*, originated by the gauchos, was a dish they could readily prepare as they worked their beef herds on the open prairie. *Asado* must be considered the national dish of Argentina, for at about 8 p.m. one can go on a high building anywhere in Buenos Aires and he will see the smoke from open fires in the backyards and patios as the people prepare their dinner, the traditional Argentine *asado*.

Witness companions sharing in field service, wait outside the gate, as is the custom in urban Argentina

Great Need for Sharing Spiritual Food

Some visiting Witnesses had an opportunity to go with Argentine Witnesses and share good spiritual food with the public. When going from house to house they found that it is not good manners to enter the gate of the Argentine home without invitation. The Argentine likes privacy, especially if he is a city dweller, and so he builds a wall along the sidewalk. There will be a postern gate, possibly with a bell. The visitor rings the bell or, if no bell, he claps his hands to get the householder's attention. Here at the gate he will be interviewed, seldom invited inside until his second or third visit. In rural areas it is different. The visitor is likely to be invited to sit in the shade of a tree and, if found to be friendly, offered a refreshing drink of maté, Argentina's native drink. They observed that it was not uncommon for the *señora* to say: "We are members of the apostolic Roman Catholic Church. We do not believe in the Bible." The visitors wondered how a person could claim to be a Catholic in one breath and deny the Bible or even the existence of God in the next. The majority of homes in Argentina do not have a Bible.

A look at the background of Argentina will help us to understand. In the early 1500's an effort was made to colonize Argentina, and thousands of small expeditions under the auspices of the Roman Catholic kings of Spain and Portugal came with motives described as "gold, glory and gospel." All newcomers, however, were to be screened, for there were to be "no religious heretics" in the new land. This was about the time of the Council of Trent (1545-1565), from the deliberations of which proceeded the *Index*, a list specifying the books that no good Catholic should read. Included was the Bible in the vernacular. "If the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility could arise therefrom," it was explained.

In the late nineteenth century news reached Europe of this fertile, sparsely populated land. So people came. Today 15 percent of the population is foreign, and 97 percent of the Argentines are considered to be of European stock.

Today there are more than 12,000 of Jehovah's witnesses busy teaching the Bible in Argentina. How did this come about? Those who attended the English convention sessions in the suburb of Buenos Aires heard Argentina's first Kingdom publisher, Juan Muñiz, now eighty-one years old, tell them that in 1924 he was assigned by the Watch Tower Society to come and open up the work. In those days he and Carlos Ott organized a small group of twenty interested people and distributed literature in Argentina, Paraguay, Uruguay and Chile. He told how they worked hard up to 1945 and reached a peak of 415 Kingdom publishers in Argentina.

From 1948 the work increased even more, because of the help of trained missionaries from the first class of the Watchtower Bible School of Gilead. He expressed his appreciation for the thirty-five graduates of that School now serving in the country. Can you imagine this minister's joy when he addressed a crowd of over 10,000, forty years after his arrival in his foreign assignment?

So, if someone in Argentina would ask the question, When the complete *New World Translation of the Holy Scriptures* in Spanish becomes available this year, will many copies be needed in Argentina? you would hear from the mouths of 12,000 active Witnesses a unanimous "*¡Sí!*" echoing across the pampas, in the Andes and along the banks of the mighty Paraná. And the Watch Tower Bible and Tract Society will gladly send these Bibles by the tens of thousands to help the people of Argentina enjoy good spiritual food.

PARAGUAY
In the Heart of South America

VISITORS to Paraguay, in the heart of South America, are guaranteed a meeting with the unusual. During and after rains Paraguay's roads are closed by law until dry. River travel is much more general among the natives than road travel. Its capital city, Asunción, with about 300,000 inhabitants, has no traffic lights; its streets are delightfully shaded by orange trees; television is still a novelty. Over the years German, Polish, Russian, Japanese, Ukrainian, Australian and even Korean immigrants have become established in various parts of the land.

The predominant religion of the people is Roman Catholicism. When the conquistadores arrived here, they found the Guaraní population along the banks of the river Paraguay practicing a very simple type of religion. They had no images or temples, so the religion of the Spanish was different from what they were accustomed to. However, some of the practices of the people today seem quite pagan compared with the early religion of the Guaranís; for instance, the Catholic festival celebrated on the eve of St. John's day, June 24. A bonfire is lit amid much singing and dancing. Then a bed of hot coals is prepared, and some men and even women walk barefoot across it without any apparent ill effects. Traced back to Europe and to the fakirs of the East, this religious custom is quite evidently of Babylonish origin.

Many Paraguayans are Catholic in name only. A goodly number are quite perturbed about the changes introduced by the Vatican Council II, and are not quite sure what to believe. Changes in ideas and rites that they were for so long assured to be God's will certainly shake their confidence in the church. It is a pleasure to see so many sincere Catholic people coming out of "Babylon the Great" while there is still time.—Rev. 18:2, 4.

A group of travelers from various lands arrived in Asunción to attend the "God's Sons of Liberty" International Assembly, scheduled for January 7 to 11, 1967. They found that Paraguayans have a relaxed manner, having little of the abruptness common in the so-called developed countries to the north. They still have time to talk to visitors. If you were to call at a Paraguayan home you would stop at the gate, clap your hands to draw the attention of the householder, and then you would almost certainly be invited in and given a seat in the shady patio.

Many were prevented from reaching the Club Martin Pescador, the site of the assembly, because the country roads had been closed due to the torrential rains that fell up until Sunday evening. The result was that those failing to get to the assembly site on the morning of the opening day could not do so then until the assembly was almost over. Notwithstanding, it was truly gratifying to see 485 present at the public discourse, "Mankind's Millennium Under God's Kingdom."

Sunny Asunción lived up to its reputation on Monday, the day for the baptism, as the skies cleared and a warm sun shone. Thirty-seven candidates listened to the talk on "Responsibilities of a Baptized Witness," and were thereafter baptized in water as evidence of their dedication to Jehovah God. One Witness got special joy out of this session, for he witnessed the immersion of seven of his personal friends with whom he had been conducting Bible studies.

The Witnesses and their good work among the people are being more and more appreciated. Justices of the peace note that Paraguayans who study with the Witnesses act soon to legalize consensual marriage relationships. Employers note the dependability and honesty of Witnesses. For example, when Witnesses were used as ticket collectors on the buses, management found they were collecting considerably more money than previously. One woman who lost her gold watch on a bus manned by a Witness conductor was amazed to get it back.

Paraguayan Witnesses know that their spirituality is due in large measure to regular attendance at meetings. Often they have to travel many miles to reach the Kingdom Hall. Sometimes they go on horseback and sometimes on a horse-drawn cart. But when it rains, there is no alternative; they go on foot. To conserve their shoes they will walk barefoot to the hall, then wash their feet and put on their shoes for the meeting.

Visitors to this landlocked country in the heart of the vast southern continent were happy and refreshed in the knowledge that diligent Witnesses are spending themselves faithfully to carry the "good news" of God's kingdom and its blessings to hungering and thirsting ones in the remotest regions of Paraguay.

URUGUAY
—Unique Among Latin-American Lands

DELEGATES to the "God's Sons of Liberty" International Assembly in Montevideo, Uruguay, found that this is an unusual Latin-American country. It is not dominated by church influence. Sectarian control over education is absent. It lacks the sky-high mountains and lofty plateaus of its neighbors. Its population, mostly of European descent, is different in that there are no native Indians. Yet it is a smiling land where rich pastures support great herds of sheep and cattle, and where climate and vast stretches of beach lure tourists from all parts of the world.

Two masterpieces of bronze sculpture, depicting travel in the pioneer days, ornament Montevideo. One of them is called *La Diligencia* (the stagecoach) and the other, extending for some fifty feet and weighing about eighty-eight tons, *La Carreta* (a plains wagon hauled by oxen). Then there is the enormous stadium, *Estadio Centenario*, which seats 80,000 excited soccer fans who come to watch this popular Uruguayan sport. The planetarium is noteworthy in that there are only two other such structures in all Central and South America.

From Montevideo the visitor looks out across a river, the Rio de la Plata, whose other bank in Argentina is far out of sight, 135 miles away. At the bottom of this international waterway, doubtless engulfed in the thick ooze that coats its bottom, lies the hulk of the Nazi battleship Graf Spee.

Not far from the city beach of Pocitos is situated the branch and missionary home of the Watch Tower Society. An elegant two-story building with a façade of colorful flagstone, rustic brick and smooth plaster, it serves as administrative center for sixty-seven congregations and isolated groups in Uruguay as well as those in the Falkland Islands, a thousand miles away in the South Atlantic.

Though largely secularized, Uruguayans still enjoy their festivals. The yearly visit to the Virgin of Verdun (see *Awake!* of January 22, 1966), which used to draw throngs of pilgrims, is now dropping off in popularity, people having become disillusioned as to the "virgin's" power to bring health and good business. The plaster-of-paris image of an Italian boy, Cono, who allegedly heard a voice summoning him to heaven, still attracts huge crowds to Florida, Uruguay. Pilgrims pin money to the raiment of the image, many in the hope of gaining luck in the drawing of the national lottery.

Secularism in Uruguay surely turned the tables on the once-powerful Catholic church. Nuns have been expelled from schools and hospitals. Crosses and images are removed from the public institutions. Christmas was renamed "Family Day" and Catholic Week became "Tourist Week." Ignorance of the Bible on the part of the clergy has been exposed, as in one recent instance when, in a debate between a priest and an atheist, the priest stole the thunder of the atheist by declaring many of the Genesis stories of the Bible to be myths.

The assembly of Jehovah's witnesses, held in the Palacio Peñarol, provided a timely program to offset the wave of indifference to religious questions that has engulfed the majority of Uruguayans. Most appropriate were the discourses and dramas that demonstrated how peace and true happiness come from following the right principles of the Bible. From an opening attendance of 2,190 on Saturday, January 14, the audience at the public lecture on Sunday jumped to 3,958, practically double the number of Witnesses present.

On Monday morning the baptism took place at the Malvin Beach, 212 symbolizing their dedication to Jehovah. Most Montevideans learned about this event, for the January 17, 1967, issue of the newspaper *El País* (*The Country*) carried on its front page a large photograph in color. Never before had the Witnesses received so much favorable public notice of their activities.

There was a measure of disappointment among the Uruguayan brothers when, due to the airport strike, President N. H. Knorr and several directors of the Watch Tower Society were unable to get to Montevideo. However, the audiences were delighted to hear from Vice-President F. W. Franz and Director M. G. Henschel, both of whom offered stimulating information in the Spanish language. Almost all the 400 touring Witnesses from other lands eventually arrived, even if only for an overnight stop and an opportunity to exchange warm greetings with the local Witnesses at the airport. The concluding words of Vice-President Franz, *"¡Hasta la vista!"* ("Till we meet again!"), were reechoed by warm-hearted Uruguayans as they waved the travelers off at the airport.

FROM Uruguay our next flight took us to Rio de Janeiro, and as we circled for a landing we could distinguish some of the identifying features: Sugar Loaf Mountain, spacious Guanabara Bay, the statue-topped height of Corcovado, and Rio's many modern buildings. So here we were in Brazil, fifth-largest country in the world, with its area almost equaling that of all other South American lands put together. How would we make out in this land where Portuguese is the language of a mixed and varied population?

We were soon put at ease, however, for guides bearing signs that identified them as fellow Witnesses soon took charge of us delegates to the forthcoming "God's Sons of Liberty" International Assembly in São Paulo. Buses would transport us to our hotels, which were to be a temporary headquarters while we toured Rio and got to see at closer range some of its unique scenic attractions.

Then to the branch office of the Watch Tower Society on Rua Licinio Cardoso. This four-story building with a Kingdom Hall on the ground floor and living quarters for the branch office personnel upstairs was dedicated as recently as August 1963. Located behind it are two other structures housing dining room, office and printery. Now facilities for administering the work throughout all Brazil are already crowded. This is good to know, for it means that the Bible education work of Jehovah's witnesses in this land is prospering. And a few inquiries produce confirmation of this fact. In ten years the number of active Witnesses has increased from 9,596 to 40,340. Also, it was interesting to learn that meetings in the Kingdom Halls for study of the *Watchtower* magazine are normally attended by many more than the total number of Jehovah's witnesses in any given congregation. So Brazilians are hearing about God's purposes and are anxious to know more.

After lunch our tour continues, proceeding to some of the better-class residential areas and obtaining fine views of the city from a number of vantage points. The tour guide meantime tells us that there are seventy-five congregations of Witnesses in this city of 4,000,000 inhabitants. But now we are driving along the bay front, where beautiful sea-beaches seem to pass us one after another in rapid succession. Copacabana is outstanding for its shimmering sands and inviting water against a background of towering hotels and apartments.

As we travel around Rio we find out that the Sugar Loaf is not the only strange outcropping of rock, but that there are many other instances where the normal level of the city is broken by rock formations that stand sheer up from street level.

Brazil Past and Present

We later learned that Brazil has more than beautiful, modern cities like Rio and São Paulo. As is also true of other lands, it has its shack towns where laborers make their homes, laborers who earn barely enough to feed and clothe their families. It has a great host of illiterates, more than 50 percent of the total population, people who are therefore barred by law from voting. And there are great numbers of agricultural workers who wander through the country, going from job to job,

Guanabara Bay, dominated by Sugar Loaf Mountain

hoping that someday they will earn enough to permit their settling down with their families. Brazil has the vast hinterland of the Amazon basin, where travel is mainly by water, taking advantage of the hundreds of tributaries and of the fact that the Amazon itself is navigable for its whole distance within Brazil, a distance of 1,962 miles.

The population is made up mainly of Portuguese, Italians, Germans, Spaniards, Negroes and Indians, all of whom have mingled to a large degree with very little segregation or discrimination. To working-class people of Brazil a small frame hut or an adobe cottage often serves as home. Telephones, cars, radios and televisions are luxuries they cannot expect to afford in the foreseeable future. Few own their own plot of land, for most of the agricultural areas are owned by wealthy people. Indeed, only about one-tenth of the land suitable for farming is even in use. Yet Brazil is known around the world for its exports of coffee, cocoa, cotton and cane sugar.

Modern São Paulo, fastest-growing city in South America, is served by 125 congregations of Jehovah's witnesses

Brazil is unique in that it has a longer history of constitutional government than most other South American countries. Napoleon Bonaparte unwittingly affected the future of this vast Portuguese colony, for when his armies marched south into Spain and Portugal, carrying all before them, the Portuguese royalty escaped across the Atlantic and set up their seat of government here. Later, when the ruling prince returned to Portugal, his son was left as viceroy of Brazil. Soon, however, that son declared Brazil's independence of Portugal and established his own kingdom. Republican government then came to the fore, and Brazil has since wavered between periods of authoritarian rule and constitutional rule.

Almost all Brazilians profess to be Roman Catholics. However, though people will tell you that they are not against the church, they do manifest a strong anticlerical attitude. They have observed so many priests throughout the country mixing freely in political activities and becoming stained with worldliness that they have lost confidence in them. Spiritism, too, is practiced extensively. As one Brazilian sociologist reports, the majority of Brazilians adhere to what he called a "synthesis of Catholicism, Africanism and spiritualism." (*Catholicism in Brazil*, Thales de Azevedo) Thus a native Protestant pastor reported: "In Brazil on a Friday night at 11 p.m., the people lay out black chickens, alcohol, candies and cigars for the ghosts. They figure it is the right time to call the devil."

The spiritual welfare of the Brazilian people has surely been and is still being ignored. While clergymen busy themselves with political and social problems, the people receive from them little or no comfort or hope from the Bible. And there is today a grave shortage of priests here as in other South American lands. So there is nothing strange about the fact that multitudes of the people are turning to Jehovah's witnesses and eagerly listening to the good news about God's kingdom and the hopes it holds forth to all honest and meek persons.

The Convention City

Having done some sight-seeing in Rio de Janeiro, we boarded the buses that would take us to the airport. Flights between Rio and São Paulo are frequent and it takes less than one hour for the trip, so before long we were again on the ground, boarding a bus. São Paulo was another clean, modern metropolis, but with its own distinctive flavor. Here downtown skyscraper office buildings and bustling streets testify to the fact that this is a great industrial center. Homes and smaller buildings have red tile roofs and the contrast with the green trees makes for a very colorful scene. São Paulo is the fastest-growing city in South America. Many of its 5,000,000 people labor in offices and factories developed largely by foreign capital. To serve the spiritual needs of this vast population there are 125 congregations of Jehovah's witnesses. Before we attend the assembly sessions there is time for a tour, so off we go on buses, and our first stop is the Butantan Institute, where there are on display many relics of Brazil's past as well as a fascinating collection of snakes from all

over the country, particularly the Amazon jungles. In this Institute snakebite serum is manufactured and shipped to all parts of the world. Then we visit lovely Ibirepuera Park, where Jehovah's witnesses have previously held assemblies.

Finally we reach the Pacaembú Stadium, the site for our assembly, and it is indeed refreshing to see the multitudes of smiling faces of our spiritual brothers and sisters. The stadium is set in a natural bowl and has a seating capacity of some 60,000. Built in the form of a "U," it has a gymnasium and swimming pool beyond the open end, and beyond that the tall buildings form an impressive skyline.

In addition to delegates from all parts of Brazil there were representatives from nineteen other countries—more than 550 of them. All of those visitors were housed in hotels, private homes around the city or in Kingdom Halls. At one point the accommodations situation was critical, but just prior to the opening day of the assembly all requests for rooms had been duly satisfied. A bank sent two of its cashiers to the stadium to help in cashing checks and arranging foreign exchange. One Witness from out of town, thinking that the cashiers were Witnesses, addressed one of them: "Brother, I have my family here and we cannot locate any accommodation. What are we to do?" The cashier replied: "Sister, get your family and come to my home, for you can stay there."

Growing Numbers of Proclaimers

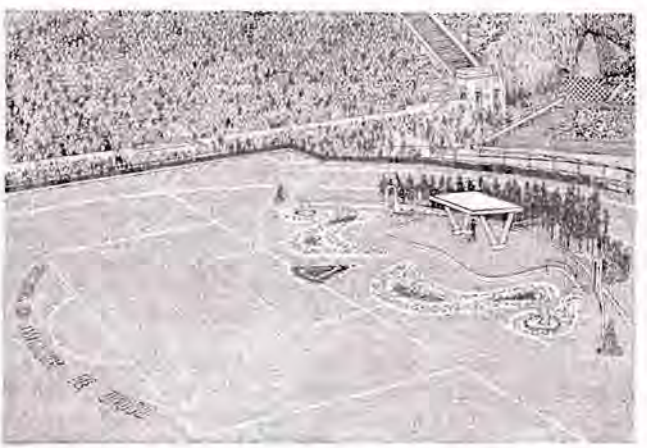
One event that drew much public attention was the baptism, which spotlighted the fine growth in numbers of Kingdom proclaimers in Brazil. This was conducted at the nearby swimming pool on Friday morning. Hundreds of conventioners were present as 1,723 presented themselves for immersion. By this step those 1,723 were giving public witness to the fact that they have dedicated their lives to Jehovah God and will henceforth direct their lives in harmony with God's will as set forth in the Bible. This means that, among other things, they undertake to use all the time they can to share with others the knowledge of God's purposes with which they themselves have been blessed. They agree to be faithful witnesses of God and of his kingdom.

The appearance of six of the Society's directors on the program was deeply appreciated by Brazilian Witnesses. And when F. W. Franz, the vice-president, delivered a one-hour discourse in Portuguese the great crowd was agreeably surprised and thrilled. Great was their delight when, at the close of his talk, he announced the release of the Portuguese pocket edition of the Bible-study aid *"Things in Which It Is Impossible for God to Lie."*

In a land like Brazil, where there is so much increase in the number of Kingdom publishers, special effort must be made by everyone in the theocratic organization to aid the many new ones who keep flocking in to advance to maturity. So the Brazilian publishers were very much interested when Brother Knorr spoke on Saturday afternoon about building with fire-resistant materials. To help them all accomplish this goal there was the release of the book *Life Everlasting—in Freedom of the Sons of God* in the Portuguese language. The Brazilians were overjoyed and eagerly snapped up thousands of copies of this new Bible-study aid.

Delegates to this assembly were glad that arrangements had been made for an orchestra and chorus to provide music at appropriate times, featuring the songs in the new songbook of Jehovah's witnesses, not yet available in Portuguese. It was possible for them to become familiar with some of the beautiful musical scores, composed entirely by dedicated witnesses of Jehovah.

Back in 1965 Jehovah's witnesses used Pacaembú Stadium for a district assembly and had a peak attendance of 27,000. How many would now come to the public lecture to be delivered on January 22, 1967? It was estimated that about 20,000 would be present for the first of the five days of the assembly, and that that figure would grow to about 40,000 by Sunday. But the first day's attendance surpassed 25,000. Meantime an excellent advertising campaign



View of south end of Pacaembú Stadium, São Paulo, during Watch Tower assembly sessions

was undertaken. Hundreds of thousands of handbills were printed by the Society in its plant in Rio de Janeiro. Three thousand placards were placed on the buses of São Paulo and an additional three thousand were used as sandwich signs by convention delegates. By newspapers, television and radio the people of São Paulo were informed of the coming event, to such an extent that convention delegates seeking rooms had no difficulty in identifying themselves to the public.

Imagine our surprise and pleasure to see the tiers of seats at the stadium fill up until there was an attendance of 46,151, who gave excellent attention to the main speech "Mankind's Millennium Under God's Kingdom," delivered by N. H. Knorr, president of the Watch Tower Society. Repeated bursts of applause showed their appreciation of the information presented.

In the memorable closing remarks of this joyous gathering President N. H. Knorr recounted some of the highlights of the "God's Sons of Liberty" International Assemblies, commencing in Mexico early in December and proceeding down through Central and South America. Then he recalled his visit to Brazil in 1945, when 765 were present to hear him speak in the nearby Gymnasium. He described the rapid expansion of the Kingdom work of Jehovah's witnesses in this country. Thunderous applause then greeted his announcement that the Society had completed plans for a much larger branch office, factory and home to be located in São Paulo, construction of which would get under way in the near future. The expanded facilities are necessary in view of the new peak of Witnesses in Brazil reported for December 1966, namely, 41,305.

Local businessmen were favorably impressed by the time and energy expended by the Witnesses to make the assembly a success. A decorator in São Paulo stopped by to see the platform and said that he had seen many beautiful parks, but never anything as beautiful as this stage setting. A factory owner offered to send over a hundred of his employees to help in the cleaning and preparatory work, undertaking also to pay their wages. However, it was explained that there were plenty of volunteer workers from among the Witnesses themselves. Not to be turned away, the same man sent some electric motors that proved to be very useful in the operation of some of the assembly departments.

For the benefit of English-speaking visitors a special session was provided in their language, and at this meeting missionaries told of their early experiences and of the wonderful results that had been produced over the years. There are eighty-three graduates of the Watchtower Bible School of Gilead active in missionary service in Brazil, and this assembly was a wonderful opportunity for them to get together from the distant parts of this colossal country and exchange news and experiences. They were all present at a special meeting and meal with the Society's directors, and will long remember the pleasant, informal atmosphere as each one present offered his comments about the progress of the work in Brazil and the impressions one receives as a visitor to the country.

It was of special interest to visiting delegates to Brazil to learn how the Witnesses meet a great variety of situations in order to preach the Kingdom throughout this vast area. In some areas many miles of travel by canoe is necessary, while, on the other hand, apartment dwellers in fashionable Copacabana have to be reached. Throughout the lands some 400 reading and writing classes are conducted by the Witnesses, especially to aid adults who are eager to learn about God's purposes.

As in so many other countries, there are difficult conditions in Brazil, problems unsolvable by man. It is a land that is fabulously rich in natural resources, yet its people have not been able to develop them. Gigantic transfusions of foreign capital have done much to open up industries, but the immediate result is that a few have become wealthy while the mass of the population continues in great poverty. Legislators have grave problems to solve as they face agitation by workers' representatives, problems of inflation, barefaced graft and corruption on the part of some officials, church interference in political questions, revolutionary movements and threat of coups engineered by exiled radicals. Peace-loving Brazilians face the future with foreboding.

Yet many are coming in contact with the preaching of Jehovah's witnesses and finding comfort and security in the Bible's sure promises of a new order under God's kingdom. Though Brazil's population is increasing rapidly, from 52,500,000 in 1950 to 82,500,000 in 1966, the ratio of growth in number of Witnesses active regularly month by month in the preaching work more than matches the population growth. In 1950 there were 2,858 Witnesses while in 1966 the average number of active Witnesses had risen to 37,546. Thus, instead of the 1950 ratio of one Witness in 18,300 of population, there is now a ratio of one in 2,200 of population. Nevertheless, there is still need for more diligent ministers from within or without Brazil to care for the widely dispersed population, bringing them hope of a better day when peace, plenty and happiness will be everyone's lot.

VISITING Venezuela
IN THE INTEREST OF PEACE

AS THE jet plane sped out over the blue waters of the Caribbean along the coast of Venezuela, the passengers felt great satisfaction at having circled the South American continent successfully and at now approaching the last of the "God's Sons of Liberty" International Assemblies, the one scheduled for Caracas. Did the Witness delegates feel any misgivings on account of the press reports about the terrorist activities in cities and the guerrilla depredations in the backlands that have upset the tenor of life in Venezuela? No! For they knew they were peace-loving delegates to an assembly of peaceable Venezuelans.

The coast near Caracas is very mountainous and it seemed for a time that the captain of the huge jet was aiming his craft directly at the coastal range. The airport is located on a narrow coastal strip parallel to the sea, and the captain, at the appropriate moment, makes a sharp turn so the plane will head into the easterly wind along the coast, and makes a smooth landing. Nearby is the port city of La Guaira, but Caracas is on the other side of the first range of mountains, in a huge valley some 3,000 feet above sea level.

Reaching Caracas by car was made relatively easy a few years ago when a $70,000,000 *autopista* or superhighway was opened. This ten-mile freeway, cutting through rocky mountain terrain as it climbs from the seaport of La Guaira to Caracas, required two twin-tube tunnels and three superbridges to master the steep mountain roadbed. In a modern car it takes only about fifteen minutes to reach Caracas, and every minute of it held our attention. Quite suddenly we found ourselves in the city of Caracas with the modern towering office buildings in the center of town and small houses on the hillsides. Huge freeways traverse the city and speed up the traffic, so it does not take very long for a visitor to reach his hotel. Immediately we noticed that the weather was pleasant, tempered by the altitude of the city; in fact, all around us mountains are in evidence.

Many of the visitors took advantage of the prearranged tour of Caracas. We headed off through one of the main arteries of the city, arriving at the *Parque del Este* (East Park), located on 500 acres of what was once a sugarcane plantation. Artificial hills were built with the dirt from excavations for the lakes, and huge boulders were brought from the seashore to add variety to the landscape. It was a joy to see the strange and beautiful birds of Venezuela, including the national bird, the yellow and black turpial.

Also, on the tour, we went under the *pulpo* or octopus (an interchange, so named for its many arms), arriving shortly at the National Congress Building. This is a beautiful two-story Spanish-style building that had been a convent, but was expropriated by the government in the time of President Guzmán Blanco.

Then on to the Venezuelan branch of the Watch Tower Society, where we inspected the office, the book storage rooms, the large kitchen and dining room. It was bought by the Society twelve years ago and houses eleven missionaries.

The tour was capped by the twelve-minute cable-car trip to the top of Mount Avila, almost 7,000 feet high. As the station is on the ridge of the mountain, on one side we had a panoramic view of the entire city of Caracas; on the north side we had an impressive view of the jewellike Caribbean Sea.

The Country and Its People

Venezuela, the seventh-largest country in Latin America, may be divided into geographic

Caracas, modern, attractive city with international population

regions, namely, the Andes Highlands and the northern coastal mountain range, where the weather is very temperate and sometimes cool; the Maracaibo Basin, which is hot and humid; the nearly treeless plains or *llanos* that are found below the mountain ranges and toward the Orinoco River; and finally the Guayana Highlands, south and east of the Orinoco River. Although Venezuela lies entirely in the tropics, almost any climate can be found. The temperate climate around Caracas indicates why early Spanish settlers chose this as the location for their capital.

Venezuela is one country where population explosion is an evident reality, for the annual increase is 3.5 percent—one of the highest in the world. The number of inhabitants is now over nine million, as against 3,665,000 in 1940. Also on the increase are Jehovah's witnesses, they having reached a peak last year of 4,395 ministers preaching the good news of the established Kingdom, a ratio of one Witness to 2,055 of the population.

Three cultures form the heritage of the Venezuelan: the native Indians, the Spanish colonizers, and the African Negroes who were brought in by the Spanish as laborers. Of the earliest inhabitants, the various tribes of Indians, less than 100,000 individuals remain. The largest and most civilized of the tribes is that of the Guajiros in the western part of the State of Zulia. Thousands of them have settled lately in Ziruma, a suburb of Maracaibo, the hot, bustling second city of Venezuela, where they hope to earn something better than a subsistence living.

This circumstance makes it easier for the wandering Guajiros to be visited regularly by Jehovah's witnesses in Maracaibo, and, in spite of the language barrier, Guajiro being quite dissimilar to Spanish, they are able to conduct Bible studies with interested Guajiros who know a little Spanish. Members of this tribe can even enjoy reading a part of the Bible, as the book of Mark is available in Guajiro.

In 1946, the year the Venezuelan branch of the Watch Tower Society was established, the Venezuelan government opened the gates for immigration and people flooded in from sixty-one countries. Over the years 700,000 foreigners have come to stay. Jehovah's witnesses have felt the responsibility to help the immigrant people learn God's truth in spite of language barriers. Thus Italians, Spaniards, Portuguese, Latvians, Russians, French, Ukrainians, Germans, Hungarians, Lebanese and many others have gradually come into association with the Venezuelan congregations.

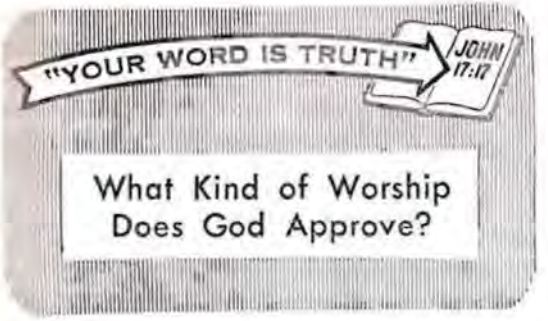
Grand Assembly at a Bullring

So it was possible for some from among all groups of the Venezuelan population to attend the international assembly of Jehovah's witnesses at the Nuevo Circo of Caracas, a baroque bullring, January 23-27, 1967. The four thousand Venezuelans were delighted to have 515 guest delegates from some fifteen other countries, including a good number from Europe and several from as far away as Australia and New Zealand. While the Nuevo Circo did not have a roof over it, very often during the daytime *friendly clouds would gather* above the city of Caracas and provide an almost air-conditioned atmosphere for the conventioners.

Their presence and activities in Caracas aroused great interest among the citizens, and everyone attending the assembly hoped for good response to the public talk to be delivered by the vice-president of the Watch Tower Society, F. W. Franz. But we never guessed that the attendance would rise to 10,463 for that special occasion Thursday night. How surprised and happy were the conventioners to see so much interest manifested in spiritual things at a time when the world is giving emphasis to the material! More and more people are beginning to appreciate the need for Bible education, and the prospects for the future activities of Jehovah's witnesses in Venezuela are very bright. During the convention 195 new ministers indicated their dedication to Jehovah God by immersion in water. Thus the ranks of Kingdom publishers are swelling in Venezuela too.

As for troubles and dangers in Venezuela, Jehovah's witnesses visiting that land had no such experiences, and their international assembly in Caracas was a scene of tranquil cooperation by peoples of many cultural backgrounds. Jehovah's servants know that Venezuela, like the rest of the world, must experience the perils and the uncertainties of the "last days" foretold in the Bible. But meantime they must continue with the peaceful mission committed to them by Christ himself, that of preaching the Kingdom as the hope for peace-loving humans.

When one visits the home of a person in Venezuela, it is the custom for the householder to call out, "*¿Quién es?*" ("Who is it?"), to which the customary response is, "*Gente de paz.*" ("People of peace"). This custom is more widely practiced today than ever, as many are afraid to open their doors to strangers. But certainly Jehovah's witnesses in Venezuela can respond with the phrase "People of peace" loud and clear, as they truly are visiting the people with a message of peace, which will be to the everlasting benefit of those who accept it.



IT IS natural that you should desire that God approve of your worship. But can you be sure that he does? If someone asked you to give sound reasons for believing that your worship is approved by God, what would you say? Could you offer evidence that the teachings of your religion are founded solidly on God's Word, the Bible? What is included in the kind of worship that God approves?

To find the answers, we need to turn to God's own Word, the Bible. Please locate your own copy of the Bible and open it to Matthew chapter four, verse ten. If yours is the *Authorized* or *King James Version,* you will find that it says there: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Yes, God requires that we worship him alone, giving him exclusive devotion.—Deut. 6:13, 14.

But who is the God that we are to worship? He has a name, just as we have names. Do you know what his name is? Jesus did, and he used it, as shown when he prayed to his Father, saying: "I have manifested thy name unto the men which thou gavest me out of the world." (John 17:6, *AV*) Does your religion teach you what God's name is? For example, does it familiarize you with such scriptures as Psalm 83:18, which says: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth"? (*AV*) Have you been taught to use that name in worship? The kind of worship approved by God does not ignore these scriptures but honors God by giving due prominence to his name.

What place does Jesus Christ have in the worship of which God approves? Open your Bible, please, to John chapter five, verse thirty-seven, and you will see that Jesus did not claim to be God. Notice that he said: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." (*AV*) Yet, the people did hear Jesus speaking to them and saw his shape. Clearly, then, Jesus is not God!

Nevertheless, many religions claim that Jesus is God. There are some 200 religions that belong to the World Council of Churches, and the following is the basis of membership in that organization: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior . . . " But how could Jehovah God approve of a religion that says Jesus is God when the Bible clearly shows that he is not God and that it is Jesus' Father in heaven who is "the *only* true God"?—John 17:3.

However, Jesus holds an important place in true worship, and it is vital for us to recognize it, just as the Bible explains: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." (John 3:36) So for our worship to be the kind that God approves, we must exercise faith in Jesus Christ, not as God, but as God's Son and as man's redeemer. (John 20:31; Matt. 20:28; Acts 4:12) In addition to that, we must recognize that Christ is the one empowered by God in heaven to rule as king, because that is what the Bible says.—Rev. 12:10; Dan. 7:13, 14.

Obviously, the Bible holds an important place in true worship. An inspired apostle

of Jesus wrote: "All Scripture is inspired of God and beneficial." (2 Tim. 3:16; John 17:17) Does the attitude of your church toward the Bible reflect that it really believes this? Many religions today discredit the Bible and give little encouragement to study it, as the prominent Protestant journal *Theology Today* observes: "Few congregations take the Bible seriously enough to help laymen to read it daily or meaningfully." However, an essential of true worship is to show, both in word and in deed, that we recognize the Bible as God's inspired Word.

It is also vital that one's religion equip him to explain the Bible basis for his beliefs to others, because this is something that God's Word urges us to learn to do, saying: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you." "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." (1 Pet. 3:15; 2 Tim. 2:15) Has your religion taught you how to do that?

What about politics? Does the kind of worship that God approves become involved in worldly politics? Or does it keep separate from the world and its politics, wars and strife? Jesus Christ showed the proper position when he said of true worshipers: "They are no part of the world, just as I am no part of the world." (John 17:16) And his disciple James wrote: "Adulteresses, do you not know that the friendship with the world is enmity with God?" (Jas. 4:4; 1:27; 1 John 2:15) Does your religion adhere to this Bible principle by keeping free of involvement in worldly politics?—John 6:15.

What about the moral behavior among those who practice the kind of worship God approves? Are fornication, adultery, drunkenness, stealing and other such behavior acceptable conduct on the part of members of a congregation of true worshipers? The Bible straightforwardly answers: "Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." (1 Cor. 6: 9, 10) A religion that winks at such conduct among its members cannot possibly have God's approval!—Col. 3:5-10; Rom. 12:2.

Jesus further explained how those who practice the kind of worship his Father approves could be identified, when he said to his disciples: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35) Are you acquainted with a faith whose members demonstrate such love? If you know a religion that adheres to all these Scriptural standards, it would be a wise thing to investigate further, for they certainly are practicing the kind of worship of which God approves.

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(1) What questions highlight the need for one to examine his religion? (2) According to the Bible, whom only are we to worship? (3) What is the name of God? (4) Why could Jesus Christ not have been God? (5) What do many churches teach concerning Jesus? (6) What important place does Jesus hold in the worship God approves? (7) How do many religions view the Bible? Yet, what place does it hold in true worship? (8) What should one's religion equip him to explain? (9) What position does the Bible set out for Christians relative to worldly politics? (10) Of what behavior does God not approve? (11) What quality outstandingly identifies true Christians?

Priests on War

◈ Christianity stresses the love of God and neighbor, also the love of one's enemies. Love was to be the distinguishing mark of the followers of Jesus Christ. However, it has disappeared from among many of Christendom's clergy. For example, when Roman Catholic priests across the United States were asked whether America should adopt a firm policy toward winning the war in Vietnam, 2,706 answered Yes; 371, No. When asked if the U.S. should depend primarily on military strength to keep the peace, rather than rely on treaties and agreements with Soviet Russia, 1740 of the Roman priests said Yes; 388, No. Should America let South Vietnamese forces mine the harbor at Haiphong? The response from 2,537 Catholic priests was Yes; 457, No. The poll was conducted by Catholic Polls, Inc.

LSD a Killer

◈ On February 27 Brooklyn District Attorney Aaron E. Koota branded those who sell LSD as "potential murderers." LSD stands for the compound lysergic acid diethylamide. It is said to be the easiest to make and to obtain of any of the hallucinogens, which include marijuana. The drug, according to Koota, is "the most dangerous single drug" now being peddled. Mental hospitals have reported a growing number of cases of LSD-induced psychosis and police have found suicides, car crashes and other tragedies that occurred while the persons involved were in a trance or LSD "trip." "The danger to the life and health of the user," said the district attorney, "is frightening. Those who sell LSD are potential murderers."

New Look at Weddings

◈ Last December a couple were married in an elevator. The Baptist minister who performed the services was dressed as Santa Claus. Weddings have been conducted underwater, via telephone across half the earth, on horseback, and in the air by skydiving lovers plummeting to the ground. Recently they have taken a new twist. Early in February there was a wedding in San Francisco of a couple saying the mumbo jumbo of a newly formed Satanic Church, conducted by a clergyman who said he was a priest of Satan who asked the blessings of "Lucifer" for a union "conceived in hell." The service was conducted before an icon-filled black wall and a stone altar holding a nude girl flanked by candles stuck in human skulls. Also in February there was a wedding in Corpus Christi, Texas, where a rock 'n' roll band blared out the wedding march. The bride, a 19-year-old go-go dancer, wore a white topless miniskirted wedding dress. Her maid of honor, also 19, wore a similar gown in blue. The sacredness of marriage is thus swallowed up by the breakdown in morals evident everywhere as these "last days" rapidly draw to their close.

Smoking and Heart Attacks

◈ Dr. Howard B. Sprague, an eminent American clinician, said that population studies indicate that death rates from heart attacks in men range from 50 to 200 percent higher among cigarette smokers than among nonsmokers, depending on the amount smoked. The average increase is 70 percent. "What should the cigarette smoker do if he wishes to improve his chances?" the doctor is often asked. "I have one answer," he says. "Stop smoking."

Priest Confesses

◈ Peter Servetnyk, who was a Roman Catholic priest for 17 years, freely confessed his past life as a priest over the Canadian air waves. "I'm going to be brutally frank," he said. "I have had experience of that—of homosexuality. . . . And I can say that many priests become drug addicts, alcoholics or have mistresses in private." He then told of a priest in Edmonton who "had an IQ so high, he was a most wonderful, intelligent person," but who took 17- and 18-year-old girls into the sacristy "where he would whip them." "It is the curse of celibacy," said Peter Servetnyk earnestly, "that drives priests to immoral acts . . . I know from my 17 years that many priests had mistresses." Servetnyk, who was to have been made Bishop of Saskatchewan, called celibacy "the greatest sin of the Roman Catholic Church."—Toronto *Daily Star*, January 11, 1967.

Signs of Breakdown

◈ Almost half of all patients in hospitals are mental cases, and more and more young people under thirty are involved with mental and nervous disorders. Sometimes a person does not even realize he is near a nervous breakdown, for it is not something sudden. How can you tell if you are heading for a nervous breakdown? Here is one of several tests: Hold your arms straight out in front of you, palms downward. Keep them as steady as you can. Slip a sheet of paper between the fingers. Are your hands trembling a great deal? There are other signs, apart from trembling hands, such as twitching mouth or eye, unreasonable bursts of temper, sudden bouts of weeping, sweaty palms, running too often to the toilet and always awakening too early. If only one or two of these signs apply to you, there is probably nothing to worry about. But if four or more apply, it may be time to have the matter checked.

Island Food Shortage

◈ The island of Lombok, a small island in Indonesia, heard good news on February 19. A shipment of 900 tons of rice from Italy was being shipped to the island's starving inhabitants. On the island of Lombok 30,000 persons are estimated to have starved to death in 1965-66 and 200,000 were facing starvation this year.

The White Gorilla

◈ The only white gorilla known to exist was found in Río Muni, in Spanish Guinea, Africa. Its home is now in the Barcelona Zoo. The two-year-old albino, with blue instead of pink eyes, as might be expected, was found clinging to his black mother, who had been shot. The young gorilla has been tamed. He claps his hands, turns somersaults and finds bananas a most delicious dish.

Religion on the Campus

◈ On campuses throughout America there is new interest in study about religion. One result is that the nation's seminaries, training future ministers, are beginning to lose teachers to the colleges, where many of the students are not even sure they believe in God. "Some of my best students don't necessarily believe in God," says Dr. George W. Forell, director of Iowa's School of Religion. "But they're interested in religion." One report says that by the end of the century "100 of the nation's 150 major seminaries and dozens of smaller ones could be eliminated—partly because of the action on the campuses."

The Universal "Language"

◈ A team of researchers has found that various organisms use the same genetic code but appear to use different "dialects." According to the New York *Times* for February 22, a team of geneticists at the National Institute of Health has found that "identical genetic code combinations acted in fundamentally the same way in a mammal, an amphibian and a bacterium. But they also discerned subtle differences between the higher and lower organisms in the pattern in which certain code combinations came into play." The genetic code is the means by which hereditary information stored in the chromosomes is translated into the characteristics that make every individual unique.

An "Evolutionary" God

◈ Early in February Dr. Roland B. Gittelsohn declared to 250 Catholic, Protestant and Jewish clergymen and women that man is an evolutionary creature, and that God himself, for that matter, both spiritually and physically, may be evolutionary. This Boston theologian, chairman of the commission on education for the Reform movement in Judaism, said that God is not a person, is not supernatural, and is "not a cosmic magician." Then he said that "it may not be possible to say what God is." In the light of current theories of a continually expanding universe, it may be that God himself is evolutionary, Gittelsohn said. This Jewish educator certainly does not know or believe in the God of Abraham, Isaac and Jacob.

Priest Favors Trial Marriage

◈ "Your couples should be allowed to have trial marriages, including sexual relations," said Jacques Lazure, a prominent Roman Catholic priest. "Such trial marriages should be legalized by society and the churches. And the minimum age of the couples should be 18." He also stated: "Probation marriages, in which a man and woman could live together for a trial period before taking their vows, would go a long way toward ensuring more happy marriages." Priest Lazure, who is director of the school of social sciences at Ottawa University, Canada, said that the best preparation for marriage involves a training for life and for sexual cohabitation. Lazure said he believes the idea of trial marriages can be compatible with the doctrines of the Catholic church. He said nothing about the fact that his thoughts are not in harmony with God's Word.

Spotlight on Crime

◈ In all its aspects crime is costing the United States more than $20,000,000,000 a year. Over 7,000,000 Americans are expected to be in some kind of a problem with the law in 1967. One-third of all arrests made in the U.S. are for drunkenness. These startling facts were made known to the public by the President's National Crime Commission. The effect

of crime is that it has eroded the basic quality of American life. People are staying in at night behind locked doors rather than risk walking the streets after dark. More than half the residents of a downtown Boston neighborhood interviewed by the National Crime Commission admitted they almost never go out at night anymore. And when they do, it is only in cars or taxis. They rarely talk to strangers. They are scared. Justice Whittaker blamed the rise in crime on civil-rights excesses, and he said that the U.S. is on "the brink of anarchy."

Grave Robbers

◈ On the night of February 23 grave robbers broke into the burial vault of a former French film star, smashed open her coffin and emptied it of some $40,000 worth of jewels. The actress had requested that the jewels be buried with her.

Murder on the Highways

◈ It took sixteen years for the traffic death toll in America to rise from 30,000 to 40,000, but only four years for it to reach 50,000, where it now is. The deadliest vehicle for the number in use is the motorcycle, according to a University of Iowa professor who has made a study of two-wheel machines. In 1965, the latest year for which complete figures are available, cycle fatalities jumped 40 percent, to 1,600. How to prevent murder on the highways seems to escape planners. Present methods are obviously shockingly inadequate.

Laboratory Animals

◈ Last year a great many animals were used for experimental purposes. According to the New York *Times Magazine* for February 26, "cats are employed in a medical-school demonstration of the effects of a drug." This item pointed out that last year the United States research made use of an estimated 30,000,000 mice, 12,000,000 rats, 1,000,000 guinea pigs, 500,000 hamsters, 500,000 rabbits and lesser numbers of dogs, cats and frogs. Though there has been considerable protest against vivisection, scientists argue that animal experimentation is basic to "nearly every important advance in medicine."

Quake Tragedy

◈ The East Java city of Malang was rocked by an earthquake on February 20. The quake killed at least 41 persons, injuring about 370, and demolishing more than 2,000 houses. More than 5,000 other houses were reported damaged.

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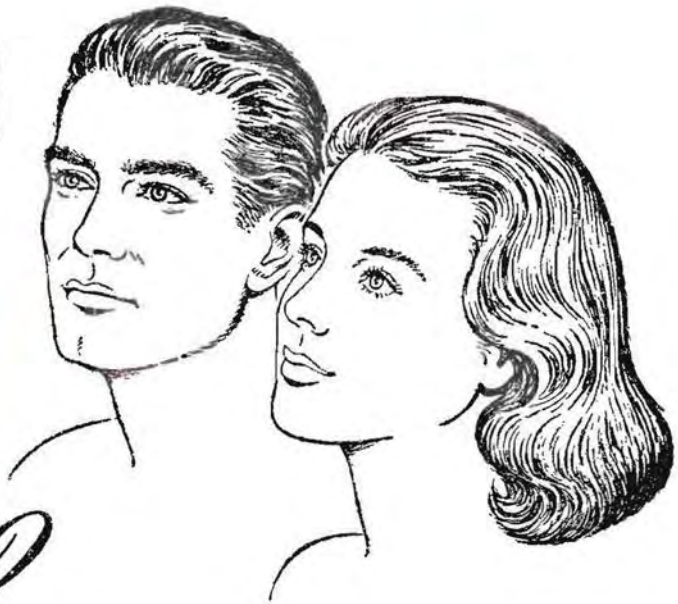
—Which?



- Popular misconceptions undermine faith.
- Scientific facts confirm the Bible.

APRIL 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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WHY the Question Affects YOU

IN ALMOST all countries throughout the world the theory of evolution is accepted and taught. If you will pick up your child's high school or college textbook on biology, you will find evolution taught there. Even books for children in the pre-teen years contain evolutionary teachings.

Nor is this confined to schoolbooks. Evolutionary teaching saturates science, philosophy, history and even religion today. Whenever the subject of the origin of life and the origin of man is discussed, it is almost always presented in evolutionary terms. In newspapers, on the radio, and over television, historical, scientific and philosophical subjects are often introduced by such words as: 'Millions of years ago when our ancestors . . .'

The religious leaders of Christendom more and more accept and teach evolution. As a result, many clerics now deny the Bible account in Genesis about creation just as the atheists do, calling it "myth," "legend," or "allegory."

So the teaching of evolution has captured in its grip the overwhelming majority of scientists and educators, and an increasing number of religious leaders. Yet, side by side with an increase in evolutionary teaching we find a progressive disintegration of morals! As one prominent juvenile court judge exclaimed: "Crime is overwhelming our society." Dishonesty, immorality and lawlessness of all types have become the order of the day.

"But what," you may ask, "does the question of 'Evolution or Creation' have to do with the disintegration of morals?" A second question you may ask is: "What does it have to do with me at all?"

The answer to the first question is that moral behavior is influenced by what one is taught, and if you have children, they will be taught evolution in school. There is a definite connection between this teaching and the fact that during the past two or three generations the Bible's high moral standards have been increasingly shoved aside as old-fashioned. In this regard the well-known historian H. G. Wells made some interesting observations. In his book *The Outline of History* he noted how, in the latter half of the nineteenth century, intellectuals seized upon Darwin's explanation of evolution. They used it as a weapon against the tyranny and authority of the church. Soon evolutionary theory gained widespread acceptance. But with what result? Wells, an evolutionist himself, admits:

"A real de-moralization ensued . . . There was a real loss of faith after 1859. The

true gold of religion was in many cases thrown away with the worn-out purse that had contained it for so long, and it was not recovered. . . . Prevalent peoples at the close of the nineteenth century believed that they prevailed by virtue of the Struggle for Existence, in which the strong and cunning get the better of the weak and confiding. . . .

"Man, they decided, is a social animal like the Indian hunting dog. . . . so it seemed right to them that the big dogs of the human pack should bully and subdue." —Third Edition Revised, pages 956, 957.

Following the general acceptance of the evolution theory, a reckless age of violence developed that has no previous parallel. Two horrible wars and the threat of a third one followed, as did a terrible breakdown of morals, which still continues. And the faith in God of multitudes was shattered. As the prominent evolutionist Sir Arthur Keith once confessed: "By the absorption of this new knowledge, my youthful creed was smashed to atoms. My personal God, Creator of Heaven and Earth, melted away. The desire to pray—not the need—was lost; for one cannot pray for help to an abstraction."

Evolution thus paved the way for much agnosticism and atheism. True, some persons tried to harmonize belief in God with belief in evolution by saying that God created life as a one-celled organism and then guided its evolution upward to man. Many clergymen accepted this view. However, those clergymen who did, whether they realized it or not, contributed to the moral breakdown. Their acceptance watered down acceptance of the Bible and its code of high morality. In order to accept the evolutionists' views, they had to reject the Genesis account of God's creating man directly. And if they taught that that part of the Bible was not true, what confidence could persons have in the rest of the Bible, including its principles of morality?

You reap what you sow. Clergymen who accepted evolution sowed distrust in the Bible. They reaped disrespect for morality, as well as agnosticism, atheism and even violence. Another logical consequence of this sowing is now becoming more evident, for today the clergy are even parroting the atheistic evolutionist by saying "God is dead." Yes, the seed of moral decay sown by evolution is now reaching its fruition, for when men, including clergymen, abandoned God as the Creator of man, it was not long before they abandoned God altogether.

So when your children are taught evolution, that man is nothing more than a highly developed beast, do not be surprised if they grow up to participate in the demoralization rampant today. It may not happen overnight, but, unless it is counteracted, it will work inexorably. A heavy drinker does not get liver disease overnight. A heavy smoker does not get lung cancer overnight. An immoral person does not overnight feel the effects of the venereal disease he has contracted. So with the ultimate effects of evolutionary teaching on morals.

But there is an even more significant way that this matter of evolution affects you and your family. It has to do with your everlasting destiny. Your future, your children's future, is at stake. How so? Because of this: If God created man, then surely he had a purpose in creating him. And that is what the Bible says. The Bible tells us that it is God's purpose to wipe out wickedness and wicked persons from the earth and to create a righteous new system on earth where obedient mankind can live in peace, happiness and perfect health forever. And the Bible also says that "it is impossible for God to lie." (Heb. 6:18) If that is so, then for anyone to enjoy those benefits of God's purposes he must learn what God wants and then do it. Obviously, a person that does not respect God

and his Word, the Bible, will not do God's will, since he will not find out what it is.

However, if evolution is a fact, then what the Bible says about God must be wrong. That means there is no resurrection, for this Bible teaching would also be wrong. So if evolution is true, then this life is all one has or ever will have, for after death there will be no coming back. This puts a premium on "getting all you can" out of life right now. But by doing this you will likely break God's laws and meet with his disapproval, forfeiting your participation in the grand future the Bible promises.

So you see, the teaching and accepting of evolution is not just an innocent, unimportant thing. Its acceptance or rejection will affect you and your family, not only because of its effect on morals, but particularly because it affects your standing with God and hence your everlasting future. Therefore, it is the course of wisdom to investigate and see what the facts show.

MANY persons have been sincerely led to believe that the evidence is overwhelmingly in support of evolution. So, despite its undermining of faith in Bible teachings and moral standards, they accept it because they consider the theory up-to-date and scientific.

At the Darwin centennial celebration held in Chicago in 1959, the prominent biologist Sir Julian Huxley told the 2,500 delegates: "We all accept the fact of evolution. . . . The evolution of life is no longer a theory. It is a fact. It is the basis of all our thinking." Also, the supposedly authoritative *Encyclopædia Britannica* asserts: "We are not in the least doubt as to the fact of evolution. . . . The evidence by now is overwhelming." Even many religionists have been led to accept and proclaim the theory. *The Interpreter's Bible,* edited by some of the foremost theologians in Christendom, says in Volume I, page 755: "The reptile was content to stay in the swamp; man wanted to climb out of it. He had and still has primitive instincts against which he must struggle, for he began on the plane of the animal; but he has not been content to dwell there."

The general acceptance of evolution can be attributed, in particular, to its teaching in the schools. The San Francisco *Examiner* of January 10, 1964, on its front page, reported to what extent this is done, despite vigorous protest: "Darwin's Theory of Evolution will continue to be taught in California public schools as the explanation for the origin of man, the State Board of Education decided here yesterday. The board refused to approve recommendations by State Superintendent Max Rafferty that Darwin's Theory be presented only . . . as a theory, not a fact."

The presentation of evolution in the textbook *Biology for Today*, 1964, used in New York schools is typical: "Living things probably originated as single-celled organisms (single-celled plants appearing first). These developed into more complex organisms. Effects of mutations accumulated, species changed and varied until thousands of different types of organisms existed." And the widely used school textbook *Biology for You*, Fifth Revised, 1963, page 531, asserts: "All reputable biologists have agreed that the evolution of life on the earth is an established fact."

The indoctrination begins even in preteen years. If you doubt this, visit the children's section of a library and examine literature there dealing with the origins of life and mankind. For example, the foreword of *The Giant Golden Book of Biology* (1961), by Gerald Ames and Rose Wyler, says: "About 400 million years ago, plants and a few animals emerged onto the land . . . About 1 million years ago, some of them began to be human, and about 50,000 years ago one such creature came to be our kind of man. And here you are, 50,000 years later, with a book that tells the story."

Another book for children, *Man in the Making* (1960), by Estelle Friedman, says on page 45: "Apes are our very distant cousins, descended with us from some common Primate ancestor many millions of years ago. Although this idea caused such a commotion when it was first introduced a hundred years ago, it is no longer a matter of doubt. All scientists today know that both man and the living apes descended from some ancient common ancestor."

Does all this mean that the subject is no longer open to question? Is evolution actually *"an established fact"?* Do scientists really *"know* that both man and the living apes descended from some ancient common ancestor"? Is the evidence so abundant that you should teach your children evolution, even at the risk of their losing faith in God and casting off the moral restraint offered by His laws? Certainly not.

Shortage of Evidence

Regarding the lack of evidence in support of evolution, the *Saturday Evening Post* of December 3, 1966, noted: "Among those [evolutionists] leading the current research . . . feelings often run high when it comes to interpreting evidence. . . . Investigators have stalked out of meetings, indulged in personal vituperation, argued over priorities, accused colleagues of stealing their ideas. . . . The reason for this occupational ailment is obscure, but it may have something to do with the shortage of solid evidence."

Thus, it is noteworthy that in a discussion of the topic 'Evolution and Creation,' in November 1965, John W. Klotz, head of a college science department, admitted that "acceptance of evolution is still based on a great deal of faith." And in considering the question the evolutionist George Paulin some years ago said: "These considerations to me, a lifelong evolutionist, have proved of a highly disconcerting nature; . . . I must in all honesty confess that logically, as the matter presents itself to my mind, the argument is in favour of those who believe in the doctrine of special creation as our fathers believed in it."

Clearly, then, the evidence is *not* overwhelmingly in support of evolution. Evolution is *not* an established fact, as school textbooks dishonestly assert. Nor do *all* scientists believe it. For example, Dr. Theodore Newton Tahmisian, a physiologist for the Atomic Energy Commission, told audiences at several European universities, as reported in the Fresno *Bee* of August 20, 1959:

"Scientists who go about teaching that evolution is a fact of life are great con men, and the story they are telling may be the greatest hoax ever. In explaining evolution we do not have one iota of fact. . . . To advance you have to have something new. How can the progenitor pass on to his children what he himself didn't have? Like breeds like. Yet evolutionists would tell us like breeds unlike."

How great the differences of opinion! A matter that so vitally affects our faith in God and his Word, as well as the moral standards of ourselves and our loved ones, demands our careful consideration. What do the facts show? Did the great variety of life on earth come as a result of evolution, or as a result of creation by God? Endeavor to dismiss any prejudice from mind as you consider the evidence.

How did Life Originate?

SURELY you do not want to depend upon myths or theories or even educated guesses for the answer to this vital question. Rather, you look for information that is reasonable, logical and in harmony with the facts as you know them today.

What the Bible has to say on the subject is certainly reasonable. No mythical stories about animals being developed into men or of humans being produced from seeds planted in the ground or of selfish gods warring among themselves and producing men simply because of a whim. And how logical and orderly the process revealed in the Bible! First plant life, then creatures of sea and sky, then land animals and finally man, each one endowed with the ability to produce only its own kind and no other kind. (Genesis, chapter 1) Is not this in harmony with the facts as we find them today? Can a dog produce a kitten or an oak seed a palm tree? Of course not.

No need either to believe that earthly creations were completed in six literal twenty-four-hour days. Judging by the length of the seventh day of the creative week, which the Bible indicates is still in progress with a little more than 1,000 years to go, each creative day was at least 7,000 years in length. Man was created at the very end of the "sixth [creative] day"; and according to chronology of the Bible, humans have now been on earth almost six thousand years.*—Gen. 1:31.

True, evolutionists assert that humans have lived here on earth hundreds of thousands of years, but history offers no support for such a theory. *The World Book Encyclopedia* (1966), Volume 6, page 12, explains: "The earliest records we have of human history go back only about 5,000 years." And *Science* magazine of June 20, 1958, interestingly observes: "The earliest appearance of urban civilization [is] first in alluvial Mesopotamia, about 5,500 years ago."

* For details see *Life Everlasting—in Freedom of the Sons of God* (1966), pp. 26-35.

Evolution's Explanation

Perhaps the greatest problem of the evolution theory is to account for the origin of life. In his *Origin of the Species* Darwin attributed it to a Creator, saying: "There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one." Modern evolutionists, however, generally disagree. According to the New York *Times* of November 29, 1959, at the Darwin centennial celebration in 1959 Sir Julian Huxley said that "evolution had no room for the supernatural. The earth and its inhabitants were not created, they evolved."

The routine explanation for the origin of life is that presented in the widely read book *The World We Live In,* by the editorial staff of *Life* magazine, which claims, on page 88: "At some indeterminate point —some say two billion years ago, some a billion and a half—the entity called life miraculously appeared on the surface of the deep. . . . From such shadowy beginnings there emerged the wondrous procession of living things."

Some details are supplied five pages later as to how it supposedly happened: "It is theoretically possible that on some distant day at the very dawn of time, when the earth's rocks were still hot and oceans and air seethed with chemical turbulence, certain organic compounds were synthesized in the sea by solar radiation and by unknown catalytic agents into a complex molecule capable of generating units like itself. . . . Then somehow more complex entities evolved . . . They were probably the first authentic members of the plant world."

Regarding the possibility of this occurring, Eldon J. Gardner, Professor of Zoology at Utah State University, observes on pages 11 and 12 of his booklet *Organic Evolution and the Bible* (1960): "A type of spontaneous generation may have taken place in the remote past . . . The possibility of the appropriate elements, energy and suitable environment coming together by chance seems remote, indeed, but in tremendously long periods of time the 'impossible' becomes inevitable."

Think about that! Although man with all his advanced scientific knowledge has been unsuccessful in creating life under controlled laboratory conditions, yet an evolutionist says that the "impossible," if given sufficient time, is "inevitable"! And that by sheer chance, without any intelligent direction! This is typical evolutionary reasoning, but is it scientific?

Did Life Spontaneously Generate?

Loren Eiseley, one of the most distinguished evolutionists in America today, admitted in his book *The Immense Journey,* page 199:

> "With the failure of these many efforts [to create life] science was left in the somewhat embarrassing position of having to postulate theories of living origins which it could not demonstrate. After having chided the theologian for his reliance on myth and miracle, science found itself in the unenviable position of having to create a mythology of its own: namely, the assumption that what, after long effort, could not be proved to take place today had, in truth, taken place in the primeval past."

The distinguished British biologist, Joseph Henry Woodger, called the assumption that life sprang from a nonliving source "simple dogmatism—asserting that what you want to believe did in fact happen." A biologist at Princeton University, Professor Edwin Conklin, also put it very bluntly when he said: "The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop."—*Reader's Digest,* January 1963.

Clearly, then, the evidence points to the creation of life by an Intelligent Force, yes, by the eternal God Jehovah, who is "the source of life." One prominent research chemist, Edmund Carl Kornfeld, observed: "The more one studies the science of molecular structure and interaction, the more one is convinced of the necessity of a planner and designer of it all. . . . The simplest man-made mechanism requires a planner and a maker. How a mechanism ten thousand times more involved and intricate can be conceived of as self-constructed and self-developed is completely beyond me."

ARTICLES IN THE NEXT ISSUE

- Why Fear the "Evil Eye"?
- Hungry India.
- Your Personal Appearance Makes a Difference.

A Huge Gap

Since there is no sound scientific explanation whatsoever as to how inorganic matter could possibly evolve upward to form the first one-celled organism, to say nothing of the origin of the inorganic matter itself, what does this mean? It means that the entire first part of the evolutionary chain is missing! Evolutionist John Tyler Bonner, a university biology professor, acknowledged what a great gap this is in his book *The Ideas of Biology,* 1962, page 18:

"The cell is really such an astoundingly clever unit that when we think of it from the point of view of evolution it seems easier to imagine a single cell evolving into complex animals and plants than it does to imagine a group of chemical substances evolving into a cell. It is very likely that the first step was more difficult, . . . The study of early evolution really amounts to educated guesswork."

The book *The World We Live In* also admits what a tremendous unaccounted-for gap this is in the evolutionary chain, saying on page 93: "The abyss between primordial organic molecule and [one-celled] protozoan was at least as great as that between protozoan and man, and took perhaps as long to span."

Yet, without any evidence, yes, in direct opposition to the evidence, the evolution theory maintains that this gap was somehow bridged and life spontaneously came into existence. And what about the rest of the evolutionary chain? Do the facts indicate that lower, one-celled forms of life evolved upward until they became human? That is a question worthy of our honest consideration.

Meantime, the Bible's account of the origin of life commands respectful attention. It is clear, delivered with a confident ring of truth, and lacking any fatal gap in the process of events. It requires no scramble after possible links. It commends itself to reasonable men who recognize that only a grand Creator could unfold the mystery of human beginnings.

Spontaneous Generation Unscientific

The magazine *Discovery,* May 1962, in its review of R. Schubert-Soldern's book *Mechanism and Vitalism* observed: "Unhappily for materialists, however, life is characteristically unstable, and 'it is incredible that a complex of substances, all tending towards a state of stability, would produce the permanent chemical instability which is characteristic of animate matter.' Thus it is inconceivable that an organic compound should ever be formed in the absence of life."

DOES One Kind of Life EVOLVE INTO Another?

IF THE evolution theory were true, we would reasonably expect to find transitional or intermediate forms of life. These "links" would serve to demonstrate that plants and animals can bridge the gap between fundamental kinds. Do we see such "links" in existence today? Or is there a discontinuity, that is, a definite line of demarcation between basic kinds?

The prominent evolutionist Professor Theodosius Dobzhansky observed in his book *Genetics and the Origin of the Species,* Third Edition, pages 4 and 5: "A more intimate acquaintance with the living world discloses a fact almost as striking as the diversity itself. This is the discontinuity of the variation among organisms. . . . The living world is not a single array in which any two variants are connected by unbroken series of intergrades, but an array of more or less distinctly separate arrays, . . . Biologists have exploited the discontinuity of variation to devise a scientific classification of organisms."

This discontinuity in living things today is one of the most obvious defects in the evolution theory. Nowhere do we see one kind of plant or animal evolving into another. And, admittedly, in all of man's recorded history, it has never been observed. An amoeba has always remained an amoeba, a fly has stayed a fly, monkeys have continued to be monkeys, and so forth.

Since there is no evidence in recorded history that one kind of life evolved into another, did it occur in the distant past? Evolutionists say, Yes. They claim that it took hundreds of millions of years to happen. Well, then, does the fossil record reveal the existence of "links," or intermediate forms?

Testimony of the Early Record

Regarding the early geological record the book *The World We Live In,* published by *Life* magazine, observed: "For at least three-quarters of the book of ages engraved in the earth's crust the pages are blank. While the oldest rocks bespeak the rise and fall of ancient mountains and the advance and retreat of primeval seas, so far as life is concerned they stand all but mute. The first creatures whose outlines are clearly etched in fossil remains date from the period called the Cambrian."

After theorizing how life supposedly spontaneously generated, this source continues: "Just how more complex creatures evolved from these veiled [one-celled] beginnings remains another obscure chapter of life." However, the book does not hesitate to go on and assert:

"The gulf between one-celled animals and the first organized multicellular creatures *may have been bridged* by colonial flagellates . . . In succession up the evolutionary ladder *there must have appeared* forms like the sponge . . . Sometime in the late Pre-Cambrian *there must have appeared* a small but important worm-like

creature, the ancestral echinoderm." (Italics added)

But these assertions are baseless! They are deceivingly false! For the New York *Times* of October 25, 1964, observed: "The chief puzzle in the record of life's history on earth [is] the sudden appearance, some 600 million years ago, of most basic divisions of the plant and animal kingdoms. There is virtually no record of how these divisions came about. Thus the entire first part of evolutionary history is missing. . . .

"The assumption has been that the earlier record was destroyed or that previous life forms did not have shells or skeletons hard enough to leave a record. Yet soft plants and animals also leave their prints in the sands of time and they, too, were absent."

What a devastating blow to the theory of evolution! Not only is there no explanation as to how the tremendous gap from inorganic matter to the first one-celled organism was bridged, but even after life came into existence, "three-quarters," or "the entire first part," of the evolutionary chain is missing!

The *Natural History* magazine of October 1959 also acknowledged this serious problem in the evolution theory. Writing in that magazine, the prominent evolutionist Alfred S. Romer, professor of zoology at Harvard University, spoke of "the sudden appearance of groups of allied species," and noted:

> "This situation is . . . one admitted by Darwin to be a serious difficulty for his theory. . . . Below this [Cambrian strata], there are vast thicknesses of sediments in which the progenitors of the Cambrian forms would be expected. But we do not find them; these older beds are almost barren of evidence of life, and the general picture could reasonably be said to be consistent with the idea of a special creation at the beginning of Cambrian times.
>
> "To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system,' said Darwin, 'I can give no satisfactory answer.' Nor can we today."

The evidence admittedly indicates special creation, but evolutionists generally refuse to accept it.

Are There Transitional Forms?

In his *Origin of the Species* published in 1859 Charles Darwin discusses the problem of missing transitional forms, or "links," and says: Geological research "does not yield the infinitely many fine gradations between past and present species required on the theory; and this is the most obvious of the many objections which may be urged against it." However, Darwin offers the explanation: "I believe the answer lies in the record being incomparably less perfect than is generally supposed."

Well, then, has an examination of the geological record in the succeeding decades revealed these missing "links" in fossil form? Harvard Professor Alfred S. Romer declared: " 'Links' are missing just where we most fervently desire them, and it is all too probable that many 'links' will continue to be missing."* Another prominent zoology professor, Richard B. Goldschmidt, said: "The facts fail to give any information regarding the origin of actual species, not to mention higher categories . . . Nowhere have the limits of the species been transgressed, and these limits are separated from the limits of the next good species by the unbridged gap, which also includes sterility."—*The Material Basis of Evolution*, pages 165, 168.

After a careful examination of the evidence Lecomte du Noüy made similar observations, saying: "Unfortunately, the greater part of the fundamental types in the animal realm are disconnected from a paleontological point of view. . . . By

* *Genetics, Paleontology and Evolution*, edited by G. L. Jepson, G. G. Simpson and E. Mayr, page 114.

link, we mean a necessary stage of transition between classes such as reptiles and birds, or between smaller groups. . . .

"All types of reptiles belonging to the three orders (Ichthyosauria, Saurischia, Lacertae) appear 'suddenly' and it is impossible to link them to any terrestrial ancestors. The same is true of the tortoises. We have put the word 'suddenly' between quotation marks so as to make the problem stand out. . . . we have no precise facts to go on, and no trace of intermediaries."—*Human Destiny*, pages 71, 72, 75.

So, in the many intervening years since Darwin's day transitional forms have not turned up! Thus Professor D'Arcy Thompson concluded in his book *On Growth and Form*, pages 1093, 1094: "Eighty years' study of Darwinian evolution has not taught us how birds descend from reptiles, mammals from earlier quadrupeds, quadrupeds from fishes, nor vertebrates from the invertebrate stock. . . . We used to be told, and were content to believe, that the old record was of necessity imperfect—we could not expect it to be otherwise; . . . But, there is a deeper reason. . . . A 'principle of discontinuity,' then, is inherent in all our classifications, . . . and to seek for stepping stones across the gaps between is to seek in vain, for ever."

If evolution were true, would there not necessarily have been thousands, yes, millions of transitional forms? Yes, indeed! But there are none. Now, think: Is it not simply beyond the realm of possibility that not one survived, either in fossil form or among living things today?

"According to Their Kinds"

The facts point conclusively to special creation by Almighty God, just as the Bible says. It is admitted that today living things produce according to their kinds. And it has always been that way! The fossil record proves it. It should be obvious that the gap between basic kinds cannot be overstepped.

Regarding this, biology professor Frank Lewis Marsh wrote recently:

> "One of the incomprehensible mysteries of our day is how sincere scientists can observe the discontinuity among fossils (where no true connecting links bridge the abysses between basic types), and how they can multiply so many cases of variation among living forms (which never are more than additional varieties of basic types that already exist), and still miss the law of reproduction that in stentorian accents cries to them from every side, the law that declares, *'No new basic types!'* Any other natural process that was even half so obvious would have been declared a law long ago!"

Origin of Man

But what about the gap that separates man from the apes? Have "missing links" between man and the apes been found? Or do the facts indicate that man also is a special, distinct creation by God?

The Primates, a 1965 volume of *Life* magazine's Nature Library, explains further: "Unfortunately, the early stages of man's evolutionary progress along his individual line remain a total mystery." Earlier this same source also admitted: "Unfortunately, the fossil record which would enable us to trace the emergence of the apes is still hopelessly incomplete. We do not know either when or where distinctively apelike animals first began to diverge from monkey stock."

Regarding the great lack of evidence, evolutionist Loren Eiseley said in *Scientific American* of June 1956: "For the whole Tertiary Period, which involves something like 60 to 80 million years [reaching down to one million B.C.E.] we have to read the story of primate evolution from a few handfulls of broken bones and teeth. These fossils, moreover, are from places thousands of miles apart on

the Old World land mass. . . . In the end we may shake our heads, baffled."

It is, therefore, with good reason that the *Scientific American* of July 1964 should say: "It may be wiser not to insist that the transition from ape to man is now being documented from the fossil record."

But what about the prospects of finding fossils that would link man to apelike ancestors? A prominent evolutionist, Professor Emeritus of Anatomy of the University of Oxford W. E. Le Gros Clark, noted in his book *The Fossil Evidence for Human Evolution,* 1964, page 41: "The chances of finding the fossil remains of *actual* ancestors, or even representatives of the local geographical group which provide the actual ancestors, are so fantastically remote as not to be worth consideration." Yes, the facts unearthed by geologists agree with what the Bible says about special creation.

Man About 6,000 Years Old

According to the Bible, God created man about 6,000 years ago, and in recent years this has many times been confirmed. The *Review Text in Biology,* a 1966 textbook now used in New York city schools, observes: "The invention of writing, about 6,000 years ago, ushered in the historic period of man. The time prior to 6,000 years ago is known as the prehistoric period."

Another textbook, *Biology and Its Relation to Mankind,* by A. M. Winchester, Third Edition, 1964, page 600, states: "Historical records go back to about 3,000 B.C." That is the fact. However, this textbook then states: "But this is only a small fraction of the time that man has lived on earth." This is not a fact, but an assertion. It is not based on reliable evidence.

Think about it: Why are the last 6,000 years called "the historic period of man"? Really, it is because in this period man's existence can be proved. There are records, documents, cities, monuments, writings and other artifacts to show that man has lived on earth for nearly 6,000 years. However, the period before that is called "prehistoric" because there is no evidence of man's having existed at that time. The proposed periods of time are built merely on theory, to support another theory, evolution.

Interestingly, Professor P. J. Wiseman notes in his book *New Discoveries in Babylonia About Genesis,* pages 28, 32 and 34: "No more surprising fact has been discovered by recent excavation, than the suddenness with which civilization appeared in the world. This discovery is the very opposite to that anticipated. . . . In the face of these facts, the slow progress of early man is a disproved assumption, and the idea that an infinitely prolonged period elapsed before civilization appeared cannot be maintained. . . . Life at the beginning was necessarily simple, but it seems that it was not only enlightened, it was cultured."

But, a person may inquire, have not modern methods of dating fossils and artifacts proved that man has been on earth longer than 6,000 years? What does the evidence show?

Life Appeared Suddenly

• One of America's foremost paleontologists, George Gaylord Simpson, acknowledged: "It remains true, as every paleontologist knows, that most new species, genera, and families and that nearly all new categories above the level of family appear in the record suddenly, and are not led up to by known, gradual, completely continuous transitional sequences."—*The Major Features of Evolution,* page 360.

IT IS a common belief that man has lived on earth at least hundreds of thousands of years, and that this is a proved fact. Even Nobel Prize winner Willard F. Libby believed that verified history extended back tens of thousands of years. Libby is the scientist who, about twenty years ago, first discovered that radiocarbon might be employed in dating old objects, and, writing about this dating method in *Science* magazine of March 3, 1961, he observed:

"Arnold [his coworker] and I had our first shock when our advisers informed us that history extended back only for 5,000 years. . . . You read statements to the effect that such and such a society or archeological site is 20,000 years old. We learned rather abruptly that these numbers, these ancient ages, are not known accurately; in fact, the earliest historical date that has been established with any real certainty is about the time of the 1st Dynasty in Egypt."

Well, then, since radioactive dating methods have been introduced, has solid evidence been furnished that the Bible is in error? Have scientific methods of dating proved that man has been on earth longer than 6,000 years? What are the principal methods used? One is the "radiocarbon clock."

Radiocarbon Dating

Carbon-14, also called radiocarbon, is formed in the atmosphere by the activity of cosmic rays on the earth's atmosphere. The more cosmic-ray activity, the more radiocarbon is formed. The less cosmic-ray activity, the less radiocarbon is formed.

Plants absorb radiocarbon from the atmosphere. When man eats plants, his body also absorbs radiocarbon. At death, the accumulation of radiocarbon in his body stops, and what is present continues to decay and is not replaced. In about 5,600 years the radiocarbon is thought to be half gone; so it is said to have a *half-life* of that time.

Thus, scientists can take wood, charcoal, bone, or some other once-living object, and get an idea of its age by measuring the radioactive carbon present. If it is nearly half gone, the object is considered about 5,000 years old, nearly three-quarters gone, about 10,000 years old, and so on. Items over 50,000 years old cannot be dated by this method. Well, what has this "radiocarbon clock" revealed when tested on supposedly very old specimens that can be connected with man?

The vast majority of such samples showed that the radioactivity was above the halfway point, well within the 6,000-year span allowed for man's existence by the Bible! It is true, however, that some dated objects have indicated man's existence to be somewhat longer than 6,000 years. Do these time estimates prove the Bible to be wrong?

Why the Dating Is Subject to Error

Science magazine of December 10, 1965, reported on a recent conference of radiocarbon experts, noting:

> "Throughout the conference emphasis was placed on the fact that laboratories do not measure ages, they measure sample activities. The connection between activity and age is made through a set of assumptions. . . . one of the main assumptions of C^{14} dating is that the atmospheric radiocarbon level has held steady over the age-range to which the method applies."

However, this assumption is wrong. It was shown at this conference that there were "deviations from the atmospheric uniformity assumed in C^{14} dating." *Science Year* of 1966 also states: "Scientists have found that the C-14 concentration in the air and in the sea has not remained constant over the years, as originally supposed."

A number of factors can be responsible for these deviations in atmospheric radiocarbon concentrations. One, for example, is the magnitude of the magnetic field in the vicinity of the earth. *Science Digest* of December 1960 explained:

> "The magnetic field of earth serves to deflect the cosmic rays away from most of the planet. Any decrease in such a field would mean an increase in the radiation reaching us from space. . . . It most certainly would ruin some of our carefully developed methods of dating things from the past. . . . If the level of carbon-14 was less in the past, due to a greater magnetic shielding from cosmic rays, then our estimate of the time that has elapsed since the life of the organism will be too long."

Was there a greater shielding of the atmosphere from cosmic rays in times past? Yes, for the Bible explains that prior to about 4,000 years ago a vast water canopy was suspended high above, and that its falling caused a global deluge in the days of the man Noah. This water canopy would have shielded the atmosphere, to an extent, from cosmic rays and reduced the formation of radiocarbon. Thus, as *Science Digest* explained, objects dated by the "radiocarbon clock" from before that time would appear older than they really are.

Many Dating Errors

As you might have expected, difficulties have been encountered in obtaining reliable radiocarbon dates, particularly of objects that are more than three or four thousand years old. *Science* magazine of December 11, 1959, commented about "the failure of the radiocarbon (C^{14}) technique to yield dates of certain dependability," and said:

> "Although it was hailed as the answer to the prehistorian's prayer when it was first announced, there has been increasing disillusion with the method because of the chronological uncertainties (in some cases, absurdities) that would follow a strict adherence to published C^{14} dates. . . . What bids to become a classic example of 'C^{14} irresponsibility' is the 6000-year spread of 11 determinations for Jarmo, a prehistoric village in northeastern Iraq, which, on the basis of all archeological evidence, was not occupied for more than 500 consecutive years."

Imagine that! Errors in dating of thousands of years! But this is not unusual. *Science News Letter* of August 5, 1961, also pointed to the uncertainty of the dating method, saying: "Samples from the same site have been cut into several pieces and given to different scientific institutions for carbon dating. Each laboratory has come up with a different answer.

It is, therefore, obvious that any radiocarbon dates that might indicate man to be more than 6,000 years old are highly questionable. They certainly are not a basis for discrediting the Bible!

Potassium-Argon Dating

But, someone may ask, has it not been proved that certain bones discovered by Dr. L. S. B. Leakey are 1,750,000 years

old? This was the widely published claim, but it is most misleading.

The *Scientific American,* September 1961, explained: "There is no way to date bone more than 50,000 years old, so they analyze samples of rock from immediately above and below the level where the bones were found. By measuring the content of potassium 40 and its decayed product, argon 40," scientists estimated that the volcanic rock was 1,750,000 years old, "plus or minus 'a couple hundred thousand years.' "

The general assumption is that the rock bed above was formed after the bones found beneath it were deposited. Interestingly, however, other scientists found that, in some cases, the rock bed below the bones gave a younger age than the bed lying above it!

Besides, the potassium-argon method is very uncertain in measuring the age of relatively recent volcanic rock. Radioactive potassium has a half-life of 1,300,000,000 years, meaning that in that time half of its potassium decays to the gas argon. So measuring rocks of less than a few million years old is like trying to measure seconds on a clock that has only an hour hand. Little wonder that estimated ages of these rocks varied by as much as half a million years!

In addition, the dating is made on the assumption that the volcanic activity dispelled all the argon originally in the molten material. However, if only a trace of argon remained, the clock would not be set at zero, and ages measured by it would be much too high.—See *Science,* April 2, 1965, page 73.

It is understandable, therefore, that scientists at Johns Hopkins University should say that "the dates are of doubtful value"! No, man did not live more than a million years ago. What the Bible says is true.

HOW EVOLUTION IS EXPLAINED TODAY

AS A rule, it is in school that a person is introduced to evolution. How, then, are students taught that one kind of life evolves into another kind? Is the answer satisfying?

Years ago the evolution theory of the French scientist Jean de Lamarck was generally accepted and taught. The high school textbook *Biology for Today,* 1964, observes: Lamarck "claimed, for example, that because a blacksmith used his arms a great deal, his muscles became large and this acquired characteristic would be passed on to his offspring." However, such acquired changes are not inherited by one's offspring; so this textbook concludes: "Lamarck's theory is considered unsatisfactory and is not accepted."

Later, toward the end of the nineteenth century, Charles Darwin's theory of natural selection and the survival of the fittest became accepted by evolutionists. Darwin taught that in the struggle for existence the

strong lived and the weak were destroyed; therefore, organisms with beneficial variations were best equipped to live and so survived. Over a period of many years, the theory asserted, slow accumulation of variations led to a gradual change in the appearance of the species until an entirely new species appeared.

However, in time, it was acknowledged that this theory of natural selection failed to explain satisfactorily how the gradual accumulation of trivial variations could produce complex new creatures. So evolutionists conceded that natural selection by itself was not a sufficient explanation.

The Present-Day Theory

Then the observation was made that new traits in organisms occasionally appear suddenly due to changes or mutations in the genes. "This is the answer!" evolutionists exclaimed. *Biology for Today* sets out the resultant natural selection–mutation theory: "Hereditary changes brought about in mutations make possible a natural selection which leads to a new species. It is believed that a single mutation does not produce a new species but does contribute something new to the gene makeup of the species. In time, the accumulation of many changes results in a new species."

To illustrate: A beneficial small mutation supposedly appeared in a particular animal or plant. That mutation made its possessor better suited to survive than its competitors were. The small mutation was passed along by heredity through many generations. Over a period of millions of years other beneficial mutations continued to appear in the same line, causing the organism to change into a different one.

This is the theory of evolution generally accepted and taught today. Professor C. P. Martin of McGill University observed: "An overwhelming majority of [biologists] believe that evolution proceeds by mutations and natural selection." But is there proof?

Evolution or Variation?

It is often claimed today that the evolutionary process has been observed to occur. But has one kind of organism really been demonstrated to turn into another kind? Or is what has been noted simply variation within a basic kind? Prominent evolutionists frequently point to the following example, described by the famous evolutionist Sir Julian Huxley in *Life* magazine of June 30, 1958:

> "During the past 80 years the Peppered Moth has turned black in the industrialized areas of Britain and Western Europe, due entirely to selection. This moth in its ordinary rural surroundings is camouflaged to match the tree trunks on which it rests by day. Occasionally dominant black mutants turn up; in the old days they were rare and much prized by collectors. Experiment shows that when blacks and normals [pale forms] are resting together on a normal tree trunk, the blacks are much more often seen and eaten by birds and so get eliminated . . .
>
> "In the smoke-grimed industrial areas there are fewer insect-eating birds, and the 'normals' no longer match their surroundings so well. . . . So whereas in the countryside camouflage gave the normals a strong selective advantage, in the industrial areas this advantage not only was less but was overridden by the blacks' advantage in hardiness. In each generation more blacks survived until in such areas the pale forms have been reduced to a rare variety. The story of the Peppered Moth is a story of evolution under our own eyes. We are able to understand it because we are the heirs to Darwin's greatest idea."

But is this evolution? Is the moth becoming something other than a moth? Is it turning into another kind of insect? Not at all! It is still a moth! The majority are simply black now instead of gray. But, actually, the possibility for such variation in color existed in the genetic material of the moths all the time. God created liv-

ing things with the potential of great variety within their basic kinds.

So, while sizes, shapes and colors can vary, no mutation ever resulted in a new form of life. Mutational changes always remain within the basic type or Genesis *kind* to which the plant or animal belongs. Transformation of a basic kind into another by a series of mutations is never realized, either in the free state or experimentally in the laboratory. So to assert, as do evolutionists, that minor mutational changes occurring today prove that major changes from one basic kind to another were accomplished in the course of millions of years is simply unscientific dogmatism.

Mutations Harmful

In the first place, scientific evidence reveals that mutations seldom occur. Professor of Animal Genetics at Edinburgh University C. H. Waddington explained: "It happens rarely, perhaps once in a million animals or once in a million lifetimes." And secondly, and most importantly, mutations are almost always harmful. When the genetic material produces mutations that lead to an extreme variation from the original organism, it is invariably fatal. God created living things so that they would produce after their kinds, and this boundary cannot be overstepped.

A better understanding of genetics has supported this Bible teaching. For example, H. J. Muller, Nobel Prize winner in the field of genetics, observed: "Most mutations are bad. In fact, good ones are so rare that we may consider them all as bad." Theodosius Dobzhansky also acknowledged: "A majority of mutations . . . produce deteriorations of the viability, hereditary diseases, and monstrosities. Such changes, it would seem, can hardly serve as evolutionary building blocks."

Evolutionists Have No Explanation

The evidence has so accumulated against the role of mutations as a factor in evolution that many prominent evolutionists now openly acknowledge that there is no adequate explanation of how one kind of life could have evolved into another kind.

Evolutionist Sir James Gray, for more than twenty years professor of zoology at Cambridge University, points to the absence of a needed directive force in the evolutionary theory. In the book *Science Today* he acknowledges the usual explanation of "random mutational changes in the color of the wings of moths and to the survival of melanic [black] types against a black background," and writes:

> "Admittedly, it is a long cry from such things to the leg of a horse or the behavior pattern of a bird, but if it took Nature 100 million years to produce the leg of a horse from a pentadactyl limb one cannot expect to see much happening in fifty years. But all biologists are not equally satisfied. Some feel that the argument gets uncomfortably close to a point when an adequate number of monkeys, tapping typewriters for an adequate length of time will inevitably produce an encyclopedia. . . .
>
> "Biologists are on the horns of a dilemma. We either have to accept natural selection as the only available guide to the mechanism of evolution, and be prepared to admit that it involves a considerable element of speculation, or feel in our bones that natural selection, operating on the random mutations, leaves too much to chance. . . . My own feeling is that the last word has, perhaps, not yet been said and that eventually some indication of directive evolution may eventually be found . . . But, your guess is as good as mine."

The prominent evolutionist and geneticist C. H. Waddington strikes even harder at the accepted theory, also writing in *Science Today:*

> "We have only to wait long enough, therefore, and any sort of gene mutation is bound to turn up; for instance, all the genes which modify the bones of the forelimb to produce

the knobs on the anteater, or the long, thin bones of the monkey. This is really the theory that if you start with any fourteen lines of coherent English and change it one letter at a time, keeping only those things that still make sense, you will eventually finish up with one of the sonnets of Shakespeare. Now perhaps that is true, but is it really true enough? . . . it strikes me as a lunatic sort of logic, and I think we should be able to do better."

So Waddington calls the modern theory of evolution "a lunatic sort of logic." Do you subscribe to that kind of logic? The prominent French evolutionist Jean Rostand, in his 1961 publication, *The Orion Book of Evolution,* definitely says that he cannot. And Loren Eiseley, one of America's most respected evolutionists, in his New York *Times* review of the book, praises Rostand's straightforward objections. Eiseley expressed sympathy with the following expressions in Rostand's book:

"The mutations which we know and which are considered responsible for the creation of the living world, are, in general, either organic deprivations, deficiencies (loss of pigment, loss of appendage), or the doubling of the pre-existing organs. In any case, they never produce anything really new or original in the organic scheme, nothing which one might consider the basis for a new organ or the priming for a new function. . . .

"No, decidedly, I cannot make myself think that these 'slips' of heredity have been able, even with the cooperation of natural selection, even with the advantage of the immense periods of time to which evolution works on life, to build the entire world, with its structural prodigality and refinements, its astounding 'adaptation,' . . .

"I cannot persuade myself to think that the eye, the ear, the human brain have been formed in this way; . . . I discern nothing that gives me the right to conceive the profound structural alterations, the fantastic metamorphoses that we have to imagine in evolutionary history when we think of the transition from invertebrates to vertebrates, from fish to batrachians, from batrachians to reptiles, from reptiles to mammals."

Although Rostand admittedly does not advance a more acceptable substitute theory, he concludes: "Despite this rather disillusioned conclusion, it is of paramount importance that no excuse be found to cast doubt upon the fact of evolution itself." So evolutionists cling to their faith in evolution, even though they cannot explain how it could have occurred.

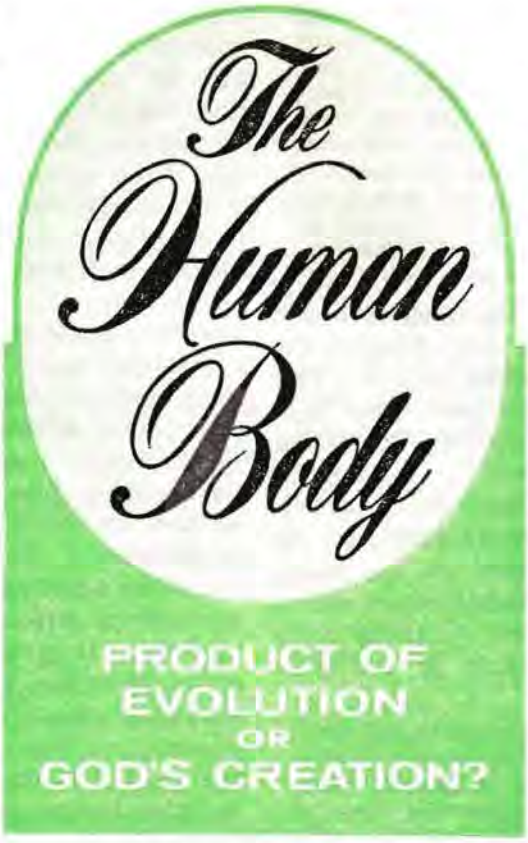
Students Brainwashed

Yet, despite its complete failure to explain how one kind of life can possibly evolve into another, this theory is still being presented in the school systems of today as a fact. Students are brainwashed into belief that it is gospel truth. Evolutionist C. P. Martin, writing in the *American Scientist* regarding the theory's tremendous difficulties, notes concerning students: "It is not that they are aware of the difficulties which I have mentioned above and esteem them of little weight or importance; they never heard of them and are amazed at the bare possibility of the accepted theory being criticized."

Professor Henry M. Morris lamented the situation, saying: "When one considers the great odds against a mutation's being helpful and surviving in the struggle for existence and then realizes that the formation of a new species would require not one mutation but thousands, and finally considers the tremendous number of plants and animals in the world, it would seem to demand a most amazing credulity to imagine that here is the method by which evolution takes place. And yet that is precisely what is taught as gospel truth in probably the majority of schools today."

Your children need protection from this sort of deceptive teaching. What can you do to combat it? For one thing, you can point your children to the marvelous evidence of creation by God.

The Human Body



WHEN contemplating the marvelous design of his physical body, the psalmist David long ago was moved to praise God: "I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." —Ps. 139:14.

Since ancient David's time, cause for astonishment at the body's remarkable functions has not diminished. In fact, the more man learns about his body, the greater becomes his awe and admiration. In September 1966 Dr. William W. Akers, a Rice University engineer who is working with surgeons to build an artificial heart, exclaimed: "The body is the ultimate in technological perfection. Almost any machine you can dream up—no matter how sophisticated—you can look into the body and find one better."

Whom, then, should we credit for this masterful creation? Did King David give praise to the proper one? Or should evolution be credited with the miraculous formation and functions of the human body?

How the Formation Begins

Not many years ago you were a single fertilized egg, one living cell smaller than the period at the end of this sentence. From that simple, minute beginning, extremely intricate developments molded your body until it was complete with a brain that thinks, eyes that see, ears that hear, and many other organs. You now are made up of more than a hundred different kinds of cells that number into the thousands of billions! How did this remarkable transformation take place?

It all began when the sperm nucleus reached the egg nucleus and their contents were combined. In the next half hour an immeasurable number of traits of the new baby were decided within that tiny egg. What a marvelous thing! In this uniting of two cells, the plans are drawn up for an entire new human, and that in a matter of minutes!

"Blueprints" in the DNA

The blueprints or plans for the new human are understood to be in the DNA, a code name for deoxyribonucleic acid. A cell's nucleus is composed of tens of thousands of genes, linked into twenty-three sets of chromosomes, and DNA is the essential ingredient of the genes. Although the evolution theory can provide no explanation for it, *Life* magazine of October 4, 1963, acknowledges the amazing process that takes place within the DNA of a newly fertilized egg cell:

"All the DNA in a fertilized human egg

weighs about two ten-trillionths of an ounce—half provided by the father's sperm, half by the mother's ovum. In this neat package DNA crams the know-how to create a full-grown man, a man with blue eyes and a tendency to baldness, a man with a heart that can beat and a brain that can think. These instructions, spelled out in English, would require several 24-volume sets of the *Encyclopedia Britannica.*"

What an astounding record of information! It is as if the fertilized cell had a large room full of books with detailed instructions on how to manufacture a human baby. But perhaps even more amazing is the fact that these complicated instructions are passed along to succeeding cells. Yes, the DNA in each cell of the body has all the same information as the original fertilized egg contained! Thus, *Science World* magazine suggests that we imagine that "each cell in a developing embryo has a complete cabinet of blueprints."

But when we do this, it raises the question as to how the DNA is able to employ only the information it wants, and only when it wants. In other words, from the many blueprints available that contain instructions for building the scores of different body parts, how does the DNA manage to select only the instructions needed to build, for instance, an eye? And how does it suppress all the other voluminous information present that has the blueprints for building the ears, the kidneys, the liver, and so forth?

It is an unanswered riddle, a mystery. Seemingly, a cell picks out a particular blueprint from the cabinet of blueprints, and from its instructions makes muscle cells. Another cell picks out a different blueprint and produces nerve cells, and so on. Finally, after nine months of intricate building work under the precise instructions from the genetic material, the original one cell has developed into hundreds of millions of cells that form a complete, beautifully constructed human baby.

Now, how did this miracle happen? Did it occur as a result of blind, unintelligent evolutionary processes? Was the master plan for creating a complex human baby developed simply by chance? Is this reasonable? No, it is an arrangement designed by God.

"According to Their Kinds"

Science writer Rutherford Platt noted that it is the DNA within the genes that differentiates one kind of life from another, explaining: "DNA specks have a similar chemical composition, are about the same size, and look very much like those in your dog, or in a housefly, a bread mold or blade of grass. Yet somehow the specks are coded to make every living thing different from every other living thing. They make dogs different from fish or birds, bread mold from apple trees, elephants from mosquitoes."

So the amazing DNA keeps the organism within the bounds originally set out for it, from which bounds it cannot deviate without harm. As *Scientific American* of August 1963 stated: "If the code is indeed universal, as these and other results suggest, it im-

plies that it has been fixed throughout most of organic evolution, in other words, that it is not subject to mutation." Yes, the evidence indicates that the "blueprints" within the genes of living things are fixed, thereby ruling out the possibility of one kind of life evolving into another.

No Evolutionary Explanation

Evolutionists have no answer for the marvelous processes by which the body and its intricate organs are formed. Evolutionist Sir James Gray acknowledges this in the book *Science Today*. He speaks of a "predetermined plan," and a "directive principle," saying:

> "Look at the development of an egg . . . The molecules of protein and fat in the yoke appear to be marshaled into position to form an orderly and highly complex system somewhat analogous to the process by which a house is built of bricks, wood and glass in accordance with a predetermined plan. . . . There seems to be some directive principle at work."

The embryo obviously grows according to plan, but the evolution theory cannot account for such intelligent direction and organization. Evolutionist C. H. Waddington acknowledges this when writing in his 1962 book *The Nature of Life*. He notes that cells are arranged "into organs with definite shapes and patterns," and admits:

> "I am afraid biologists have to confess that they still have hardly any notion of how this is done. It certainly must involve something more than purely chemical processes. . . . Somehow or other we must find how to bring into the story the physical forces which are necessary to push the material about into the appropriate places and mould it into the correct shapes. . . .
>
> "It is, of course, only a beginning of understanding to say that the processes we are investigating force us to think in terms of theories which involve organization. Where does this organization come from?"

Worldly-wise evolutionists admittedly do not know. Their evolution theory cannot account for the miraculous processes that build from one infinitesimal cell a complex, well-coordinated and, in the case of man, highly intelligent creature. Yet, King David knew who was responsible, and unhesitatingly praised Jehovah God as the Designer of the master plan, saying: "I shall laud you because in a fear-inspiring way I am wonderfully made." (Ps. 139:14) Will you do the same? Will you point your family and others to these marvelous evidences of creation by God?

"Screened Off in the Belly"

God's handiwork can also be seen in the remarkable arrangements made for housing the baby inside its mother. Amazing as it seems, the first fertilized cell not only contains all the blueprints for building a complete new baby, but it also has a detailed manual on how to construct the complex structures required for the embryo's existence in the womb, including the amnion, umbilical cord, placenta and all.

The embryo needs this protected housing within the mother, for from the day of the egg's fertilization, it becomes foreign material. And ordinarily a person's immunological defenses would reject such a foreign growth. But because the fertilized egg has a complete manual for manufacturing complex organs to circumvent these defenses, the egg develops into a new person undisturbed. How appropriate that David should credit God for this protective housing, saying: "You kept me screened off in the belly of my mother"!—Ps. 139:13.

As an initial step to this screening off, one of the first instructions that are issued is for the making of what are called trophoblast cells. These are produced for the initial purpose of building a little nest for the embryo in the uterus, or womb. The trophoblast cells dig right into the

thick, spongy wall of the uterus, and begin destroying its cells. They then use the scar tissue from the healing wound that they have inflicted as a temporary protective pocket for the still-microscopic embryo. The trophoblast cells also take nourishment from the blood and pass it along to sustain the first embryonic cells.

The process is incomprehensibly complex! Even the evolutionary *Life* magazine, in its April 30, 1965, issue, acknowledges the mysteries of these recently discovered processes: "The uterus must protect itself against the further incursions of the aggressive trophoblast cells. Exactly how it does this is a mystery, because no other part of the body can do it. . . . Once the embryo is firmly implanted, it starts secreting a hormone that helps keep the uterine lining in place for the rest of the embryo's stay. Without this hormone, menstruation would occur and the embryo would not survive."

The Amazing Placenta

But when it is screened off from its mother, how does the embryo obtain nourishment? How does it breathe, give off wastes and perform other necessary functions? By means of the amazing placenta! The *Life* article also describes how this remarkable organ is formed, and some of its functions:

> "Over the course of days, weeks and months, the embryo becomes firmly rooted in the uterine wall, and the trophoblast cells develop into the placenta. A dynamic organ, the placenta changes constantly along with the embryo's changing requirements. It can perform tasks normally reserved for the lungs, liver, kidneys, intestines and endocrine glands, among its other miscellaneous accomplishments. . . . no one quite understands how a structure like this acquires such a gamut of biochemical capabilities.
>
> "As a substitute lung, the placenta extracts oxygen from the mother's blood and deposits it in the blood of the embryo. The placenta brings in nutrients of all kinds from the mother's blood, often predigesting the dissolved food for the embryo en route. The placenta is so efficient that within an hour or two after the mother takes nourishment the embryo gets some too. . . . The placenta also manufactures vital hormones for the mother to make up for some of the things it takes away."

Only after performing many such miraculous tasks does the placenta die. Then, following the birth of the child, it is discharged from the mother as afterbirth. But even after the baby is born, beneficial effects of the placenta linger on. For example, it has imparted a set of immunities to the new baby. Whatever diseases the mother is immune to, her baby will be also—at least for about six months, which is the most vulnerable part of its life. Truly, the placenta is an amazing organ! And, remember, the instructions for all these functions were recorded within the original fertilized cell!

The Conclusion of the Matter

What will you conclude from the evidence? That the thousands of intricate instructions miraculously coded within the microscopic DNA of a fertilized egg are the product of chance? Or will you reach the reasonable conclusion that Almighty God is the one responsible for these marvelous instructions? Notice in what an accurate way David of old acknowledged God's part in the process: "Your eyes saw even the embryo of me, and in your book all its parts were down in writing."—Ps. 139:16.

Faced with the evidence, certainly it is only the fool that clings to the myth of evolution and refuses to believe that God created man! But man is only one of God's creations. There are many others that testify to the existence of an intelligent Creator.

Animals TESTIFY to the EXISTENCE of a CREATOR

TRULY, there is tremendous complexity even in what appears to be the simplest of living things! "The nervous system of a single starfish, with all its various nerve ganglia and fibers, is more complex than London's telephone exchange," observed the *Natural History* magazine of November 1961.

And *Science Year,* The World Book Science Annual, in its 1965 edition, noted beneath a picture of a complicated electronic device: "A spider appears to be one of nature's simpler creatures and a spider web seems to be a simple structure . . . The fact is, that the spider and its web are far more complex than the machine above, with its tangle of wires and electronic 'brain.' "

It is understandable, then, that, when comparing man's inventions with the remarkable endowments of [animals], the prominent computer-scientist Dr. Warren S. McCulloch was moved to remark: "Actually, computers are clumsy, stupid beasts in a hazardous world. They haven't the brains of a retarded ant. And they can't do the jobs that must be done."

Of what is the complexity of living things an evidence? That they simply evolved from inanimate matter? Is it reasonable to believe that the most complex things of all, living organisms, arose by themselves? Or does their intricacy indicate that they had an intelligent maker? To help answer such questions, consider the spider.

The Web

In his book *The Life of the Spider,* evolutionist John Crompton writes about the remarkable talent of spiders in preparing their webs. Not only can they produce silk that has a tensile strength far greater than steel, and which can be stretched to a fifth of its length before it breaks, but they can also make glue. Crompton explains what the spider does with it:

> "She arranges her glue in a number of minute droplets. Observers had known this for a long time and had studied the threads under the microscope and had found that the drops were arranged close together and all *exactly equidistant.* The spider's ability to arrange them so excited both admiration and puzzlement. Then the secret came out. If you put fluid on a violin or similar type of string and twang this string with your finger, the fluid, for some reason probably better known to you than to me, separates out into drops equally spaced. This is what Aranea does. Having laid her line between two spokes and smeared it with glue she pulls it down with a claw of one of her hind feet and lets it snap back.
>
> "How did the spider learn to do this? How did she hit upon a method which would have defeated me? When I ask people they smile tolerantly and say, 'Oh, instinct.' . . . I know we have to use it but I hate the word instinct. We say it with such smugness. To my mind, far from explaining anything it makes the problem infinitely more complicated than it was before."

Evolutionists are invariably confounded by the wisdom inherent in living creatures. They have to acknowledge that it is inborn, as does Crompton: "We know that the ability to make a web is inborn in the spider, chiefly because the babies make webs also—and adorable little webs

they are; perfect miniatures no larger than a postage stamp." One scientist recently noted that for a spider to create its intricate web, it employs the complicated principles of logarithms.

How do evolutionists account for this amazing capability? Note Crompton's explanation: "I have protested against overuse of the word 'instinct.' The making of the web, however, *is* now (apart possibly from the selection of a site) entirely instinctive. Remote and clever ancestors found out how to do it, not at once but by a series of improvements, and possibly taught the art to their children."

In other words, Crompton claims, the ability originally was not instinctive. Supposedly, very clever spiders of a long time ago, who of necessity had to understand complicated logarithms, figured out how to make these marvelous webs and taught their children how to make them. But finally, in the course of time, the ability came to be inborn, and so it is *now* "entirely instinctive"; baby spiders now know how to make webs without being taught.

But can an ability, such as learning to build webs, be acquired by a parent, and then can this ability or characteristic be passed on so that the offspring knows how to do it instinctively without ever having to learn it? No, it cannot! That is an unscientific myth popularized by the French scientist Jean de Lamarck, but long since discarded! The school textbook *Biology for Today* explains: "Lamarck's theory is considered unsatisfactory and is not accepted."

The evolution theory cannot account for the marvelous instinctive behavior of animals. But there is a satisfying answer, and nuclear scientist Cecil Boyce Hamann pointed to it when he asked: "Is it not more logical to see God working in these creations of His according to principles concerning which we have as yet only the slightest of clues?" Most assuredly! The wisdom inherent in animals was placed there by God.

Wisdom Built in the DNA

As noted in the previous article, all the necessary information is coded within the fertilized egg cell to produce a new human body, without any apparent outside direction. Similarly, the information needed instinctively to carry out extremely complicated, and often baffling, feats is built into the genetic DNA of lower animal creatures. *Science Digest* of November 1964 explains:

"Not all the information in the brain need be put in from the outside. Some is built in during normal development according to DNA instructions. This is the innate information that is the basis of instinctive behavior. . . .

"A spider does not learn to build a delicate and often beautiful web of a kind characteristic of her species. She does it according to inherited DNA instructions that pass through her computer-like brain. It is a largely automatic process. The spider cannot learn to make a different kind of web. In a given situation she responds

in a stereotyped way. She cannot create new and novel designs as can a human architect."

No, spiders do not work out complicated logarithms or other problems of higher mathematics. They are architectural geniuses only because their instinctive behavior was built into their genetic material. How so? By means of a blind, purposeless evolutionary process? By no means! It had to be placed there by an Intelligent Creator.

Superior to Man's Inventions

Because God endowed animals so marvelously, their accomplishments often defy attempts of humans to duplicate them. But man is now trying. In fact, an entire new science known as "bionics" has been developed in which living things are studied with the purpose of applying the principles learned to man's own needs. Recent findings have only added to the astonishment at the wisdom inherent in animals. For example, sea creatures such as whales and dolphins move through the water many times faster than it was considered possible. The recent book *Bionics The Science of 'Living' Machines* by science writer Daniel S. Halacy, Jr., observes:

"To swim at the speeds they were obviously achieving, the dolphin and the whale were either superpowerful or they had achieved what the aerodynamic and hydrodynamic engineers call 'laminar flow.' In other words, the water they swim in must follow the contours of the creatures so closely that there are no disturbances created at all. . . . For decades aeronautical engineers have sought for laminar flow, but with only partial success, despite complicated additional equipment coupled to airplane wings."

Do you believe that a process that is as complicated as that developed by chance? Is it not obvious that it was God who masterfully designed sea creatures? Any other explanation is completely unsatisfactory.

Animal Navigation

One of the greatest testimonies to God's creative genius is found in the amazing navigation instinct that He has placed in many varieties of animals. It is a mystery how birds can find their way unerringly to their exact destination over thousands of miles of featureless ocean. Certain birds, for instance, wander over wide areas, from Japan to California and northward to the Aleutian Islands, yet on the same day each year they all find their way to their nesting grounds off the coast of Australia. How do they do it?

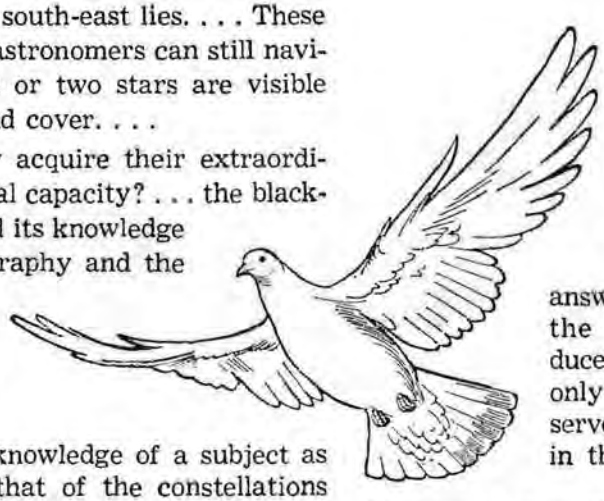
The 1964 book *Marvels and Mysteries of Our Animal World* comments: "For years ornithologists thought that the birds were guided by prevailing winds, the Earth's magnetic field, or the Coriolis effect resulting from the Earth's rotation. It was once believed that young birds simply followed the older birds. But Frank Bellrose, of the Illinois Natural History Survey, has disproved that idea in several instances. . . . These birds were not following older birds but a far more ancient guidance system, an instinct acquired in the egg."

Scientists acknowledge that animals do not *learn* or *figure out* the complex problems of navigation. No, but this knowledge is incorporated in the genetic material of the egg. That it could not possibly have developed there by chance can be seen by considering the complexity of the birds' guidance system. It has been found, for example, that certain birds called blackcaps recognize individual constellations, are able somehow to calculate their movements, and navigate by them. The German scientist Vitus B. Dröscher observes in his

1965 book *The Mysterious Senses of Animals:*

"When their internal calendar tells them that it is mid-September, and the internal clock says that it is 11.10 p.m., for instance, they are aware of the position of the stars at that time, and consequently know where the south-east lies. . . . These small feathered astronomers can still navigate if only one or two stars are visible through the cloud cover. . . .

"How do they acquire their extraordinary astronomical capacity? . . . the blackcap has inherited its knowledge of celestial geography and the course of the stars. Science still has no explanation to offer of how this instinctive knowledge of a subject as complicated as that of the constellations came to be embedded in an animal's germ plasm."



How utterly impossible that the complicated mathematics necessary to calculate their course could have evolved by chance! Evolutionist Dröscher comments on the higher mathematics involved in such calculations in his discussion of the remarkable abilities of homing pigeons:

"With homing pigeons, the problem is completely baffling. They can be taken in a pitch-dark box on a complicated journey, with all sorts of detours, 100 miles from their home, yet no sooner are they released in a totally unfamiliar place than they take off and, after from ten to twenty seconds' sight of the sun, set off in the direction of their home loft.

"It seems impossible that a carrier pigeon in a closed box on a long and circuitous car drive can be sure of its position at every moment. So Dr. G. V. T. Matthews, of Cambridge University, suspects that pigeons take an astronomical reading of their longitude and latitude, compare it with the longitude and latitude of their home loft, and from that compute the angle of inclination at which they must fly.

"That sounds like higher mathematics. A trained ship's officer would need a sextant, a chronometer and from ten to fifteen minutes of calculation before coming up with the answer. But the instinct of the homing pigeon produces it after it has had only twenty seconds to observe where the sun stands in the sky"

Creation by God, Not Evolution

Admittedly, the evolution theory has no explanation for the instinctive wisdom of animals. Evolutionary zoologist G. S. Carter acknowledged in his book *Animal Evolution* (1954): "The incompleteness of the theory is another point at which it is open to criticism. No one can look at the immensely complicated organisation of an insect or a vertebrate without doubting that our relatively simple theories can completely explain the origin of such complexity."

The complexity, the orderliness and the wisdom everywhere manifested in living things testifies to the fact that God created. Evolution is an incomplete, unsupported and anti-Bible theory that is clearly false. Yet, millions of people believe it, and it continues to be taught in most schools as a fact. Why?

Why DO THEY Believe it?

ALTHOUGH the true scientific facts do not support evolution, there are various reasons why the teaching has carried away in its grip the majority of mankind.

Perhaps the main reason why most people believe evolution is that they are taught it in school. They are exposed to it in their study of history, science, philosophy and even religion. In this exposure to evolution the student is rarely given opposing arguments. School textbooks are usually written by evolutionists and most of the teachers believe evolution. As evolutionist Rostand acknowledged: "We are permeated, saturated, with the transformist idea . . . We learned it in our schoolrooms. We keep repeating mechanically that life evolves, that living things are changed from one into another."

A closely related reason why evolution is so widely accepted is because of the weight of authority brought to bear on its behalf. When leading scientists, educators and clergymen assert that evolution is a fact, and imply that only the ignorant refuse to believe it, how many laymen are openly going to contradict them? Particularly is this so if one's career in the scientific field is involved. As a professor of biology wrote in *Evolution, Creation and Science* regarding students:

"The thing which repeatedly won them over to the acceptance of the theory was sheer weight of authority on the part of scientists through a not always highly refined method of browbeating. All too frequently if the young aspirant was to keep face with the more seasoned scientists, he was obliged to accept the evolution theory."

A third reason why evolution is believed is because of the prevalence of wickedness. For centuries there has been so much crime, warfare, sickness and death on earth. Many persons cannot understand why all these hardships have come upon the human family. As even Charles Darwin noted: "Nor can I overlook the difficulty from the immense amount of suffering through the world." Because of not knowing why God permits wickedness* or what his purposes are for the future, many conclude that either there is no God or, if he exists, he does not take a direct hand in earth's affairs. Thus, when evolution is presented, they accept it, often without investigating both sides of the matter to see if it is founded on fact.

A fourth reason for evolution's acceptance is the failure of orthodox religion in both practice and doctrine. The abuses, the intolerance and cruelty of various religions down through the ages have alienated many from God and the Bible. When thinking persons observe clergy support for dictators such as Hitler and Mussolini, they withdraw from God and the Bible. Also, false religion's conflicting doctrines further this alienation. And such pagan ideas as eternal torment, that God will roast persons in a literal hellfire forever, taught in the name of God, are repugnant to reasoning persons. The vacuum thus created is often filled later

* See *Awake!*, October 8, 1966, on "Why Does God Permit Wickedness?"

by evolution, agnosticism and atheism.

Because of false religious teaching, some believe that the Bible, God's Word, teaches things contrary to scientific fact, and so abandon the God of Creation and accept evolution. For example, some religions erroneously say the Bible teaches that the earth was created in six twenty-four-hour days. But scientific facts have proved the earth is much older than that. Thus, persons are inclined to discredit the Bible because of the misrepresentation of its teachings. They accept evolution, not realizing that the Bible does not teach the earth was created in six twenty-four-hour days.

There is yet another important reason why some believe evolution: Because they *want* to. As the book *The Biblical Flood and the Ice Epoch* observes: "If man is created, then this implies he was created for a purpose, which in turn is suggestive of man's responsibility to his Maker." The desire to be independent from God and his requirements is noted in *Report* of June 1966 in the article "Confession of a Professed Atheist: Aldous Huxley." Huxley stated:

> "I had motives for not wanting the world to have meaning; consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption . . . For myself, as, no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom."

Thus, for these and other reasons many accept evolution. But accepting and teaching it does not make it true. The ancient pagans believed that the earth was flat, but that belief did not make it flat. Believing that two plus two is five will never make it five. Error is still error no matter how many people believe or teach it.

However, it is not reasonable to think that so many sincere and intelligent persons could believe such an unfounded theory as evolution unless there was even a stronger reason behind its spread. And there is! The Bible clearly shows that a powerful, unseen influence is responsible for its wide acceptance. At 2 Corinthians 4:4 we read: "The god of this system of things has blinded the minds of the unbelievers."

False teachings that belittle the Creator, his Word and his creation are principally authored by that great enemy of God and man, Satan the Devil. Of him, Jesus Christ said: "He is a liar and the father of the lie." (John 8:44) This powerful, corrupt spirit creature is desperately trying to turn all men away from God, particularly now, as his "system of things" is in its last days. The Devil knows "he has a short period of time."—Rev. 12:12.

Soon the Creator will manifest his great power and bring to an end Satan and his wicked system. God will bring all false ideologies to an end, and will usher in a righteous new order. Then the knowledge of God's purposes and will are everywhere to be taught until "the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." —Isa. 11:9.

Yes, the God of Creation will bring in a new system of things, one that will bring mankind eternal blessings. Peace, happiness, health and everlasting life in a restored paradise on earth will be the lot of those who mold their minds to the truths of God. Therefore, reject the demoralizing myth of evolution. Recognize the existence of a Creator. Learn of him, his purposes and his will. Then you can have a sure hope for everlasting blessings in the Creator's righteous new system.—2 Pet. 3:13.

The "Plague" of Crime

◈ Serious crimes in the United States increased 11 percent in 1966 over the previous year's totals. FBI Director J. Edgar Hoover reported, on March 15, that in 1966 crime was up in all city groups, with the sharpest change occurring in towns of less than 10,000 population. There the rise was 14 percent last year. In addition, Hoover said, all categories of crime show big increases, with crimes of violence up 11 percent. Robbery rose 14 percent, while assault and forcible rape were both up 10 percent and murder was up 9 percent. The way to solve the crime problem, Hoover said, is by swift detection, prompt prosecution and sure punishment. "Coddling of criminals and soft justice increase crime," he said.

"The New Freedom"

◈ Churchmen are speaking out as never before. When American Catholic bishops made a statement, a prominent Catholic priest publicly called the statement "meaningless, unjust and basically wrong." A Methodist church leader termed an action by his church: "Dispiriting . . . uninformed." Many of these ministers are not embittered souls with an ax to grind, but men simply saying what they think right. A Catholic lay scholar called this "the new freedom." It has its risks and discomforts, he said, but it is here to stay. A priest from Minnesota declared: "The era of thorough clerical domination and of time-table spirituality is ended." "Msgr." William L. Doty suggested setting up grievance machinery in church institutions and dioceses, and said church authorities should help by developing "an atmosphere in which legitimate differences of opinion are not treated as though they were professions of heresy." The issue today, said former Episcopal Bishop James A. Pike, is "honesty in the church." Others say it is an "authority crisis," a struggle between "freedom and order."

Disease Rise

◈ "At least one out of every 250 teen-age boys and girls [in the United States] was infected with gonorrhea in fiscal year 1966," stated a report prepared by several medical associations. The report added: "Since actual incidence of infection among all age groups is considered to be four times the reported incidence, the figures presented here considerably understate the seriousness of the problem." Last year reported cases of syphilis numbered 22,473, and of gonorrhea, 334,949. Teen-age cases of syphilis rose 12.4 percent in 1964 and 1965. The associations said that gonorrhea presented a particularly difficult public health problem because women could have the disease and not know it and because antibiotic-resistant strains of gonorrhea bacteria were growing in number.

Americans Leave France

◈ A year ago President Charles de Gaulle ordered American troops out of France. He set April 1, 1967, as the deadline. On March 14 American and French flags were lowered at the United States' European Command headquarters, formally marking the departure of American troops from French soil. There had been 26,000 military personnel, 70,000 dependents and 820,000 tons of supplies in France at nine bases and forty depots. Said one observer: "In their hearts, most Frenchmen approve of what De Gaulle did."

State of West Bengal

◈ West Bengal lies on India's eastern border. It boasts 40,000,000 of India's most literate and articulate people, the nation's largest industrial belt and its biggest metropolis, Calcutta. Control of this strategic state by a coalition could have far-reaching effects. On March 2 the first leftist government of West Bengal State was installed. This obviously was considered a major blow to Mrs. Gandhi's government.

Church in Grave Crisis

◈ "Obviously, the Catholic Church finds herself today in the midst of the gravest crisis she has experienced since the Protestant revolt," wrote "the Right Rev. Msgr." John Tracy Ellis in the pages of *Commonweal Magazine*. This conclusion is certainly justified when one glances at what has happened in and to American Catholicism in the last five years, also at the upheavals in Catholicism in Britain, the

Netherlands and elsewhere. Says a report from New York: "Virtually every aspect of Catholic life, from Sunday Mass at the church down the street to the printed ponderings of Catholic thinkers about the possibility of belief in a secular age, reflects the crisis to some degree." Despite old appearances, the Catholic church is no longer the same.

Illegitimacy Up

◈ Despite more interest in birth-control information in the last few years, the figures of illegitimacy keep going up. A constantly startling fact pointing to the degeneracy of these "last days" is that girls under 17 years of age account for about 50,000 annual out-of-wedlock births in America. Illegitimacy in the United States has been increasing steadily, from 3.8 percent of all live births in 1940 to 6.9 percent in 1961. There were some 275,700 illicit births in 1964.

Earthquakes Daily

◈ Ultrasensitive seismometers were put into operation last summer at the University of California's new San Andreas Geophysical Observatory, located about five miles southwest of Hollister, California. Up to ten small earthquakes a day are now being recorded in the San Andreas Fault near Hollister.

"Made in Japan"

◈ British car makers become apprehensive every time they hear about Japan's motor plans for the future. They plan to repeat with cars what they have done in ships, cameras, transistor radios and motorcycles. In little more than a decade Japan has accelerated from almost a standing start to become the world's third-largest motor manufacturer. A British motor industry executive made this remark: "Give the Japanese five years and they will be firmly established in Europe. Give them ten and they will be showing us how to make cars."

Octuplets Die

◈ A twenty-one-year-old Mexico City housewife, Mrs. Theresa Sepulveda, gave birth to octuplets on March 10. The infants, whose total weight was about five pounds, were born prematurely. Four of the infants were boys and four were girls. According to *The Encyclopædia Britannica*, the odds against an octuplet birth are more than 20 trillion to one. The last of the octuplets died on March 11, ending the first confirmed octuplet birth in history.

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Awake!

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MAY 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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BEING IMPARTIAL is wise as well as just

GREAT is the harm being done by those who seek to destroy the influence of the Bible as the Word of God. In doing so they have caused many persons to lose faith in the Bible as well as respect for Bible principles, which are not only just but also wise, making for good relations between man and man and between God and man.

For example, there is the matter of being impartial. According to the dictionary, impartial means "not favoring one more than another; treating all alike; not partial"; that is, "not biased or prejudiced in favor of one person, group or side, and so forth." To be impartial is to be fair, just.

Throughout the Bible this guiding principle of impartiality is stressed. Why? Because of the human tendency to show favoritism or partiality. Therefore, time and again the Bible points out that God is impartial: "Jehovah . . . is the God of gods . . . , who treats none with partiality." "With Jehovah our God there is no unrighteousness or partiality." "God is not partial." "There is no partiality with God." Yes, he "judges impartially."—Deut. 10:17; 2 Chron. 19:7; Acts 10:34; Rom. 2:11; 1 Pet. 1:17.

And consistently, Jehovah God urges impartiality upon his human creatures. Thus he commanded by his prophet Moses: "You people . . . must not treat the lowly with partiality, and you must not prefer the person of a great one." "You must not be partial in judgment. You should hear the little one the same as the great one." Yes, all were to receive justice. How different from the way laws often are applied today!—Lev. 19:15; Deut. 1:17.

In the same vein the disciple James counsels Christians: "My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? Yet you look with favor upon the one wearing the splendid clothing and say: 'You take this seat here in a fine place,' and you say to the poor one: 'You keep standing,' or: 'Take that seat there under my footstool,' you have class distinctions among yourselves . . . But if you continue showing favoritism, you are working a sin."—Jas. 2:1, 3, 4, 9.

One might be tempted not to be impartial but to show favoritism to another because of that one's having the same skin color, or being of the same nationality or even because of being of the same sex.

Included also is blood relationship. It is very easy to show favoritism to one's relatives at the expense of others. This kind of favoritism or partiality is termed *nepotism*, and concerning it *The Century Dictionary* states: "Favoritism shown to nephews and other relatives; patronage bestowed in consideration of family relationship and not of merit. The word was invented to characterize the propensity of the popes and other high ecclesiastics in the Roman Catholic Church to aggrandize their families by exorbitant grants or favors to nephews or relatives."

Because of human weakness and inherited imperfection we all must ever be on guard against yielding to the temptation to show favoritism or partiality because of a biased viewpoint. In fact, it is well to 'lean over backwards,' as the saying goes, to make certain that one is not yielding to this tendency, for it is so easy to do so unwittingly. One should, therefore, continually remind himself that it is wrong, unjust. Helping to guard against unjust partiality is empathy. Putting ourselves in the place of others will help us to deal with them impartially. How would we feel if we were being denied that which is our just due simply because we were of a different skin color, a different nationality or of another blood relationship?

Helping us to be impartial is the "golden rule" that Jesus gave: "Just as you want men to do to you, do the same way to them." (Luke 6:31) There is no gainsaying the justice of that rule. But there is also another good reason for our striving to be impartial and that is that being impartial is the course of wisdom. When we show favoritism to another, ignoring justice and merit, we are working against that one's best interests. How so? In that by giving him more than is his just due we are encouraging selfishness.

But, chiefly, failure to be impartial can result in building up resentment in others, for one of the hardest things for the human heart to endure is the feeling of being unjustly treated. All who have positions of oversight, such as schoolteachers, managers and foremen, and overseers of Christian congregations, therefore, need to exercise care lest they permit personal considerations and preferences to influence their treatment of those over whom they are placed. All such will do well to reflect on the importance of a fine spirit of cooperation in getting things accomplished, which spirit is not likely to prevail unless they preside over others in an impartial manner.

In particular must parents who have a number of children exercise care to treat all their children impartially, not treating any unfairly as a result of favoring one. Failure to do so can result in harm.

Of course, this does not mean that an overseer or a parent may not have more affection for one than for another. The apostle John describes himself as the one for whom Jesus had special affection. But there was no injustice in this; the others were not slighted or treated unfairly as a result of this bond of special affection. That Jesus was above showing unkind partiality can be seen from the fact that, while John was the one for whom he had a special fondness, he gave the keys of the kingdom to Peter, even though Peter doubtless time and again tried Jesus because of his impulsiveness.—John 13:6-10, 23.

Yes, being impartial, avoiding the showing of favoritism because of bias, is not only just but also wise. It avoids corrupting some, even as it precludes nurturing resentment in others. Not without good reason does the Bible counsel us to imitate God in being impartial.—Matt. 5:44-48.

WHY FEAR the "Evil Eye"?

A FRENCH woman in the hamlet of Saint-Fraimbault drowned herself in December of 1964 because she firmly believed that she had been looked at by a person with an "evil eye," and a farmer hanged himself in the same locality for the same reason. In the United States, during the 1950's, dissatisfied workers in a factory were forced by gangsters to stay at their jobs out of fear of a man thought to have an "evil eye." In 1934 the London *Daily Express* reported that a man in England was slowly wasting away because of the spell of an "evil eye." Doctors were unable to diagnose the cause of his illness or effect a cure. These and many other reported incidents involving the "evil eye" reveal that the fear of it that plagued the ancients is still present in this twentieth century.

Central American Indians believe that a person with an "evil eye" can cause illness by admiring a child or by looking at it fixedly. In Mexico it is called *mal ojo* and is believed there to cause no end of suffering and unpleasant happenings. In Italy it is called *malocchio,* and the one who is thought to have an "evil eye" there is called a *jettatore.* Many stories are told about the terrible things that happen after he has "overlooked" someone. As a result, fear of a *jettatore* is common among Italians.

It is believed that an "evil eye" can cause bodily injury, illness, poverty, loss of affections, loss of property and even death. In an African town there was a man by the name of Elzanan who was reported to have killed eighty persons in the space of two years by means of the "evil eye." Another report claims that a seventeenth-century witch caused the person escorting her to jail to foam at the mouth and to jump up and down by casting an "evil eye" on him.

While the use of the "evil eye," called "overlooking" and also "fascination," is usually with malicious intent, it is believed that many persons have the power of the "evil eye" without being aware of it and others "fascinate" things involuntarily. In his book *The Evil Eye,* Frederick Elworthy states: "It has also been fully believed, both in ancient and modern times, that many persons by the glance of their eyes have caused injurious effects, without their consent and even against their will, so that in some cases mothers would not venture to expose their infants to the look of their own fathers." There is the story of a farmer in England whose "evil eye" is said to have involuntarily caused the death of his own cattle.

Pope Pius IX had the reputation of being a *jettatore* because misfortune seemed to accompany him wherever he went and came upon whatever he blessed. When he went to a place to hold a great festival, the floor collapsed. When he visited the column to the Madonna in the Piazza di Spagna and blessed it as well as the workmen there, a workman fell from the scaffold that very day and was killed. When he arranged to meet the king of Naples at

Porto d'Anzio, a violent storm came up that lasted for a week. His successor, Pope Leo XIII, was also regarded as having an "evil eye" because of the large number of cardinals that died during his pontificate.

Children are regarded as being especially susceptible to the "evil eye," and so it is customary to make a certain statement to counter the malign effects of the "evil eye" when praise or admiration is given a child or when a compliment is given a person. The statement, of course, varies with nationalities. In Italy, it is: "No evil eye take effect." The pagan Romans said: "Fend evil, I should say." When admiration was given a baby in nineteenth-century Russia, the precautionary statement, "God save the mark," was made.

An Ancient Fear

Fear of the "evil eye" permeates the history of just about every nation. Elworthy states: "The belief that there is power of evil working which is ejaculated upon any object it beholds, has existed in all times and in all countries. . . . The enlightened call it superstition; but it holds its sway over the people of many countries, savage as well as civilised, and must be set down as one of the hereditary and instinctive convictions of mankind."

Evidence of it appears on the earliest monuments found in Babylonia. The Babylonians believed that sorcerers and witches were masters of it and could, by means of it, bring misfortune to whomever they "overlooked." Under its influence they thought nothing could prosper, that the rain would not fall, the grass would not grow, the domestic animals would cease bearing offspring and a woman would become barren.

In ancient Rome special laws were enacted against injury to crops from "overlooking," and in Egypt an amulet called the "Eye of Osiris" was used as a protection against it. The mystic eye was worn by the living and the dead as an amulet and appeared painted on walls. The Etruscans, Phoenicians, Greeks and Romans also wore carved eyes on necklaces as well as on gems.

In Mexico today, the *ojo de venado,* or eye of the deer, is worn as a protective charm against the "evil eye." The charm is made from a tree seed, such as a large acorn, and is painted to represent the eye of a deer. It is sold throughout Mexico in markets and by street vendors.

In India the custom is to put lamp black on one's eyelids in the belief that this will protect a person from the "evil eye" as well as make his eyes incapable of involuntarily casting it. Some Hindu peasants also have had the custom of protecting their crops from it by setting out a black pot painted with a white cross or with the mystical swastika.

Phallic Amulets and Gestures

In all ages phallic amulets have been regarded as a powerful protection against the "evil eye." They were worn on one's person or suspended in the home. In fact, phalli were carved on the exterior of buildings for protection, as can be seen in the ruins of Pompeii. Because the ancient sex worshipers regarded the phallus, the male organ, as the symbol of life, they believed that replicas of it could protect a person and his home from "fascination" by a person with an "evil eye."

Up to the nineteenth century many women and children in Naples wore amulets to protect themselves from the "evil eye," and they were exactly like the phallic amulets worn by their pagan ancestors. One of the amulets that is still in use is the phallic hand—a clenched fist with the thumb pointing downward while thrust between the middle and index finger. Ital-

lans call it *"mano in fico."* An idol with this phallic hand fastened to a phallus was found in the first-century ruins of Herculaneum, near Naples. A gesture with the hand in this position or with the middle finger extended from a closed fist, being representative of the phallus, has been regarded as being protective against the "evil eye." So also is the gesture called *"mano cornuta,"* in which the index and little fingers are extended from a closed fist in imitation of horns.

Wearing an amulet shaped like a loathsome creature has been regarded as protective against the "evil eye" because it is supposed to detract its power. Hideous masks and carved ugly faces served the same purpose. The devices upon the helmets and shields of warriors were originally regarded as a protection against the "evil eye" of an adversary because it was thought that the first glance was the most injurious, and so, if it fell on some distracting object, the person would be safe.

The Fear Has Basis in Fact

Although it is evident that many of the stories about the "evil eye" are the result of superstitious imaginations, there undoubtedly is a concrete basis for this widespread fear. This is indicated by the fact that it spread from ancient Babylon, which was the fountainhead of the occult arts. Babylon's sorcerers were noted for casting spells, it being common for the sorcerer to make an image of the desired victim. But an image of the victim was not always necessary. In his book *The Religion of Babylonia and Assyria,* Morris Jastrow, Jr., reports:

"Witches could invoke the demons at their will and bring such persons as they chose within the demons' power. Various means were at their disposal for bringing this about. The glance of a witch's 'evil eye' was supposed to have great power. Terrible were the sufferings of the one on whom a witch threw the glance that kept the person under her spell."—Pp. 267, 268.

Uncanny powers strange to modern science and unexplained by it do exist. The Holy Bible speaks of "uncanny power." (1 Sam. 15:23) Regarding uncanny power, Elworthy observed: "The more we study with unbiased mind the subjects which are called occult, the more evident will it become even to the least advanced or enlightened amongst us, that there is a whole world of facts, operations, and conditions, with which our human senses and powers of comprehension are quite incapable of dealing."

The Bible identifies the source of uncanny power as spirit creatures who followed Satan in his rebellion against man's Creator. (Jude 6; 1 Tim. 4:1) Since the days of Babylon, these self-demonized angels have been making their power evident through the magical arts. Individuals in close contact with the demons, whom the Bible calls spiritists, have been able to do amazing things, such as perform feats of extrasensory perception or levitation. (Rev. 22:15) That spiritists have been able to cause misfortune to people by means of spells is made evident by the Bible at Deuteronomy 18:11, where it condemns sorcerers or those 'who bind others with a spell.' In the book *Evidence of Satan in the Modern World,* Leon Cristiani states: "Spells . . . are effective, and they owe their efficacy to demonic forces."

The fact that fear of the "evil eye" has had a strong grip upon people of all nations for thousands of years is because there have been persons in close contact with the demons who could cast spells by means of their eyes. The malicious actions of such persons keep alive the fear of the "evil eye" and cause people to imagine that every mishap or ailment is due to it,

thus attributing more to it than is often warranted.

No Need to Fear the "Evil Eye"

The liberating truths of God's Word have freed true Christians from fear of the "evil eye." They have the assurance that Jehovah God, who is mightier by far than any form of evil, is with them. His Word assures those who trust in him that "Jehovah himself will guard you against all calamity. He will guard your soul. Jehovah himself will guard your going out and your coming in from now on and to time indefinite." (Ps. 121:7, 8) Having such a mighty guardian, why should a Christian ever delude himself into imagining that he needs an amulet or a charm or a phallic gesture to protect him from evil? Instead he can say: "Jehovah is my light and my salvation. Of whom shall I be in fear? Jehovah is the stronghold of my life. Of whom shall I be in dread?"—Ps. 27:1.

No matter how frightening the many stories may be about the "evil eye" and no matter how many people in the local community may wear amulets, paint mystical signs on their homes, repeat the prescribed sayings when admiring something a person has and use protective gestures, a true Christian will not share their fear. He will not think calamity will come upon him because someone reputed to have an "evil eye" looks at him. Even if the person is active in occult practices and may actually have the power to cast a spell by means of the eye, the faithful Christian will not fear him, because he has Jehovah's protection. He will go about his daily affairs with a sense of security, knowing that "the angel of Jehovah is camping all around those fearing him."—Ps. 34:7.

The good eyes of the Almighty God are upon the righteous, and the promise is made that "he will not take away his eyes from anyone righteous." Moreover, "the eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Job 36:7; Prov. 15:3) So fear Jehovah God, not the "evil eye." If one yields to the fear of the "evil eye," giving in to it in some degree, one is putting himself in a dangerous position. So do not give in to the fear of the "evil eye" in any degree. After all, whose eyes are the more powerful—the eyes of a spiritist or the eyes of Almighty God? Have faith in the more powerful eyes of Jehovah God, and remember what God caused to be recorded: "There is no unlucky spell against Jacob, nor any divination against Israel."—Num. 23:16, 23.

It is, of course, wise to avoid association with those who are spiritists and who go in for the "evil eye." It is wise also not to accept objects from a known spiritist, since those who accept such articles or objects may be cooperating, though unwittingly, with the sorcerer in the casting of a spell, giving the demons a beachhead.

Whether people in the locality where one lives fear the "evil eye" because of superstition and imaginative tales or because of personal knowledge about demon-controlled persons who have actually cast spells by it, a Christian who puts on "the complete suit of armor from God" can feel secure. (Eph. 6:10-18) He can confidently say to God: "Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me."—Ps. 23:4.

NEXT ISSUE

Your Freedom to Choose Medical Treatment Endangered!

HUNGRY India

By "Awake!" correspondent in India

A LAND with half the area of the United States and almost two and a half times its population; a land where the population of 489 million humans and 250 million cattle increases vastly each year; and yet a land in which mass starvation poses a continuing problem—this is India. Despite the millions of dollars and millions of tons of surplus foods from other lands that have been funneled into the country during the past decade, India is still a land of hunger and the prospect that the worst is still ahead haunts her people.

It is true that since independence from the British was gained in 1947 tremendous strides have been made in the fields of education and technology. There is a growing eagerness for learning and advancement. However, 80 percent of the people are still illiterate, and millions of children cannot be spared from the arduous labors necessary to eke out family existence. And for those privileged to get some education there is little hope that there will be enough jobs to go around when they do graduate.

Meantime, with all the efforts at education and industrialization, people go hungry, millions subsisting on one meager meal each day. Evidences of malnutrition and emaciation are seen on every hand. Hundreds of thousands of families have been reduced to selling, for a pittance, precious heirlooms, farm implements and other possessions. Food is now the primary concern.

Some Facts of the Situation

People in other lands may suspect that press descriptions of India's present state are purposely written in sensational terms, and that, in fact, things are not as bad as they are painted. However, last May some opposition members in India's Parliament claimed that six million persons in the one State of Orissa were affected by famine, and one million of these were desperately struggling to keep alive. Half a million had migrated to the cities, while hundreds had already succumbed to starvation. People were eking out an existence by eating seeds and flowers, while emaciated children wandered through the village streets.

A member of the Legislative Assembly described conditions he witnessed during a twelve-day tour. In one area 10 to 15 percent of the people had kept going for six or seven days at a stretch by eating boiled leaves and roots. And from Andhra Pradesh came reports that in an area of 98,000 square miles, twenty-five million people are face to face with famine. Drought has resulted in a loss of 2,000 million rupees in agricultural produce. In Maharashtra 16,000 villages are famine-affected. Indeed, reports from practically every state add up to the realization that the whole country is in the throes of a food crisis.

It may seem incredible to the Westerner that anyone should have to live on about

ten cents a day. Yet that is what millions of India's people have to do. They are underfed and undernourished, for the vast majority live on rice alone, without addition of proteins, fats and other vital food elements. And for all the 250 million cattle in the land, India's children, for the most part, never drink a glass of milk. Many of the cows are diseased and of poor quality.

There are other manifestations of the crisis in this land of hunger. Multitudes of sickly children, who should be in school, are to be seen engaging in laborious jobs. Long lines of people wait patiently at stores where grain is sold, hoping there will still be some left when their turn to be served comes. Beggars infest the towns and cities. Cases of suicide are mounting. A father will administer poison to his entire family and then kill himself, unable to stand the strain of watching them gradually go into decline and die from lack of nourishment.

The Reasons Behind the Problem

What lies behind this worsening problem of India's millions? The stark and basic fact is that the land cannot provide sufficient food for its present population, and yet each year India's population is increased by as many people as live in New York city. To meet this increase the rice crop would have to be stepped up by one million tons a year for the next fifteen years. Yet the output often suffers a decrease.

Dependent as they are on the plentiful rains of the monsoon season, two years of reduced rainfall have left Indian farmers in a sorry plight. The 1965 drought alone resulted in a shortage of thirteen million tons of grain. Cyclones and tidal waves have also taken their toll. On the east coast rice crops, sugarcane and coconut trees were damaged to the tune of ten million rupees. Imagine the ruin to crops when salt seawater, driven by the winds, inundated wide areas under cultivation!

Other factors contributing to the food crisis can also be noted. Rodents and other pests annually eat up 10 percent of the country's grain supplies. Human pests, too, namely, black marketeers, produce artificial shortages by hoarding grain until a price rise is forced, and by that time the poor are unable to meet the price demanded. Human selfishness enters the dismal picture in other ways too, such as when 955 bags of grain from the United States were dumped into the sea during a port crisis in Calicut. Keeping a large border army on the alert also costs India plenty of food. Thousands of soldiers, formerly farmers subsisting on one meal a day, now receive three good meals each day—good for them, but another serious drain upon the nation's food resources. Government, too, has come in for sharp criticism by reason of its tardiness in taking steps to stave off the hunger threat.

Climatic conditions and maladministration, however, are not totally responsible for India's famine. The mental attitude of the people, built up by religious teaching over the centuries, must bear a sizable share of the blame. Hinduism teaches "karma," that is, whatever one suffers or possesses in this life is due to his works in a previous life; and "dharma," the grace one obtains if he passively accepts his present fate. So poor Indians have come to accept hunger, disease and poverty as their predestined lot in life, one that is inescapable. This, in turn, has led to a lack of initiative, slothfulness and indifference to their own plight.

Then, too, there is the Hindu tradition that cows are descended from the cow-goddess and are therefore sacred. Thus some 185 million of India's cattle population are viewed as "holy cows," cows that may not be slaughtered for meat or treat-

ed as ordinary cattle, cows that fanatical Hindus will protect with their lives if need be. And in their millions these "holy" animals are permitted to roam unchecked through a land that is not producing enough food for its human population.

Coping with the Problem

People of other nations have not been indifferent to the food crisis in India. Free gifts and financial assistance have flowed in from many lands. Wheat from Canada, Argentina and the United States, fertilizers from West Germany, medical supplies from Switzerland, meals for children from the CARE organization, money loans on generous terms from Italy and Britain, cattle-improvement projects financed by Italy, on-the-spot relief measures by the Red Cross, the Peace Corps and other agencies—all these forms of aid have been brought to bear upon the situation. But still these measures prove to be inadequate.

India's own self-respect requires her to take steps toward some solution to her problem, rather than to become obligated, politically or otherwise, to other nations. In its latest five-year plan the Government hopes to spend $11 billion on fertilizers, farm machinery and better seed, with a view to increasing output. Crop insurance against calamity and easier credit for farmers are also planned, to afford more stability to the small landowners. Crop rotation methods are being tried, in the hope that grain crops may be greatly improved both as to quality and production per acre. But the big question is, Are India's millions able and willing to make the changes in their way of life that might avert, for the time, the disaster that threatens? Or, will traditional modes of religious thought continue to hamstring every effort?

As with so many other human problems, India's food crisis will have to await the permanent solution proposed by the true God. According to his dependable Book, the Bible, Jehovah God has promised a heavenly government over earth's affairs, an administration under which "there will come to be plenty of grain on the earth," and "they will actually sit, each one under his vine and under his fig tree." How will this come about? The true God answers: "In the wilderness waters will have burst out, and torrents in the desert plain," and "I will cause the pouring rain to descend in its time. . . . And the tree of the field must give its fruitage, and the land itself will give its yield." —Ps. 72:16; Mic. 4:4; Isa. 35:6; Ezek. 34: 26, 27.

Think of it! Deserts made into productive lands, and cultivated lands made to produce plentifully. How? By the simple agency of the 'rain in its time.' But remember, men cannot control the weather or guarantee good crops and freedom from hunger. It takes the power of the true God, "the One who is covering the heavens with clouds, the One preparing rain for the earth, the One making the mountains to sprout green grass." (Ps. 147:8) And as to hunger, the same mighty One has promised he 'will certainly make for all the peoples a banquet' such as they have never seen before. (Isa. 25:6) Humble people of India can hope to have a share, a share that will forever banish their fear of hunger and want.

YOUR PERSONAL APPEARANCE *Makes a Difference*

THE doorbell rings. The lady of the house rushes to the door and opens it. A very dear friend of hers has called unexpectedly and has found her at her very worst —hair up in curlers, a sleeve partly torn on her dress, slip showing, sagging hose and untidy shoes. How do you think she feels? Does she graciously invite her unexpected guest in, and then sit down with ease to talk? Or does she flush with embarrassment, fuss with her hair, apologize for her appearance, then suddenly realize that she is still standing at the door? Your personal appearance does make a difference as to how you feel in the presence of others.

A clean, neat appearance is not only refreshing to the eyes of other people, but it makes you personally feel good too. Being presentable is an act of personal kindness. It saves you and others from embarrassment.

Still, there are some people who are not careful about their personal appearance. Students at California's newest college have been given advice on dress and general behavior. It came in a memorandum from Provost Page Smith to the 620 students of Cowell College, part of the new University of California campus at Santa Cruz. Here is an excerpt from the memorandum: "I am aware that for many students an aggressively untidy appearance is a matter of principle, a personal statement about the world, a valued style. . . . But, like everything else, it can be carried too far. We have become rather too unbuttoned at Cowell over the past year. An open and informal atmosphere is one thing, a rude and slovenly attitude is another. . . . It is not necessary to be dirty in order to be colorful and individual." What responsible person would not agree with that statement?

Still, there are many today who are sloppy in their appearance. Their irresponsible attitude is frequently described as a form of rebellion against traditional standards. But the styles replacing the old ones apparently are becoming more debased by the year. A word of caution, therefore, appears timely. No matter what the present style may be, it should be weighed judiciously. Clothes do express one's personality. Who is there, then, that can afford to toss the question aside indifferently with the remark, "If people don't like me for what I am they need not like me for my clothes"? After all, the clothes you wear do reflect, to some degree at least, your mentality, what you believe in, who your associates are. To appreciate this fact is, in part, to understand the need for being well dressed.

The Modern Trend

Recently, one observer declared: 'More and more we seem to be running into people who insist on wearing their complexes on the outside, who need a spiritual haircut or hairdo, and whose mental shirttails are out.' Restaurants that used to have signs reading "Gentlemen will wear ties" (and in some cases supplied both ties and coats) have settled in recent years for signs saying "Come as you are." And many people do just that. In many places in the Western world women go to restaurants and shopping centers in short shorts and with their hair in curlers.

Miniskirts and mod dresses appear more frequently. Tunisia's Habib Bourguiba has long been one of the Arab world's loudest champions of women's rights. He looked on approvingly as the Moslem veil began to vanish, and he has shown no objection to the new brief, airy frocks on girls who parade through the narrow streets of Tunis. But in August he banned the thigh-high miniskirt. "How many times," he said in a nationwide television address, "have I had to seat women whom I received at audiences next to me, rather than facing me, in order to avoid general embarrassment. Nothing should compel us to suffer such trials. It puts the nerves of men and the modesty of women to a severe test." One should dress so as not to be an embarrassment to anyone.

Men, too, in recent years, have become more casual in their appearance. It has been noted that some come to public places in T-shirts or in undershirts. Humorist Don Herold wrote: "I now see many men in public places with wardrobes the total worth of which is not more than $1.40. They come as they are to the laundromat, to the movie theater." Far too many do not care how they look, whether they bathe, shave or not. All they want to be is comfortable. Their indifference to their appearance has produced a mental as well as a physical sloppiness, a lack of pride in self, a disregard for preparation, grooming and tidiness, Herold said.

For thousands of years, people have been trying to spruce up and look their best. Now all of a sudden they have let themselves go. What is the reason for this letdown? When Malcolm Muggeridge, a noted British editor and author, was asked about the styles in contemporary Britain, about young men wearing long hair and women wearing short skirts and long pants, whether this was not evidence of a revolt against the old values, he replied: "Not in the least. I think it's sheer degeneracy. . . . It's just degeneracy—the antics of an exhausted stock." Do you see any sensible reason, then, why you should want to copy styles and attitudes that belong to a degenerate or "exhausted stock"?

Case for Cleanliness and Neatness

What excuse is there for being dressed sloppily? Often it is not a matter of dress, but a matter of neatness and cleanliness. Since people do regard appearances, we cannot afford to disregard how we look. People form their opinion of us and of what we believe to a large extent by outward signs. That is why you often hear them say, "I like the way he looks," or, "She's always so neat and clean." And as you look around, you will notice that your eyes see not only what people are wearing but also the way they wear their clothes. In fact, your grooming is one of the most important aspects of your personal appearance.

Employers like the people in their employ to dress well. This does not necessarily mean one needs expensive clothes. The most expensive garment in the world can look unimpressive if not worn correctly, with the right accessories, or if it is not correctly fitted, shortened or lengthened

and carefully selected for the person who is to wear it. Properly selected clothes should not overshadow one's personality, however. In other words, people should never see what you are wearing first and you second. That is why it is wise not to be the first to adopt a new style or the last to drop an old one.

The Holy Scriptures give us the right way to look at this matter of appearance and dress. The Christian apostle Paul wrote: "I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works." (1 Tim. 2:9, 10) This is sound advice for both male and female and is just as applicable today as it was in the days of Paul. A fine appearance still means to appear in "well-arranged dress," with true modesty and without any showiness.

Have you noticed how pleased you are to see people who are not only well dressed but neatly dressed? A neat appearance bespeaks a certain grace and poise. It means being attentive to oneself so that one's appearance is free from what is unbecoming, inappropriate or distasteful. For example, a coat may be fashionable, a fine fit, but it may have a button loose or missing, which can mar your whole appearance. Your suit may be made out of the finest materials and tailored to a tee, but that food spot on the lapel is all many people will remember. Your shoes may be in style, but are they polished? Your shirt may be made of silk or Egyptian cotton, but is the collar clean?

Neatness has to do with those things that reflect on one's personality. Many people do not have money to buy expensive clothing, but the clothes they do have can be neat and clean. This is what counts. A run in one's hose may seem like such a little thing, yet people will notice it and consider you careless or thoughtless if you persist in wearing them. An unshaven face may cause a man to feel like some rugged individualist, but others may simply think him lazy for not having shaved. A minister at the door may speak God's message, but dirty shirt cuffs and collar do detract. A householder may well reason that a shirt can be washed at night and be worn the next day clean. Soiled garments generally make one feel uncomfortable when in the presence of others, especially so in the presence of persons who are neat and clean. At such times one wishes one had taken the time to sew on that button, change that dirty shirt and make oneself more presentable.

Body Care Shows Love

Good grooming is a reflection of a healthy personality. It includes more than being well dressed. It embraces cleanliness, care of skin, teeth, hands and hair. Such cleanliness shows that we regard others; it is a mark of love.

The importance of a clean body to proper personal appearance cannot be overemphasized. A man may be dressed in a tuxedo and a girl in an evening gown, but failing to bathe can ruin the whole evening for them and others. People perspire. This is why it is so essential to keep the body clean, so that the unpleasant odors can be kept to a minimum. Regular bathing is very important.

Your face is the part of your body that people will notice first. What will they remember about your face? Of all things, your face should be clean, presentable. Your mouth is one of the most outstanding features of your face. It can be attractive by expressing warmth and pleasantness by smiling often. Sparkling teeth, well brushed, make a bright smile.

Well-kept hair complements the face. Lustrous hair, well kept and becomingly styled, is one of woman's greatest aids to physical beauty. The beauty of her hair can be enhanced by brushing, shampooing and by a becoming arrangement. A woman's hair is a glory to her. It should not, however, supersede the spiritual qualities that find great value in the eyes of God. —1 Cor. 11:15; 1 Pet. 3:3-5.

Look at your hands. Do you like what you see? It takes so little to keep hands clean and neat, yet the rewards are great.

Your feet also deserve careful attention. The average person walks about 70,000 miles in a lifetime. Imagine walking that distance with painful feet! Feet that hurt do horrible things to the body. They destroy graceful motions, play havoc with your posture, not to mention what they do to your disposition. Modern footwear often exposes much of the foot. Can one's feet, especially the toenails, take examining, or will their appearance be an embarrassment?

Adequate Sleep, Early Training

Perhaps nothing contributes to a pleasant appearance like a proper amount of sleep. The lack of sleep may show up on your face, in the way you walk and talk and in your very disposition. Cosmetics hardly cover up lack-of-sleep signs. Lines appear around the eyes, the glow disappears from one's complexion, thinking is impaired, body movements slow down, and a sunny disposition can turn to one of meanness. When President Lyndon B. Johnson's daughter, Luci, appeared in public before her marriage, many onlookers remarked that Luci looked ill, but the press secretary Elizabeth Carpenter said she was not ill and quoted Mrs. Johnson as saying Luci "needs more sleep." Perhaps you do too.

The art of being well dressed comes from early training. If your mother insisted that you come to the table with clean hands and face, well-brushed hair and fresh clothes for dinner, then you have reason to be thankful to your mother, because she has been trying to make later life easier for you. The habits you are forming, the home life you have, the friends you are making, the clothes you are wearing and the activities you are engaging in all are gradually molding your personality for better or for worse.

Remember, too, all the fine clothes in the world will have little meaning if you do not have fine conduct to go with them. The way you wear your hair, the way you fix your face, the beauty of your body and all your other assets can be destroyed, if your actions do not add up to those befitting a Christian lady or gentleman. Let your conduct, then, tell all onlookers that your appearance, too, is motivated by a sincere appreciation stemming from knowledge that you are the product of the highest wisdom, the handiwork of Jehovah our Creator-God.

Man's Amazing Muscles

When you blink your eyes, swallow food or walk, are you aware of the many muscles that are working to allow you to do these things? Usually not, for they operate so smoothly and effortlessly that you are not conscious of their operation. Yet these and other moves you make involve a complexity of muscular contraction. How many muscles does your body have? Well, there are over 500 of them, and they account for approximately half of your body's weight. A tissue of muscle looks like a bundle of fibers, each fiber being about the size of a human hair. Yet their size is not to be sneered at, for they can support a thousand times their own weight and move in a fraction of a second to perform some of your bodily functions. How marvelously the Creator made man!

"GOOD NEWS OF SOMETHING BETTER" for Jamaica

MIDWAY between Miami and the coast of South America, in the blue of the Caribbean Sea, lies the island of Jamaica, where tropical sunshine is tempered by cool ocean breezes, and tropical showers, in season, freshen and beautify the permanent carpet of greenery. Kingston, the capital, was the site for the "God's Sons of Liberty" International Assembly scheduled for the five days ending January 1, 1967. Already 250 delegates from Britain as well as hundreds from the United States, Canada and other lands were on their way to an assembly that was destined to bring "good news of something better" to Jamaicans.—Isa. 52:7.

Gone now are the Arawak Indians, who lived here before the Spanish came. Gone, too, are the Spanish, who were driven out by the English. Changed, also, the old slaveholding society by which British planters reaped a harvest of wealth, for that ended with the emancipation of all slaves back in 1834. That was a serious blow to the sugar interests, but it was the first step on the road to eventual political independence of Jamaica, a goal finally achieved as recently as 1962.

For many years now this "island in the sun" has attracted tourists from all parts of the English-speaking world. It has been described as "the Caribbean Paradise," and certainly has many natural scenes of beauty and serenity. However, poverty and superstition still handicap the laboring class, and, as in other parts of the world, discontent is on the increase. Jamaica truly needs "good news of something better."

Showing that this beautiful island is not immune to the ugly spirit that is sweeping the whole world, a Jamaican journalist makes these admissions: "Crime, dishonesty, violence, rudeness, obscenity, discourtesy, selfishness—these are the besetting sins of our people today. . . . Sometimes I wonder whether there is not some strange madness taking possession of our people that makes them behave in this beastlike manner. . . . [Jamaica] is fast becoming a jungle filled with wild beasts of both sexes that walk on two feet."—*The Star*, Kingston, July 11, 1966.

A Jamaican clergyman even admitted that "over 75 percent of the society had the stigma of illegitimacy and the birthrate among teenagers was reaching alarming proportions."—*The Daily Gleaner*, Kingston, February 21, 1966.

Pointing to Christendom's failure here in Jamaica, and the grave need for something better for her people, another journalist offers these pertinent observations: "The message of the Church is clothed in too much jargon—a mass of long-sounding words which pass over the heads of most congregations. . . . Clergymen today are loaded down with titles . . . all in distinct contrast to the lowly Nazarene known only as Jesus. Too much dressing-up and formality prevails. . . . the subject of sex, what a woeful lack exists in this regard in the Church. Exceedingly plain speaking is necessary when such matters are discussed. The leaders of the Church have been too prone to use euphemisms."—*The Sunday Gleaner*, Kingston, May 29, 1966.

Timely International Assembly

Yet many Jamaicans still manifest a great deal of respect for the Bible, and are willing to discuss its fine principles and marvelous promises whenever there is opportunity. That opportunity comes when Jehovah's witnesses call at their homes and bring Bible education within their reach. To aid all such Bible-loving Jamaicans with "good news of something better," it was most fitting that Kingston should be chosen as the scene of an assembly of Jehovah's witnesses. The only suitable auditorium for the occasion, the huge outdoor National Stadium, was duly contracted for. It is delightfully located so that one can sit in the shade of its grandstand and see the lower ranges of the Blue Mountains rise steeply before him, while far off to the right can be glimpsed the waters of the Caribbean.

Here in this beautiful setting a fine program of Bible instruction was presented by means of discourses, dramatizations of Bible principles in action, practical discussions and experiences. Here, too, John Groh, a Watch Tower Society director, delivered the public lecture, "Mankind's Millennium Under God's Kingdom," to an audience of 9,458, truly bringing

"good news of something better" for Jamaicans.

Having in mind that there are about 5,300 Witnesses on the whole island, and that there were about 900 foreign delegates present, it is evident that about 3,300 interested Jamaicans were in that great crowd that listened so attentively and applauded enthusiastically when the speaker concluded. Just the previous day, as 1966 was on the way out, 189 Jamaicans heard the sobering talk on "Responsibilities of a Baptized Witness" and signified their readiness for the step of baptism as evidence of their dedication of themselves to Jehovah God.

Newspapers, radio and television focused attention on the Witnesses in an unprecedented manner. Officials and businessmen were astonished at the elaborate assembly preparations, the efficient rooming department, the cafeteria with dishwashing facilities devised by the Witnesses themselves, and the handsome platform decoration set up in the stadium's playing field. All of Kingston's half million population and other Jamaicans visiting the capital during Christendom's holiday season got to hear about this unique assembly that brought "good news of something better" under God's kingdom.

Sight-seeing on the Island

A visit to Jamaica would not be complete until one had seen at least a few of its interesting places. So touring Witnesses saw breathtaking panoramas from various vantage points on the nearby hills. They visited the Hope Botanical Gardens, where 150 acres are skillfully employed to display a variety of tropical shrubs and trees, and where greenhouses, a zoo, an aquarium and an artificial island having Jamaica's own contours are all attractive features.

Then there was the visit to old Port Royal, out along the sandpit island beyond the airport. Here the major part of a city enriched by pirate loot disappeared in the waters of the Caribbean less than three hundred years ago, when an earthquake shook the whole region. An epitaph in a churchyard recounts the odd experience of one man living at that time. The initial shock buried him in debris, but a later shock threw him clear into the sea, where he was picked up and revived to live for many more years. Strange, too, it was to learn that the notorious British buccaneer, Henry Morgan, eventually became one of His Majesty's governors of Jamaica, and even tried to reform some of his erstwhile criminal associates.

Another tour had as its goal Ocho Rios, an attractive tourist spot on the north coast. Just the sight of the hills, mountains, greenery, bamboo clumps, flowering and fruit-bearing trees and marvelous vistas of the valleys far below as they crossed the interior ridges would have made the trip worth while. But then there was also the section of the road that utilizes the bed of an ancient river to descend to the northern coastal plain. Deep and dark and cool, with ferns and moss decorating the steep rock walls of the gully, it was a pleasant contrast to the brilliant sunshine above.

As a climax to this tour there was seabathing for the visitors at Ocho Rios. At this point on the coast a river rushes down to the sea over rounded rocks, producing a beautiful succession of waterfalls, swirling and splashing their way to the beach. Those stout of heart and limb climbed the falls right to the top, at the same time rinsing away the salty seawater.

So convention visitors did get to see something of Jamaica's beauty in addition to attending the upbuilding sessions of a most successful assembly. They got to see that this "Caribbean Paradise" has its grave and worsening problems, problems that embrace the spiritual welfare of all the island population. The "God's Sons of Liberty" Assembly brought "good news of something better" by pointing unmistakably to the only sure remedy, God's kingdom. Jamaicans who have already turned to Jehovah God and his Word rejoice in the freedom that results from such a course, freedom from this world's fears for the future, freedom from superstitions and fear of men. In their thousands they are spreading the good news of genuine emancipation among their fellow citizens, an emancipation that far excels any thus far achieved. "How comely upon the mountains are the feet of the one . . . bringing good news of something better"! —Isa. 52:7.

H. A. Graham, traveling representative of the Watch Tower Society, speaks in the National Stadium, Kingston, on how to "shepherd the flock of God"

Enjoying Freedom of Worship in the DOMINICAN REPUBLIC

FLYING over the blue waters of the Mona Passage, which separates the western end of Puerto Rico and the eastern tip of the island of Hispaniola, we were soon cruising over the broad, eastern plain of the Dominican Republic, a plain that from our altitude seemed to stretch out like a flat green pavement of rough cement. The shoreline along the southeast coast looked jagged, like the teeth of a saw, and we could make out sharply descending cliffs, against which the ocean's waves were dashing. Nearer to the capital, Santo Domingo, we spied the mountains that fill most of the western part of the country, reaching a peak in Pico Duarte, some 10,249 feet above sea level.

We were a small group of delegates to the "God's Sons of Liberty" Assembly of Jehovah's witnesses to be held in Santo Domingo, January 25 through 29, 1967. With special interest we had anticipated this assembly in a land where the Witnesses were now enjoying freedom of worship after having spent many years under an unjust ban because of their refusal to compromise their Christian neutrality.

Santo Domingo lies about the center of the south coast and athwart the country's principal river, the Río Ozama. Traveling from the airport by car, we were soon crossing that river on a modern suspension bridge and approaching the downtown section. Bullet-pocked walls and gaping holes in some buildings offered evidence of the violence of the recent revolution. But everything now appears to be peaceful and quiet as we drive through narrow streets with their typical, balconied buildings. Then into narrow business streets where activities have slowed down in the heat of the early afternoon.

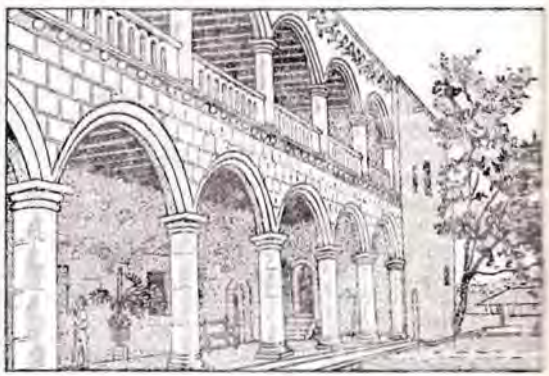
Early History

This city was founded by Columbus' brother, Bartholomew, in 1496, and so ranks as the oldest city established by Europeans in the Americas. It lays claim to having the first hospital in the western hemisphere, San Nicolás de Bari, founded in 1503; the oldest university, Santo Tomás de Aquina, founded in 1538; and the oldest cathedral, Santa María Menor, completed in 1540. Though Spain denies it, the remains of Christopher Columbus are said to be enshrined here in an ornate marble tomb. Here also can be seen the former residence of Columbus' son, Diego, when he served as governor of the colony.

History shows that the clergy were prominently involved in Columbus' second voyage in the persons of the Bishop of Fonseca and Friar Boil, the latter of which headed a group of twelve missionaries. Far from bringing peace with them, those churchmen disliked and envied Columbus and did all they could to undermine his authority.

Santo Domingo soon became the major outpost of Spain in the Caribbean and served as springboard for such notorious treasure hunters as Balboa, Pizarro, Cortes and Ponce de León. In later times, as other islands were occupied and colonized, this city became not only an administrative center but also the principal seat of the Catholic church. Here the church had opportunity to demonstrate what it could do to develop the country along peaceful Christian lines. With what result?

Undeniable historical records tell that, while this young country early suffered from the invasions of the English, the Dutch and the Catholic French, and later of the Haitians from the western half of the island, over the centuries its greatest problems were internal. Discontent, avarice, envy, calumny, intrigue, insub-



Restored sixteenth-century residence of Governor Diego Columbus in Santo Domingo

ordination, revolt and assassination regularly disrupted the peace and stability of the land and impeded its progress. The church, with its long-time, undisputed monopoly as to religious instruction, can hardly divorce itself from the major responsibility for these peace-destroying factors in the Dominican Republic.

Thirty Years of Tyranny

More recently the regime of dictator Rafael Trujillo lasted over thirty years until his violent end in 1961. As so often boasted by himself, his iron rule did bring a measure of stability and order to the country. However, in 1950 his government issued a decree forbidding Jehovah's witnesses to assemble for Bible study or carry on their Bible education work. Brutal beatings and other indignities were meted out to respectable Christians. The people in general were reduced to abject fear by reason of the cruel way that Trujillo's strong-arm squad dealt with any kind of dissent.

Yet Trujillo's regime enjoyed excellent relations with the Catholic church. A priest was for many years a member of his "rubber stamp" legislature. In 1954 Trujillo journeyed to Rome where, though twice-divorced, he was hospitably received and there signed a concordat between his government and the Vatican. Only during the last year or so of his life did a breach begin to develop between the church and his government. All of this, well known to the Dominican people, has been a source of considerable embarrassment for the church in these post-Trujillo years, causing it to be discredited in the eyes of many.

As might be expected, the church is now faced with a growing crop of atheistic Communists, particularly among the youth of the land. The university in Santo Domingo, in fact, has been a hotbed of Communist ideas, bursting forth from time to time in violent demonstrations and political extremism. The church sowed discontent and insubordination and later made common cause with self-enriching politicians, and now must reap the effects of her ungodly policies.

Neutral Witnesses Respected

On the other hand, thinking people in this Republic have only the highest respect for Jehovah's witnesses, who refused to compromise with Trujillo, even under pressure of a total ban and inhuman treatment by the police. They courageously pursued their upbuilding ministry even underground during those many years. Visitors to Santo Domingo on this occasion had opportunity to speak with some of the Witnesses who had been jailed and viciously beaten by Trujillo's mob. From their joyful expressions it was evident they harbored no rancor against anyone, but were supremely happy to be alive and free to worship Jehovah God in the way that he has indicated to be his pleasure, namely, by preaching and teaching the Bible's message. People to whom they preach now often make the remark: "You are the only ones who had the courage to refuse to give in to Trujillo."

One Witness told of having to move with his family from San Cristobal, Trujillo's birthplace, because of persecution and threats on his life. After removal of the ban on Jehovah's witnesses he returned to San Cristobal and is now a full-time pioneer minister. And there is a thriving congregation of eighty-four Witnesses in that town today. In 1964 local authorities provided the Witnesses with a large plot of ground on which to build a Kingdom Hall, as a sort of compensation for all the indignities they had suffered during the era of Trujillo. The section so donated was sufficiently large that the congregation was able to sell a number of lots and with the proceeds construct a fine hall with a seating capacity of 150.

During the 1965 troubles the neutrality of Jehovah's witnesses was again outstanding. United States forces had cut a corridor several blocks wide through the city to serve as a neutral zone. Everyone passing through the checkpoints was to be subjected to thorough questioning and search. The Witnesses, however, upon identification were usually waved on through because of their genuine and widely known neutrality. In fact, they were probably the only people who could at that time move freely in the embattled sections under control of either of the opposing groups without fear of being accused as possible enemies of the cause. They having had no part in any of the bloodshed in the preceding conflict, no one could have basis for seeking revenge on them.

Even now, when the government finds it necessary to maintain checkpoints on the highway approaches to the capital on account of rebel threats, it is usually enough for Witnesses properly to identify themselves as such to ensure courteous treatment and a prompt continuation of their journey.

A Peaceful Asssembly

In the days preceding the assembly police raids had uncovered various caches of arms and ammunition, sparking rumors of more revolutionary trouble. Yet those of us who attended the Central American assemblies found things here calmer and less tense than in several other countries. Interestingly, two men in Santo Domingo were overheard conversing in

the street about current conditions, and one made the remark that "this city was in a real turmoil . . . and then this convention [of Jehovah's witnesses] started, and it was like soothing balm."

During the past seven years, since the lifting of the ban on their Christian work, the Witnesses have made great strides and enjoyed splendid increases, growing from 600 in 1960 to a peak of 2,390 active Witnesses in 1967. They have put forth real effort to advance to maturity and improve their teaching ability in order to cope with the responsibility of bringing the good news to every part of the Republic. In 1963 a modern, two-story building was constructed on the Avenida Francia to serve as the Watch Tower Society's branch office, and from here the activities of the forty-four congregations and other groups throughout the country are directed.

Witnesses in the Republic were happy to learn that a national assembly had been arranged and that the president and vice-president of the Watch Tower Society would be able to fly in from Puerto Rico and appear on the program.

The San Pablo Duarte Stadium was the site chosen for the assembly. Here, instead of the number of cars owned by the Witnesses creating a parking problem, there were seldom more than twenty cars to be seen, and often the cars were outnumbered by the more economical motorcycles. With license plates costing as much as $90 for a six-month period, it is easy to understand why most of the cars seen on the streets are the *públicos*, the blue-and-tangerine-colored cars that form the city's main transportation system.

On Friday morning it was cause for rejoicing to all present at the stadium to see 172 persons rise from their seats and give voice to their dedication of their lives to Jehovah God. They were then eligible for immersion in water in token of that dedication.

In view of the pressures often exerted here, even in grade schools, to achieve religious uniformity and promote nationalistic idolatry, it was fitting that the program included the dramatic presentation "Daniel's Words for Our Day." The fine example of the three young Hebrews in rejecting the demands of Nebuchadnezzar was stimulating and faith-building.

The discourse by President N. H. Knorr, Thursday afternoon, was most appropriate also. Using as his theme "Building on a Right Foundation with Fire-Resistant Materials," he urged his audience to educate, train and discipline in the godly qualities of heavenly wisdom, spiritual discernment, appreciation of integrity, devotion to Bible principles, and respect for law as they aided newly interested persons through home Bible studies and congregation meetings.

The attendance at the stadium had grown steadily from the opening session until Saturday evening when 4,400 persons were present. There were great expectations regarding the attendance at the public lecture the following day. M. G. Henschel, another of the Society's directors, delivered the public lecture in Spanish. It was surely thrilling to see the sincere, intent looks on the rows and rows of faces as they listened to the subject "Mankind's Millennium Under God's Kingdom." And how the crowd applauded on hearing that there were 5,154 present!

Considering that there was but a handful of visitors from abroad and that the total Witnesses in the Republic amount to 2,390, one can well imagine why this great crowd was recognized as a special blessing of Jehovah God on all the hard work of his faithful witnesses in this land. This really means that 2,750 interested non-Witness Dominicans attended this session and showed keen interest in what the Bible has to say about the days that lie ahead.

It was difficult to take leave of the warm-hearted Dominican brothers as the assembly concluded and they began departing northward, eastward and westward for their respective homes. Many of them are our younger brothers in the faith, for we learned that, out of the 2,390 Witnesses, about 1,700 became associated only in the last six years. Certain it is that they are now better equipped for undertaking the ministry among their fellow citizens, to whom we know they will continue to offer the comforting, freedom-giving message of the Bible.

Much still remains to be done in the Dominican Republic. There is but one Witness to every 1,800 of the population. So, there is room for more missionaries there, Christians who are prepared like Abraham to leave everything and serve in another land. Many people in this Republic are disposed to give a friendly ear to what Jehovah's witnesses have to say, but they are not contacted often enough. They know that the Witnesses practice what they preach and can be depended upon to use their freedom of worship in a way that brings only blessings to those who hear. Surely now is the time for a great expansion of the Kingdom-preaching service in this land!

Puerto Rico
—PROMOTING GOD'S PRAISE IN THE ISLANDS

FOR a goodly number of touring Witnesses the mountainous and verdant Caribbean island of Puerto Rico was the final point of a grand tour of Latin-American assemblies. For the purpose of promoting God's praise among the islands the "God's Sons of Liberty" International Assembly was scheduled for January 25 through 29, 1967, in San Juan. As some six hundred of us were preparing for the flight north across the Caribbean from Venezuela, an estimated two thousand delegates were making the three-and-a-half-hour flight from New York to San Juan. Among those in special flights out of New York were fourteen of the senior members of the Watch Tower Society's headquarters staff, those who had been in service there for over forty years, and who were provided a free trip to the Puerto Rico assembly.

Only about a hundred miles long by thirty-five miles wide, this island would almost fit into Lake Nicaragua. Yet its population far exceeds Nicaragua's and, for that matter, the population of practically any Central American country. There are 750 persons for every square mile of the island.

Puerto Rico's Past

Four centuries ago another group of travelers lighted upon this island, led by one Christopher Columbus. When they touched on the north coast back in 1493, the Indian inhabitants were calling their island home "Borinquen." Columbus named it *San Juan Bautista* (St. John the Baptist). Fifteen years later Juan Ponce de León landed at the bay that he called *Puerto Rico* (Rich Port) and founded a settlement nearby, later to be named Puerto Rico. In course of time the names of the island and its capital came to be reversed.

By the close of the first century of Spanish occupation the colonists had accomplished the extinction of the Indian population, for these either succumbed to forced labor and the ravages of European disease, or fled the island. In 1898 almost four centuries of Spanish rule and Church domination ended when Puerto Rico came under United States control following the Spanish-American war. Yet in all that time little had been done to advance the education of the population, public primary schools only becoming available in 1845. At the close of the nineteenth century the number of literate persons was still only 15 percent of the whole population.

Though the decades of American rule have witnessed definite improvements, including a network of paved roads and development of the most extensive public school system in Latin America, Puerto Rico was still plagued by poverty, slums, unemployment and discontent. Following World War II an ambitious program known as "Operation Bootstrap" was advanced by Puerto Rican officials. Investments and industry from abroad were lured by promise of a ten-year tax exemption. And as Cuba, Haiti and the Dominican Republic became embroiled in political unrest, more and more of the flow of tourists shifted to Puerto Rico and the neighboring Virgin Islands.

Ceasing to be a "sugarcane country," the island has burgeoned forth with a wide range of industries. The capital, San Juan, has become a boomtown of modern buildings, stores, banks and luxury hotels. Thousands upon thousands of modern homes are in process of construction in attractive *urbanizaciones*.

Assembly of the Islands

Parque Sixto Escobar, a baseball park located on the ocean front, was the site of the assembly. Situated on a cove lined with palms and tall, wispy southern pines, the location lent itself well to the activities of this international gathering, and especially to the baptism. Here in this cove, where the green and blue of the Atlantic is fringed with cresting, white surf, 225 persons were immersed in token of their dedication to God.

Since this assembly had in view the promoting of Jehovah's praise in the islands, its sessions were bilingual. Many English-speaking delegates came from the outside: from St. Thomas, St. Croix, St. John and Tortola in the American and British Virgin Islands; from Anguilla, St. Martin, St. Kitts, Nevis, Barbuda, Grenada, Barbados, Trinidad and Tobago in the British West Indies group. Delegations also arrived from the French islands of Martinique and Guadeloupe; from the Netherlands Antilles islands of Aruba, Bonaire and Curaçao; from the Bahamas off the coast of Florida; and from Guyana and Surinam in South America.

However, the assembly was primarily Spanish, and the enthusiastic support given it by

Puerto Rican Witnesses and their Spanish-speaking brothers from New York left no doubt that the attendance at this assembly would far surpass those of any previous assemblies here. A large contour map of the island, illuminated at night, set up just outside of the ball park, informed delegates of the locations of Puerto Rico's seventy-three congregations, while below it a chart traced the steady growth of Jehovah's witnesses from 306 in 1950 to a peak of 3,594 in 1966.

At the very same time that President N. H. Knorr of the Watch Tower Society was delivering the public address to a crowd of 1,975 in the English section that Sunday afternoon, Vice-President F. W. Franz was presenting the same speech in Spanish to an audience of 6,629. Thus the combined attendance for the lecture "Mankind's Millennium Under God's Kingdom" amounted to 8,604.

The public in general could not but know about the assembly, for San Juan's three main newspapers, *El Mundo, El Imparcial* and the English *San Juan Star,* published a total of over 380 column inches of pictures, interviews and reports. Thirty-five radio stations carried spot announcements, six carried the whole of the public lecture, and the Witness program "Things People Are Thinking About," carried weekly by sixteen radio stations throughout the island, provided another means for directing attention to the assembly. Two television stations made provision for excellent interviews relating to the assembly and its purpose.

In a San Juan store a salesman told Witness shoppers that he had flown down from New York in the same plane with many Witnesses and was favorably impressed by their conversation. When his name and address were requested so that a local Witness could visit him in his home, he eagerly furnished the information, saying: "I don't just want to join. I want to *learn* how to become like you people."

Warm, Puerto Rican hospitality was shown by one landlady, not a Witness, who phoned the assembly rooming desk to find out the flight number and time of arrival of those assigned to stay at her home. She wanted to meet them at the airport, take them home for a warm meal, and then take them on a tour of the island—all this even though the visitors were complete strangers to her.

Island Scenery

The assembly organization had already arranged tours for the delegates, however. One of these took them to the Rain Forest, a 28,000-acre national forest just about an hour's drive east from San Juan. On this trip there was opportunity to note that the island is not so "Americanized" or prosperous as might be judged from seeing only San Juan. Some of the smaller towns have seen little change over the years and the many little homes, often quite drab and poorly constructed, give evidence that the occupants are still far from affluence.

Leaving the main highway, we began winding up a narrow road into the mountains and soon observed a remarkable change in the landscape. The forest became dense and dark. There were thick clusters of feathery-plumed bamboo plants, thousands of lacy ferns that seemed to cascade down the sides of hills, while other ferns, looking more like trees, reached upward as high as thirty feet. At the picnic area, 2,000 feet above sea level, we learned that this is the only United States National Forest without signs warning of fires. The average rainfall is 180 inches per year, and the trees are usually robed with delicate green moss that glistens with droplets of water, sparkling like gems.

A walk down one of the winding trails gives one the feeling of having been transported to a primeval forest. Crystal-clear streams of cold water murmur in their rocky beds. Perched up on some trees were pineapple-like plants with reddish-orange spikes, apparently deriving sustenance from the trees. Here and there beautiful little orchids could be spied. Tiny frogs, the Puerto Rican *coqui,* pipe their simple but melodious call. How far away all this seems from the tension and rush of the busy city!

Downward, then, to the coast below, and our tour continued a short distance east to Luquillo Beach, Puerto Rico's finest. This mile-long crescent is claimed by some to rival Hawaii's famed Waikiki Beach. The broad, smooth stretch of sand curves around a reef-protected

View of San Juan, showing modern hotels (center) and Sixto Escobar Stadium (right foreground)

bay against a splendid backdrop of majestic palms.

Another tour led us to "Old San Juan." This original section of the city lies at the western end of a narrow island joined to the main island by bridges at its eastern end. It was for long a walled city protected by two large fortresses. These forts remain to this day as well as some portions of the ancient walls. We walked up the narrow streets, some just wide enough to allow passage of a car, others still paved with the unusual blue-gray bricks called *adoquines*, cast in Spain from iron factory residues and then brought to San Juan in the form of ship ballast. On every hand we could see examples of Spanish colonial period homes, complete with iron-laced balconies overhanging narrow sidewalks.

Palm-shaded crescent of Luquillo Beach near San Juan

We walked down the street called Caleta de San Juan, which leads to an impressive archway in the ancient city wall. The wall here is twenty feet thick and huge four-inch-thick mahogany doors open in a section of wall that towers up, without break, as high as a four- or five-story building. Then over to the fortress known as *El Morro* (The Headland; Bluff), a huge fortification whose gray ramparts menacingly guard the entrance to San Juan Bay. *El Morro* enabled the Spanish to maintain control of the island for almost four centuries, with only brief interruptions. Its great moated wall with sloping, wedge-shaped slots for cannon, its rounded sentry boxes, huge cisterns, tunnels, stairways, ramps and gun emplacements stood off British, French and Dutch invaders as well as the roving buccaneers.

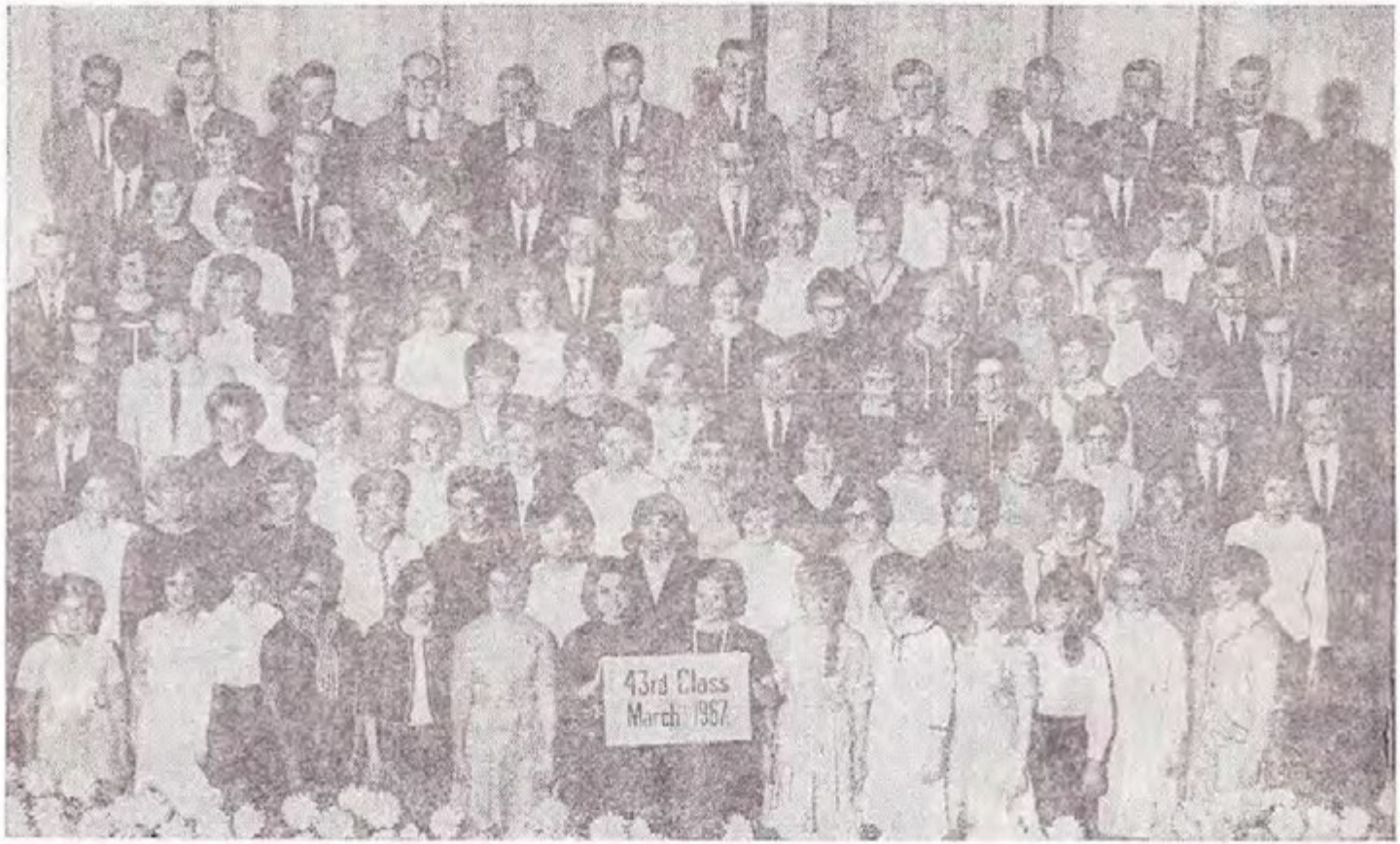
Religious Need Being Met

The majority of Puerto Ricans profess to be Catholic. Yet, though fanatical about baseball and cockfights, they are rarely so about religion. Spiritism is widely practiced and Protestant religions are tolerated. The Catholic church has lost much ground here during the past two decades, largely because of priests' dabbling in politics. In the 1952 and 1960 elections the island's two bishops and their clergy fought openly to unseat the incumbent governor, on the ground of his refusal to accede to church demands regarding religious instruction in the schools and his position relating to birth control. Victory for the governor meant embarrassing defeat for the church and louder and stronger criticism of her policies.

Noting the overt attempts of the church to dominate the political scene, and contrasting that with the conduct of Jehovah's witnesses, many Catholics have begun to revise their thinking on religious matters. The clergy can no longer do as they wish. It is not at all unusual for Jehovah's witnesses to give Bible lectures in the public plazas of various towns, often with a large Catholic church looming up behind them. Some years ago when a priest turned on a loudspeaker to drown out the Bible talk, the police quickly put a stop to his interference. In the town where this took place there is now an active congregation of forty Witnesses.

The "God's Sons of Liberty" Assembly was truly successful. It aided all those Witnesses on the island to see where their ministry can be improved. It gave them a clearer vision of their grand privilege. And as delegates took leave of one another and of the island, they did so with a magnificent mental picture of the work going on in all of the Central and South American lands, for Brothers Knorr and Franz had given them a résumé of the entire tour. Brother Knorr also aroused curiosity and expectation by mentioning his thoughts about the possibility of a large international assembly of Jehovah's witnesses sometime in the future. What an event to contemplate!

The announcement that more than 175,000 persons had attended the public lectures of the entire series of assemblies commencing in Mexico and winding up in Puerto Rico, certainly speaks of much work done and much still to be done. The prophetic exhortation is being obeyed: "Sing to Jehovah a new song, . . . you islands and you inhabiting them." —Isa. 42:10.



Forty-third Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Sarpang, L., Betancourt, V., Schafer, J., Thompson, E., Kanlund, D., Schlott, J., Ochsner, R., Barr, D., Cameron, E., Butcher, R., Carter, M., Tamayo, R., Longworth, S., Weiss, J. **Second row:** Whitcomb, L., Loch, P., Nicholson, P., Swerid, V., Roberts, M., Yonamine, M., Soria, M., Cobb, B., Boychuk, R., Anderson, M., Rose, M., Cortez, Y., Benninger, M. **Third row:** Smith, L., Williams, B., Power, S., Washburn, J., Crepaz, K., Byrd, J., Collier, A., Dutton, D., Butchart, S., Yeda, J., Ross, M., Stein, M., Titus, L. **Fourth row:** Brewer, V., Norbom, D., Ward, E., Lyders, E., Larsson, G., LeVinus, B., Larotonda, S., Larotonda, J., Kopp, C., Harman, F., Norbom, R., Nugent, K., Power, D. **Fifth row:** Møller, J., Smith, E., Mazzola, J., Kroemer, E., Thunberg, J., Sterbling, V., Rogers, G., Møller, K., Lewellyn, S., Horan, J., Darrah, C., Sopko, S., Watson, R. **Sixth row:** Fletcher, J., Sawyer, I., Sandow, M., White, R., Horan, B., Hayes, D., Cook, S., Burris, V., Brewer, J., Stratford, S., Galisheff, K., Prosser, W. **Seventh row:** Collier, R., Baldis, M., Longworth, A., Lilly, J., Thompson, T., Lytle, M., Johansson, S., Prosser, J., Tattalainen, R., Sterbling, F., Beatty, G., Wszolek, L. **Eighth row:** Galisheff, J., Reschke, G., Franceschetti, R., Harman, R., Baker, K., Tylich, J., Dugan, M., Robinson, D., Cook, D., Foster, J., Larsson, R., Crepaz, R. (Anderson, C.—not in picture, due to illness)

Could You 'Follow Him' as a Missionary?

FOLLOW whom? Why, follow Jesus Christ, the Son of God, who when on earth said to two of his disciples who were fishing at the time, "Come after me." They at once left their fishing nets and literally followed Jesus, becoming "fishers of men," Christian missionaries.—Matt. 4: 19, 20.

Jesus Christ himself was the chief missionary, for he truly was "one sent forth to propagate the faith, doctrine or principles of a religion," the worship of Jehovah. He left the glorious and congenial surroundings he enjoyed in heaven, the companionship of his heavenly Father and of his many spiritual brothers. His leaving his heavenly home and coming down to the earth was a far greater change than for any missionary today to leave the most prosperous and progressive country in the world and go to the most backward, disease-ridden and poverty-stricken land on earth.

If you would be a Christian missionary you will need faith, faith that God will be true to his promise to supply all your needs if you answer the missionary call. (Matt. 6:33) It will also take courage to break loose from your native soil and venture forth into strange territory, there to learn a strange tongue. And, above all, it will take a great deal of love, unselfish, principled, *agape* love.

Today there are some 25,000 United States missionaries active in Africa, Asia and Latin America. But what kind of missionaries? Ever so many of them pursue other than evangelistic goals; they are missionaries of health and medicine; they teach people political principles and how to make a living, or how to improve their methods of agriculture.

But such non-evangelistic goals will not apply to you if you are trained as a missionary by the Watchtower Bible School of Gilead. There you learn to appreciate that your prime goal will be to carry out the commission Jesus gave his followers just before he left them: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28: 19, 20) And how did Jesus' apostles obey that command? By practicing medicine? By concerning themselves with political, social and economic problems of the people? Far from it! They made known God's purposes and requirements for men.—Acts 10:34-43; 17:22-31.

Yes, at Gilead School students are taught to be the kind of missionaries that Jesus and his apostles were. As the students of the 43rd graduating class expressed it (among other things) in their resolution of appreciation to the president of the school: "How could anyone ask for a greater blessing than to have five months to be completely absorbed in studying God's Word? This has been Jehovah's gift to us here at school. Solomon wrote: 'If . . . you call out for understanding itself and . . . as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah.' . . . In our hours of 'seeking and searching' we have truly been rewarded with increased understanding of God's Word, along with much deeper appreciation of the divine wisdom manifest in the Scriptures and the value of applying its principles in our lives."—Prov. 2:3-6.

At their graduation, which took place March 12, 1967, at the Jehovah's Witnesses Assembly Hall in New York city, they

received what might be termed farewell counsel and the final impetus to measure up as Christian missionaries. One speaker, U. Glass, reminded them of the importance of keeping the right viewpoint of things, never to permit themselves to be sidetracked by 'looking at worthless things.' (Ps. 119:37) Another, E. Dunlap, brought to their attention the fact that while they were going forth as peace messengers, even as noted on their diplomas, they would meet strong opposition and so would have to be "suffering evil" as good soldiers of Jesus Christ.—2 Tim. 2:3.

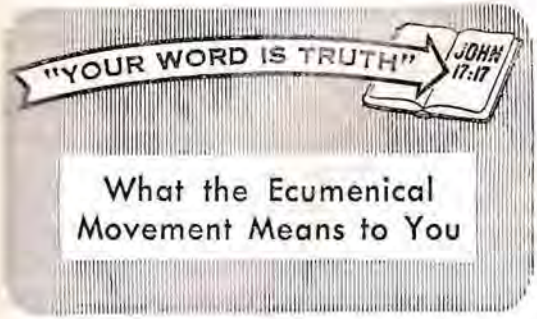
Still another speaker, G. Couch, observed that, while at the Gilead missionary school they had favorable conditions for growing spiritually, from now on they would find things far less ideal, even as a tomato plant transplanted in the spring from greenhouse to open field may find its new environment far from ideal. The vice-president of the Watch Tower Society, F. W. Franz, noted that they were being sent forth to carry on a fight against Biblical illiteracy and ignorance to the four corners of the earth. And in particular were they given fine counsel, and at some length, by the president of this Society and of the school, N. H. Knorr. He began by noting to what extent chance enters into just what we physically happen to be, and then developed his theme of appreciating life and the need to strive for spiritual maturity so that they might get a firm hold on everlasting life.

The 103 students had come from many walks of life, schoolteachers and manual laborers, printers and professional musicians (one had played for years in Duke Ellington's band), barbers and beauticians, and so forth. They had come from many lands, three from Hawaii, five all the way from Australia; in fact, one young man had come from about as far from New York, where the school is located, as it is possible on this earth, from Perth in Western Australia, at least some 12,000 miles away.

Why had these young folk, whose average age was twenty-six years, answered the call to become missionaries? When asked this question, they replied: "Because I wanted to advance spiritually." "Because I wanted to serve more fully." "Because I wanted to preach where the need was greater than in my home territory." "As far back as I can remember, ever since I was five years old, I have wanted to become a missionary." "When I was fifteen years of age," said a lovely Hawaiian miss, "missionaries brought me the truth about Jehovah. My association with them since then made me want to be a missionary, too. After eight years I finally made it." In many instances it was also the fine training by a dedicated parent or parents that inspired the missionary spirit in these young people.

It will take faith, courage, love and hard work for you to become a Christian missionary, but the results are worth it. Such missionaries are a rich group, even as one traveler, who had met many of them on a tour through South America expressed it in his talk to the students: "Among us travelers were some materially rich, but I never heard one of the missionaries say, 'I wish I were in their place.' But I heard many of these travelers say, 'My, how rich those missionaries are in joys of service! I wish I could share some of that!' Those missionaries were rich in joy, rich in contentment, rich in ingathering pleasures."

Could you or would you like to be one of those rich missionaries? If so, write the publishers of this magazine for information.



IN RECENT years there have been increased efforts to unite the many religious organizations of Christendom. These ecumenical efforts have even included attempts toward obtaining unity with non-Christian religions. This desire to unite appears, on the surface, to be a noble one. But is it? How should you, as a person seeking God's favor, view ecumenical efforts?

The important thing is to determine if Almighty God approves of his worshipers uniting with persons who have conflicting beliefs and practices. To find out, please turn in your Bible to Exodus chapter twenty-three, verses thirty-two and thirty-three. If yours is the *Authorized* or *King James Version*, you will observe that God's explicit command to his Israelite people was: "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."—See also Deuteronomy 7:3, 4 and First Kings 11:5, 6, 9.

But what are God's instructions to Christians? Are they the same? Turn, please, to First Corinthians 10:20, 21, and observe that it says: "The things which the Gentiles [nations] sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (*AV*) Clearly, then, if Christians are to be pleasing to God, they cannot participate in the religious services of those whose form of worship conflicts with what God approves.

Emphasizing that true Christians should keep separate from worship that is not in harmony with Bible truth, Second Corinthians 6:14-17 says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord."—*AV*.

Obviously, then, it is unscriptural to seek fellowship with individuals or religious organizations that do not accept Jesus Christ as God's provision for saving mankind from condemnation to sin and death. (Acts 4:12) Yet, it may be asked, what is wrong about the uniting of religions that profess faith in Christ? Are they not, in fact, under obligation to seek unity with one another in view of Jesus' prayer that his followers all "be one"? —John 17:11, 21.

No; for while true Christians should be at unity among themselves, the religions of Christendom reveal by their conflicting teachings and practices that they are not following the narrow way leading to life. They have deviated from the pure Bible truths, and have accepted many philosophies and traditions of men. Thus, they are instrumental in directing the masses of mankind on down the broad road that Jesus said leads to destruction.—Col. 2:8; Matt. 7:13, 14.

The apostle Paul also warned that there would be a contaminating of the pure teachings of Christianity, leading to dis-

astrous consequences. He said that false ministers would rise and draw followers after themselves, and that false Christian sects would develop and spread. (2 Cor. 11:13-15; Acts 20:29, 30) This has occurred. And a true Christian cannot submit to merging with these religions that have apostatized from the teachings of God's Word.

Jesus Christ himself made unmistakably clear that many professed Christians would practice a false form of worship, when he said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Would you desire to unite with a religion whose adherents are practicing a form of worship that makes them enemies of Christ?—Matt. 7:21-23, *AV*.

Thus, if your religion joins with another that teaches differently, it means that you become a sharer in that religion's teachings and practices. It means uniting what is supposed to be true with what was regarded as error. For example, if you do not believe that an infant should be baptized, are you prepared to unite with a religion that practices infant baptism? And if you believe it is wrong to bow and worship before images, could you in clear conscience condone this practice and join in religious services with those that worship in this way? Participating in ecumenical efforts involves a compromise in one's beliefs.

What would such compromise, in effect, mean? Why, the collapse of doctrines you now hold as truth, for many of these are unacceptable to other religions and will have to be modified or abandoned if unity is to be achieved. But this would be admitting that they were no longer true! Could you conscientiously do that? Obviously, doctrinal compromise undermines real faith in God, for in combining truth with error, the truth becomes corrupted.

The great need, therefore, exists for a person to determine what religious doctrines and practices are approved by God. Are you sure that the teachings of your religion are in harmony with God's Word? Have you tested them by personally examining whether they are supported by the Bible? It is vital that you do so, for an apostle of Jesus encouraged: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13: 5) Only by investigating Bible teachings yourself can you be sure what is right doctrine and practice. When you have determined this, hold fast to what is right, even if this means separating from a religious organization that shows itself willing to compromise by joining an ecumenical movement.—1 Thess. 5:21.

Can you answer these questions? For answers, read the article above.

(1) What efforts toward religious unity have been made in recent years, and what questions are thus raised? (2) Did God approve of his people, the Israelites, joining in worship with people of other religions? (3) In whose religious services are Christians forbidden to share? (4) From what form of worship are Christians commanded to keep separate? (5) Although religious fellowship with non-Christians is unscriptural, what further questions are raised? (6) To what do the conflicting teachings and practices among Christendom's religions bear witness? (7) What warnings relative to the development of false Christianity did the apostle Paul give? (8) What form of worship did Jesus reveal that many of his professed followers would practice? (9) What are the consequences of participating in ecumenical movements? (10) What are the effects of religious compromise? (11) What responsibility relative to determining true doctrine and practice must the individual bear?

The Pope's Appeal

◈ Sincerity demands that one always set the proper example. On March 28 Pope Paul VI declared that urgent, unselfish, nonpolitical economic and social action be taken to alleviate the burdens of the poor of the world. "The world is sick," he said. "We must make haste; too many people are suffering." He called on all men—believer and atheist alike—to take up the responsibility for repressing the growing, dangerous imbalance between the world's "haves" and "have nots," both individuals and nations. Yet he said nothing of sharing some of the enormous wealth possessed by the Vatican, one of the few nations in the world free of debt. The Vatican is the largest shareholder in the world, with a portfolio of quoted securities totaling in the thousands of millions of dollars. Would not the poor in South America be benefited by a share of this? Much of it came from the poor to begin with. Why not return it now? The pope's words were noble, but when and where in the long history of the Roman Catholic Church has she uplifted a nation with her wealth? Instead of enriching the poor, she has enriched herself, plunging many peoples into greater poverty than ever.

Sex Education Boomerangs

◈ Sex education has been provided in Sweden's schools for ten years. From grade one upward, children learn about sex. By grade nine, Swedish youngsters, aged 13 to 14, have been learning about venereal disease, abortion and sex perversions, and they have received explicit advice on contraceptive techniques. Lis Asklund, who conducts sex-advice programs for teenagers on Sweden's government-monopoly radio network, said: "We absolutely accept premarital intercourse. The only conditions are that boy and girl want it, and that they use contraceptives." What has been the result of this extensive educational program that condones fornication? Sweden has the world's fastest-rising venereal disease rate, almost tripled in a decade of sex education, with some 24,000 new cases officially reported last year. This is slightly more than in Canada, which has almost three times the population and is still quite reserved about sex education. Twelve percent of the births in Sweden are illegitimate, compared to 5 percent in Canada. Furthermore, nearly half of all Swedish brides—an estimated 92 percent of those under 20—are already pregnant at wedding time. Sex education that approves of fornication obviously has not brought about a moral uplift, but a moral breakdown.

Dust by the Carload

◈ The Indianapolis Air Pollution Bureau said one snowfall brought down enough dust on Indianapolis, Indiana, to fill 49 railroad cars. From the sample examined, the fallout was "mostly silicon, a very fine sand." It was believed that 1,944 tons of this dust came down on the city alone. That is a lot of pollution in what is generally believed to be a clean state.

The Tax Bite

◈ The annual tax bill for the United States exceeds $165,000,000,000. The average family in America buys 650 gallons of gasoline a year. The federal and state taxes now average 10.51 cents a gallon. Last year Americans used 74,000,000,000 gallons. That aggregates close to $7,800,000,000 a year in gasoline taxes alone! One interstate truck had a sign on it that stated: "This truck pays more than $3,250 a year in taxes." In a single twenty-four-hour period railroads pay about $2,500,000 in taxes. The companies charge this to the people in the freight bills. Federal taxes are up 148 percent since 1950; state and local taxes, 230 percent. The average workman works 2 hours and 19 minutes a day to pay his taxes!

Religious Unrest

◈ Despite orders to wait for Pope Paul VI to make some declaration about birth control, some priests have gone ahead and outspokenly urged the Catholic church to ease its ban on contraceptives, especially the birth control pill. Similarly, questions are being raised about the church ban on divorce for couples married by a priest. Despite this ban, an estimated three to five million Roman Catholics in the United States have obtained

divorces. Interfaith activities have also been stepped up. In more than 1,000 communities, Protestant and Catholic laymen are meeting weekly for "living-room dialogues." All this has bothered top churchmen. In addition, they are worried by a decline of around 250,000 in Catholic grade-school enrollment in 1966. In Latin America priests in some places are defecting—some to marry, others to protest Church policies. Catholic educators, too, are rebelling. Protestantism is also having its problems.

The Torrey Canyon

◈ The giant American-owned tanker Torrey Canyon went aground on the rocks of Seven Stones Reef off Lands End, Cornwall, England. The 936-foot ship's hull cracked and buckled. Oil poured out and moved toward the beaches. The Torrey Canyon, the biggest ship ever to run aground, was carrying 118,000 tons of crude oil from the Persian Gulf. At least 75 miles of coastline has received some oil and the affected zone has been widening. A concerted effort was made to break up the thick oil with detergent. There was a great threat to marine life, including lobsters and oysters. Sea birds by the hundreds were said to have died. Finally the order was given and the ship was bombed. The sea became a huge ball of flame and smoke, but the oil pollution persisted.

Stiffer Penalties

◈ "If the public wants to stop crime," said Police Commissioner Howard R. Leary of New York city, "they must have the laws changed to safeguard the community . . . We do not think the criminal element is very fearful of the present penalties." Then he asked: "What laws have been passed recently to protect you?" He then offered his own answer: "None!" "Why should we have to arrest the same man over and over again for rape? The same man over and over again for robbery? Perhaps what you need is a law to remove him permanently from society," he said. A survey taken in Philadelphia during 1965 showed that 35 percent of all violent crimes were committed by persons who were on parole, probation or bail and 40 percent were committed by persons who had been convicted at least twice for crimes or misdemeanors. The first business of government is to protect the person and property, but an increasing number are inclined to believe that the government is more concerned about the rights of the lawless than the law-abiding.

Baby Boom Ends

◈ During 1966, 3,629,000 babies were born in the United States. That is the lowest total since 1950. It is 131,000 fewer births than were recorded in the same period in 1965. This decline took place when the number of marriages was increasing: 1,844,000 in 1966, up 55,000 over 1965. The present birth rate is 18.5 babies per 1,000 people, which is the lowest rate since the depression years 1933 and 1936. It contrasts with the 26.6 rate recorded in 1947, the peak of the post-World War II baby boom. The birth rate in the United States has dropped off 25 percent in nine years. Population growth, from births, slowed 9 percent last year alone.

Tide of Century

◈ Tens of thousands of French flocked to the beach at Normandy, France, on March 27 to witness the sea's farthest rollback in this part of the world in six decades. The moon and the sun teamed up in an awesome gravitational tug-of-war with the sea, dragging waters back six miles from the land. The massive withdrawal of the sea, dubbed "the tide of the century," uncovered remains of Gallic-Roman walls. At mid-afternoon, the returning tide, pushed by wind and driving rain, came back with the speed "of a galloping horse."

Brazilian Disaster

◈ At least 160 persons were known dead from floods and rain-loosened earth and rock that cascaded down on cities north of São Paulo on March 19. It was the third major disaster caused by rain along the Brazilian coast this year. More than 700 persons were killed in floods and landslides in the other two disasters.

Turks Hard Hit

◈ Earthquakes during 1966 killed at least 2,968 persons in eleven nations. But Turkey was particularly hard hit. Of the total victims, 2,556 were Turks.

Smallpox Epidemic

◈ More than 1,000 persons in the Indian state of Bihar were killed by smallpox, health officials said on March 24. The outbreak centered in the Buddhist sacred city of Gaya, where panicky residents are sacrificing goats to appease what they consider the anger of their goddess Sheetla. The authorities blamed the outbreak on a religious taboo against vaccination and on malnutrition.

Employee Thefts

◈ Business losses through fraud, thievery and related crimes rose 15 percent last year. Annual losses suffered by U.S. business generally due to employee theft are estimated by the security industry at between $2,000,000,000 and $3,000,000,000. A message by President Lyndon B. Johnson showed that a tremendous number of crimes are unreported or undetected, perhaps as much as ten times the number of those reported,

which underscores crime as a major problem plaguing the business world.

Cry for 30,000 Priests

◈ Jesuit priest Donald Pare said that the Roman Catholic Church has undertaken an intensive campaign to recruit more priests. To reach ratio requirements of one priest for every 1,254 Catholics, 30,715 would have to be ordained immediately. Pare stated that one reason why there is a shortage of priests is that the priesthood does not have the prestige it once had, and no longer is it a haven for the insecure. "Frankly," he added, "we have many students from good Catholic schools who cannot accept the concept of a living God, or of a God at all." How, then, can they become priests?

Archaeological Dating

◈ Dating objects unearthed by archaeologists is not an accurate science. A special report to the New York *Times*, March 26, from Romania says that "for nearly 50 years, the dating of the Vinca culture has been an open controversy among anthropologists. A radiocarbon test of burned wood splinters from the Vinca area in 1953-54 indicated that they dated from about 4100 B.C. But this date contradicted the evidence of rock strata, which suggested that the culture dated from about 2900 B.C."

Double Standard

◈ By Congressional action, United States cigarette manufacturers are required to label cigarette packages sold in America: "Caution: Cigarette smoking may be hazardous to health." This warning label is not required on cigarette packages prepared for export. Why not? Are human lives elsewhere less precious? Now the United States Department of Agriculture is reinforcing this deplorable double standard by extending subsidies totaling $210,000 for overseas advertising of American cigarettes.

Book Deterioration

◈ The paper in many books printed in this century is deteriorating so rapidly that the books may soon be unusable. A committee studying this matter has found that publishers began to use alum resin in the treatment of paper about the year 1870. Studies show that the acidity of this resin is the main cause for the disintegration of the paper in books. Many books printed in the first half of the 20th century will not last until the year 2000, it was revealed, whereas some books printed as early as 1532 are still durable enough to be read.

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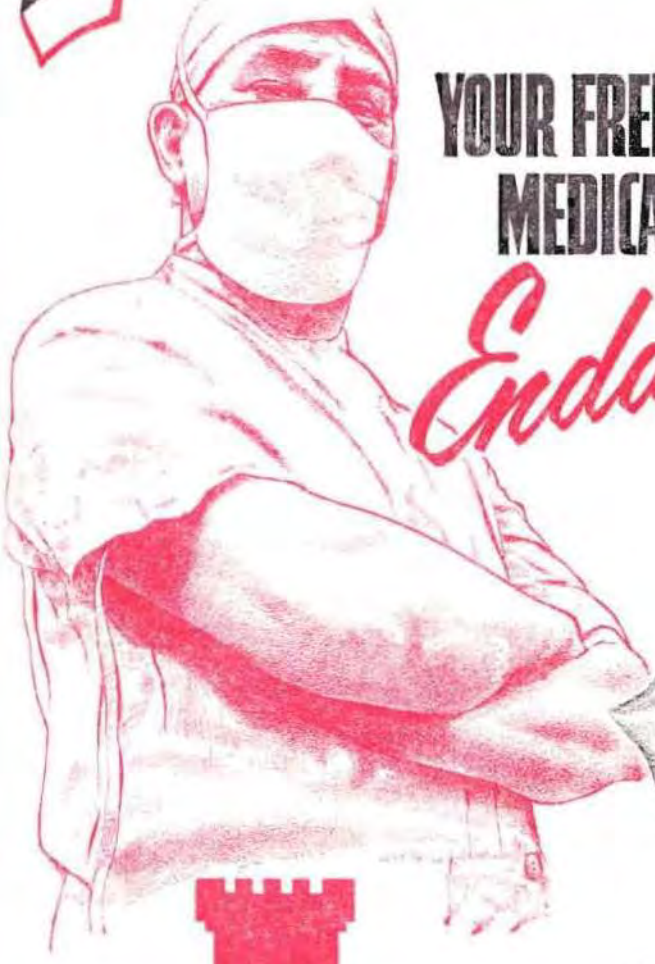

MAY 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Your Personal Choice Threatened

IF YOU hired a contractor to build a house, how would you feel if he insisted that you accept his choice of design and materials instead of your own? And when you kindly refused, what if he became angry, telephoned a judge and obtained a court order forcing you to accept his choice, without your even having a chance to defend yourself in court?

Would you not consider such high-handed treatment a gross violation of your freedom of choice? The one hired to perform a service is an employee, not an employer. He can make suggestions, but may not go beyond what you authorize.

Likewise, when you employ the services of a doctor, you may wish to take his advice, but you also reserve the right to reject it. Yet, this right to reject unwanted medical treatment is being seriously threatened in the United States today.

In Florida, a mature woman was told she should have her leg amputated because of gangrene. She rejected this advice. But then the doctors obtained a court order and her leg was amputated, despite her strenuous objections.

In another case doctors appealed to the court for authority to amputate the enlarged arm of a twelve-year-old girl over her mother's objection, although admitting there was a serious risk of death if the amputation was performed.

Then, again, both the public and the professional press have reported an increased tendency on the part of doctors to experiment on human patients without their consent.

Similarly, children and even adults have had blood transfusions forced upon them over their most strenuous objections. But why would anyone object to this form of treatment? One reason is that, on the average, one person dies every twenty-five minutes in the United States alone from blood transfusion complications! A surgeon, Dr. M. M. Simon, stated: "The computed annual death rate from blood transfusions now exceeds that reported for many common surgical illnesses." And a Canadian doctor, B. Chown, said: "At least half of all transfusions are unnecessary; personally I think the proportion is much higher than that." An additional reason may be religious, based upon one's understanding of the Bible, the Word of God.

For such reasons, to force any medical treatment on objecting persons is a threat, not only to *their* freedom of choice, but to *your* freedom of choice also. For while it may be someone else involved today, tomorrow it may be you.

Will PARENTAL RIGHTS be Lost?

IN Pontiac, Michigan, last year, a nine-year-old boy was injured in an auto accident. The parents refused to accept the doctor's view that the boy must have blood. Next morning when the parents returned to the hospital the nurse informed them that a court order had been obtained authorizing the transfusion, and two pints of blood had been given. There was no hearing or any opportunity for the parents to present their views. When they asked to see the court order they were informed that no records would be revealed unless the doctor ordered it.

In another case in Pontiac, Michigan—that of a baby girl born in 1965 with a liver ailment—the doctor said she had to have blood. Both parents objected. The hospital administrator informed them that a court order had been obtained and that blood would be given. Blood was given, and the child died. As far as the parents knew, no hearing had been conducted, and when they asked at the hospital to see the court order they were told that the doctor's approval must first be obtained.

There is also the case of an Rh baby admitted by its parents to the Children's Hospital, Detroit, Michigan. The parents signed papers forbidding the giving of blood to the child and exonerating the hospital and doctors of any responsibility stemming from such decision. Nevertheless, pressure was brought to bear upon the parents to permit the transfusion; but they were firm. They were told that the hospital would obtain a court order requiring the transfusion and that they would be notified of the time of the hearing in Juvenile Court before Judge Lincoln. The father called later the same evening, only to be informed that the judge could not be contacted and the hearing would be held some other time. Next morning on arrival at the hospital the parents were confronted with a *fait accompli*. A court order, evidently obtained over the phone, had been granted and the baby transfused at 3:30 a.m.

There can be no doubt that in these and other similar cases the right of the parents to select the type of treatment to be given their children has been arrogantly shoved aside. Though in fact occupying only the relationship of employees of the parents, such doctors audaciously turn the tables on the parents and act as though they were the employers. Were the final decision in such cases left to this kind of doctor, the right of parents to choose medical treatment for their children would be lost.

Not All Doctors Arbitrary

Fortunately, not all doctors adopt this unreasonable stance with respect to parental rights. Indeed, many private physicians will go out of their way to accommodate the conscientious scruples of their patients, be the patient Catholic or Prot-

estant, Jewish or one of Jehovah's witnesses. Such men are not imbued with the idea that their superior knowledge must overbear and cancel out the wishes and opinions of their clients. They are well aware of their own limitations, of the fact that in diagnosis and prescription they are far from infallible.

Said Dr. Arthur Kelly, Secretary of the Canadian Medical Association: "I believe that parents of minors and the next of kin of unconscious patients possess the right to interpret the will of the patient and that we should accept and respect their wishes. Holding these views, it should come as no surprise that I do not admire the proceedings of a moot court assembled at 2:00 a.m. to remove a child from his parent's custody. The rights of the individual in our society are being impaired and eroded by many laws, customs, rules and regulations, and I think it is high time that doctor's orders should be recognized for what they are—our best advice according to our current knowledge. Advice and counsel are ours to give and for the patient to accept or disregard. Enforcement, except by explanation and persuasion, is not our function." —Windsor *Star*, March 11, 1967.

Dr. Kelly himself had been deeply impressed by the following statement made by a professor during a course in medical jurisprudence and ethics: "We can't order people to do what they don't want to do and we can't predict the outcome of a given case even if our superior knowledge is disregarded." Admitted Dr. Kelly: "Medical omniscience is a very rare commodity and the dicta of yesterday are being modified and superseded by the knowledge of today. Let us not, in our pride, become arrogant and demand this subjection of our patient's will. I consider it preferable that certain individuals should die before their time than that we [doctors] should undermine their ultimate right and duty of being custodian of their own health."

Medical men who hold this mature view of the relationship between doctor and patient or patient's guardian neither need nor ask for court orders enabling them to ride roughshod over the rights of parents and guardians. They do not take too seriously their own position and their own ability to determine what is best for patients.

Position of the Courts

But what of those judges who put the stamp of legality upon medical usurpations of the rights of the parents? Merely because a doctor calls them on the phone in the middle of the night and declares that an emergency has arisen, should they dispense with proper legal procedures and allow themselves to be pressured into granting a court order? Should they accept one-sided testimony, and make a mockery of the law as it now stands, a law that does give some measure of protection to parental rights?

The function of the law and the courts is to protect the rights of all citizens, with favor to none. When a judge is approached by a doctor seeking a court order authorizing transfusion, the judge is well aware

that there is a second party to the question at issue, and he bears a responsibility toward that party, as indicated in Section 17 of Article I of the Constitution of the State of Michigan (1963): "No person shall be . . . deprived of life, liberty or property, without due process of law." Life, liberty and property embrace the inalienable rights of the citizen, and it is therefore incumbent upon each judge to hear all parties and reach his decision, not upon the basis of one-sided testimony, but on the terms of the law as applying to *all* the facts.

In the state of Michigan probate judges have jurisdiction "in proceedings concerning any child under 17 years of age found within the county whose parent or other person legally responsible for the care and maintenance of such child, when able to do so, neglects or refuses to provide proper or necessary support . . . medical, surgical or other care necessary for his health."—Michigan Statutes Annotated 27.3178 (598.) (b) (1).

Neglect or refusal on the part of parent or guardian to provide "proper or necessary" care must be proved. In order to comply with "due process" requirements, a proper hearing must be held, at which both parties have equal opportunity to be represented. It is quite possible that another equally learned doctor, called in as witness by the patient, might entirely disagree upon the need for a transfusion.

Some judges, however, ignore the law and permit a flood of emotion to upset good judgment. Thus we have the admission by such probate judges as James H. Lincoln of Wayne County Probate Court and Norman R. Barnard of Oakland County Probate Court in Michigan that "they frequently make technical violations of the present law by giving 'telephone consents' to treatment before a court of hearing is scheduled." (Detroit *News*, December 18, 1966) Already persuaded that the doctor knows best, they decide the question prejudicially to the interest of the other party.

These judges may mean well, but good intentions do not justify ignoring the requirements of the law, nor are they a sound basis for depriving citizens of their rights.

Proposed Michigan Law

As the law stands today there is some degree of protection for parental rights. But a broad attack is now being mounted against parental rights in matters pertaining to the health and welfare of their children. The following report appeared in the Detroit *News* of December 18, 1966: "State legislation which would allow doctors and hospitals to give emergency care to minor children despite religious objections of parents is sought by two Detroit-area probate judges. The proposed law would apply to 'life-or-death' cases and would allow doctors to proceed without first obtaining a court order. The proponents of the law—Juvenile Court Judge James H. Lincoln, of Wayne County Probate Court, and Oakland County Probate Judge Norman R. Barnard."

Passage of such legislation would grant to doctors almost unlimited discretion, for who but the doctors would determine when an "emergency" had arisen and just exactly what was a "life-or-death' case? It would play into the hands of a type of medical man who little deserves such confidence, men who are proud of their professional standing, who have no tolerance for the opinions of ordinary citizens, who consider it an affront for a patient to disagree with them. Gone would be the right of patient or guardian to disagree with the doctor on any point, as well as his liberty to dismiss one doctor and engage another who would have more respect for his

views. The proposed law would open the door wide to abuse of power by medical men.

The danger of putting through legislation that requires people to submit to certain medical treatment has already been pointed up by recent developments. The legislators in thirty-seven states were told that a certain treatment for babies with an inherited defect that may lead to mental retardation is so unquestionably valuable that laws should be passed to make the treatment compulsory. Now they have to admit that it is not that good, for *Medical World News* of December 8, 1966, reports: "Compulsory PKU Tests Come Under Fire." "Expert calls legislation premature." A university of Maryland pediatrician and biochemist challenged the laws: "We don't even know enough about PKU to diagnose the disorder let alone treat it," said Dr. Samuel P. Bessman. In fact, he believes the treatment is harmful and that several deaths have resulted from it. "Why should we tell the public that the answer has been found when the fact is that we may be doing as much harm as good?" he asked.

Dr. Bessman concluded that the PKU case "marks the first time that what is actually an experimental treatment for a disease has been crystallized into law. We should re-examine the basis on which we've made PKU testing compulsory."*

Obviously, in a field characterized by change and development, it is unwise for legislators to 'crystallize into law' any form of medical treatment or give unlimited authority to its practitioners. Where are they going to draw the line? What guarantee have they that this or that type of treatment will not soon become outdated? Blood transfusion therapy, the fad today, may soon fade out as did that great panacea of yesteryear—bloodletting.

* See also *Newsweek* of January 2, 1967, page 40, under heading "The Cure That Fails?"

Judges Who Uphold the Law

It is indeed refreshing to note that not all judges are prepared to disallow the right of parents or guardians to select the treatment to be given their ailing children. In Milwaukee, Wisconsin, a mother decided not to accept the advice of doctors who urged removal of her six-year-old's spleen together with accompanying blood transfusions. The mother was charged with neglect of her child and the court was urged by the doctors to make their medical treatment obligatory.

Judge Howard G. Brown of the County Court, Children's Division, Milwaukee County, ruled:

> "On numerous occasions in the past, the attending physicians recommended that transfusions be given to Henry [the six-year-old] when he was in crisis, stating to the mother that without such transfusion he would not survive. She has consistently refused consent to the transfusions, she has released in writing the hospital and doctors from liability by reason of such refusal, and the child has survived without them . . .
>
> "Unquestionably, there is a serious risk of possible adverse effects of any transfusion. Medical advice as to the dire need for such blood transfusions has been proved wrong in this very case in the past, where the doctors have told the mother that transfusions were needed to save his life and it turned out not to be so. The court finds the mother in this case has not abused the parental discretion as to the care of her child."—*Crime and Delinquency*, issue of October 1966.

Judge Brown is to be commended for using his judicial authority to protect the rights of this mother.

Instead of accepting the say-so of the plaintiff doctors, Judge Brown preferred the testimony of disinterested medical authorities. In evidence before him were excerpts from the well-known surgical work, *Complications in Surgery and Their Management*, edited by Doctors Curtis P. Artz and James D. Hardy (1960), which points out that "the annual mortality from only

three complications of blood transfusion, hemolytic reactions, overload and serum hepatitis, is computed to be 16,500 people." The same authority goes on to reveal that between three and five thousand deaths each year have been estimated as resulting from human errors in administering blood. Thus we have the appalling total of over 20,000 deaths annually.

The same authoritative work makes the astonishing admission: "In terms of disability and loss of life the sequelae of blood transfusions rival some of our major public health problems." And that is tantamount to saying that the promoters of the blood transfusion therapy have created an additional serious public health hazard. How, in the face of this, can any doctor maintain that the risk from blood transfusion is minimal, and that danger is just some foolish idea of the parents? How can he represent this treatment as anything other than a risky procedure?

Threat to Parental Rights

If doctors are granted freedom to give blood to minors whenever they choose, is it not equally reasonable that they can perform any other surgical procedures they choose? Precedent would be provided for compulsory amputations, experiments, removal of the eyes and other drastic procedures. The substitution of medical opinion for parental discretion in the treatment of children is also a dangerous break into the sanctity of the family. Once enacted into law, what other inroads will be made? True, parents will at times make mistakes in judgment, but can any doctor, legislator, judge or lawyer honestly claim he never makes mistakes?

The threat of the proposed legislation is not alone against Jehovah's witnesses. It is a threat, too, to people of many religious groups whose opinions differ in some respect from current medical thought. Are the courts prepared to take all their children away from them in order to administer treatment dictated by medical men? Commenting editorially, an official Catholic newspaper, the *Canadian Register* of January 14, 1961, had this to say: "It is only one step from imposing blood transfusion on patients by law to subjecting patients to sterilization and abortion on therapeutic grounds . . . because this obligation rests on the conscience of the patient, no medical or civil authority has the right to force him to accept such treatment against his conscience. . . . And since the responsibility for the life of a child rests on the parents . . . the state cannot force them to subject the child to treatment which they consider morally wrong."

The proposed Michigan legislation would, in effect, hand over minor patients to the doctors without so much as a court hearing, and would open the door to unending abuses. The parents would have jurisdiction over their children only as long as they continued in good health. Doctors would no longer be employees like all other professional people, available to be hired and dismissed. They would exercise police and judicial powers, arbitrarily determining when a child should be taken from its family and what type of surgical or other treatment should be given it.

A grave responsibility, therefore, lies upon each judge of the courts today in his disposition of cases involving the right of parents to determine what treatment their children shall have. Will they afford protection to parental rights, or extend unwarranted privilege to the medical profession? And as to the proposed legislation, will the legislators of Michigan protect the rights of parents against further encroachment? Yes, parents are keenly concerned about the matter. Will parental rights be lost?

CONFLICT WITH Constitutional Guarantees

LEGAL pressure to deny one the right to accept or reject medical treatment comes into conflict with provisions of the United States Constitution. The proposed Michigan law that would give doctors control over minor children is a radical departure from the basic principles of democratic law, which assures parents the right to guide the care, education and potential future of their families. If enacted, it would be a major step toward undermining the Constitutional guarantees of due process of law and free exercise of religion within the family circle.

But why is it that Constitutional guarantees enter the matter? Because in the case of Jehovah's witnesses the basic reason for their refusing blood transfusions is their worship. They have no objection to other forms of treatment, such as use of so-called blood substitutes or plasma volume expanders; but they believe that the Bible prohibits the use of the blood of any other creature to sustain their own life.—Acts 15:28, 29.

Hence freedom of religion is involved. And in this regard it is vital to refer to the First Amendment to the United States Constitution, which guarantees that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

Not only is the Congress of the United States forbidden to make such unjust laws; so are the individual States. The Constitution's Fourteenth Amendment declares: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law."

The Constitution of the State of Michigan, in full accord with these lofty sentiments, allows: "Every person shall be at liberty to worship God according to the dictates of his own conscience."

An Infringement of Religious Liberty?

On March 18, 1965, this very matter was taken into consideration by the Supreme Court of Illinois in the case styled *Brooks* v. *Aste*. There the question was discussed: Is it an infringement of the Constitutional guarantee of freedom of worship to deny one the right to reject unwanted medical treatment? When one's action, or refusal to act, does no harm to the society of which he is a part, can treatment that violates his religious beliefs properly be forced on him?

Mrs. Bernice Brooks had been forced by court order to submit to a blood transfusion against her will. Although the contention was made that, since the blood transfusion had already been given, the matter was no longer of practical signifi-

cance, the Illinois Supreme Court did not agree. It considered the matter of "substantial public interest," and so heard the case. How did this high state court rule?

In summing up, the Supreme Court stated:

> "Even though we may consider appellant's beliefs unwise, foolish or ridiculous, in the absence of an overriding danger to society we may not permit interference therewith . . . In the final analysis, what has happened here involves a judicial attempt to decide what course of action is best for a particular individual, notwithstanding that individual's contrary views based upon religious convictions. Such action cannot be constitutionally countenanced."

Interference in one's personal choice of medical treatment 'may not be permitted'! *"Such action cannot be constitutionally countenanced"!* Thus ruled the Illinois Supreme Court, and properly so. For support of its conclusion the Court referred in its opinion to a decision of a statutory three-judge district court (affirmed by the United States Supreme Court), which said:

> "For the courts to attempt to distinguish between religious beliefs or practices on the ground that they are reasonable or unreasonable would be for them to embark upon a hopeless undertaking and one which would inevitably result in the end of religious liberty. . . . The religious freedom guaranteed by the First and Fourteenth Amendments means that he shall have the right to [freely worship God], whether his belief is reasonable or not, without interference from anyone, so long as his action or refusal to act is not directly harmful to the society of which he forms a part."*

Clearly, it is an infringement of religious liberty and a violation of the Constitution of the United States to force a particular medical treatment upon anyone against his religious convictions! To pass a law that would permit a child to be taken from its parents' jurisdiction and given treatment that is religiously objectionable to them is a deplorable invasion of the fundamental rights of free people! Especially when the treatment is, as admitted in the book *Complications in Surgery and Their Management*, responsible for a "tremendous loss of life," tens of thousands of deaths a year in the United States alone!

In all honesty it should be acknowledged that there are risks in either taking or not taking blood transfusions. And when there are two risks, a decision must be made as to which one will be accepted. This decision is not properly the right of the State or the doctor to make, but of the parents to whom the child belongs. No decision is neglect; but if the parents elect one risk instead of the other there is no neglect, no basis for official interference.

Good Intentions Not Enough

But it is argued that laws to enforce blood transfusions have good intentions behind them. Still, what did the Supreme Court of Illinois say about a lower court ruling that upheld the right to enforce transfusion? "While the action of the circuit court herein was unquestionably well-meaning, we have no recourse but to hold that it has interfered with basic constitutional rights."

The Fourteenth Amendment to the United States Constitution declares that no State shall "deprive any person of life, liberty or property, without due process of law." Clearly, a court order that takes a child from the jurisdiction of its parents on the testimony of a doctor, without even a hearing for the parents or opportunity for them to produce witnesses in their behalf, is not adhering to "due process of law." It is high-handed, unconstitutional procedure! Similarly, the proposed Michigan law that would give doctors the arbitrary right to administer treatment that

* *Barnette v. West Virginia State Board of Education*, 47 F. Supp. 251, 253 (aff'd. 319 U.S. 624).

the doctors deem advisable would also deprive citizens of their "liberty . . . without due process of law." Medical treatment then could be forced upon persons without any recourse on the part of doctors to legal procedure.

Often judges of the United States Supreme Court have pointed out the danger of undermining such procedural safeguards. Explained Mr. Justice Douglas: "It is procedure that spells much of the difference between rule by law and rule by whim or caprice. Steadfast adherence to strict procedural safeguards is our main assurance that there will be equal justice under law." And, too, it is advisable to recall the wise words of the late Mr. Justice Brandeis, who stated: "The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well-meaning, but without understanding."

Moreover, though there may be good intentions, there is no guarantee that good will result from a blood transfusion. In view of the many risks in use of blood transfusions, as shown later in this magazine, one may well ask whether the time will soon come when blood transfusion is sent along with bloodletting into the cemetery of treatment proved harmful. Then how much damage will have been done not only to little children but also to public confidence in the administration of justice? Courts, judges and lawmakers who have abdicated their functions and rubber-stamped uncertain medical opinion will have lost much in the way of public respect. No one can make adequate restitution for the damage to the individuals and to the families who have had the sanctity of their homes invaded.

Doubly damaging is the abandonment of the judicial function, turning over to doctors the authority to suspend the rights of their patients.

All Families Threatened

The matter of the proposed legislation in Michigan that would turn children over to doctors without due process of a trial is not something limited to Jehovah's witnesses. The issue affects the whole nation. Before anyone countenances such invasion of religious liberty, it is well to consider the words of Mr. Justice Sutherland:

> "Do the people of this land—in the providence of God, favored, as they sometimes boast, above all others in the plentitude of their liberties—desire to preserve those so carefully protected by the First Amendment: liberty of religious worship . . . ? If so, let them withstand all beginnings of encroachment. For the saddest epitaph which can be carved into memory of a vanished liberty is that it was lost because its possessors failed to stretch forth a saving hand while yet there was time."*

Those who are seeking to turn children of Jehovah's witnesses over to doctors and to deny them due process of law may be well-intentioned, but the proposed actions in Michigan are contrary to the constitutional limitations. Such legislation would violate the basic principles of the common law, which protects family life and the authority of parents to do what is right for their children. This is a God-given as well as a constitutionally protected right. Any infringement of it is a danger to the State and to all who live within it.

All the evidence brings us to the sensible conclusion of Dr. Arthur Kelly, Secretary of the Canadian Medical Association: "No doctor can be positive that a person will die if he doesn't get a transfusion or live if he does." "It is perhaps better that the odd person die rather than the fundamental right of refusing medical treatment become impaired."—*Religion, Medicine and Law,* Reprinted from *The Canadian Bar Journal,* October 1960, pages 27 and 36.

* *Associated Press* v. *N.L.R.B.*, 301 U.S. 103, 141.

INTEGRITY TO Superior Law

THE ancient Roman Empire prided itself in the fact that it excelled in law. Yet, the empire also excelled in lawlessness, for slavery and social injustice abounded.

Part of Roman law was the requirement of emperor worship. But the early Christians, while submissive to Roman law, were also bound by a superior law, the law of God, which forbade idolatry. Thus they refused to worship the emperors, as that requirement of Roman law conflicted with God's superior law. As a result, many were thrown into the arenas to wild beasts, where young and old were killed.

It must have seemed strange to the populace for the Christians and their children to suffer when it would have been a simple matter to escape such. How? By merely complying with the Roman law that required emperor worship. One historian states: "It was difficult at any time for a Roman to understand and excuse their refusal to scatter the handful of incense on the altars, that would satisfy the law and set them free."*

God's just laws were made for man's benefit, and the early Christians refused to violate them. Did this make them fanatics? On the contrary, those who insisted on idolatrous practices and who threw innocent people to wild beasts were the fanatics. But did the Christians not want to live? Of course, but not by breaking God's laws. While breaking them might have saved them from being killed in the arenas, it would have resulted in their losing God's favor. The Christians would rather displease man than displease God.

True, by maintaining integrity they may have forfeited a few years of life. Yet, they would die in a few years or a few decades at the most anyhow. When they would die was not as important as their maintaining integrity until death to the supreme Lawgiver, Jehovah God. In this way they could look forward to receiving the rewards for faithfulness.

Integrity Rewarded

That God rewards integrity to his laws the Bible makes plain. The Christian apostle Paul said that God "becomes the rewarder of those earnestly seeking him." (Heb. 11:6) He confidently urged: "Consequently, my beloved brothers, become steadfast, . . . knowing that your labor is not in vain in connection with the Lord." Paul had this confidence because he knew that "it is impossible for God to lie." —1 Cor. 15:58; Heb. 6:18.

Even if the Christian is killed for his integrity, Jesus Christ assured: "He that loses his soul for my sake will find it." (Matt. 10:39) How? By a resurrection from the dead to life in God's new system of things, even as Jesus Christ himself said: "This is the will of my Father, that everyone that beholds the Son and exer-

* *Rome, Republic and Empire* (Vol. 2, *The Empire*), H. W. Household, pp. 148, 149.

cises faith in him should have everlasting life, and I will resurrect him at the last day."—John 6:40; 11:23-25.

The early Christians who maintained integrity to superior law, although perhaps forfeiting a few years of life, were thus assured of being in God's book of remembrance and receiving his reward. But where would they be if, after having exercised faith in God and in his Son, they now turned their back on Them and made the decision to be willfully disobedient to divine law? As God's own Word so clearly puts it: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment . . . It is a fearful thing to fall into the hands of the living God."—Heb. 10:26, 27, 31.

Why Required

Why does God require integrity to his laws? Because his laws are always right. They are better than those that man devises, and they always work to the benefit of man. Without obedience to God's laws, there is chaos. It is this disregard for superior law that has resulted in so much crime, delinquency, bloodshed and immorality in our time. All this disobedience has plunged the human family into great anguish. And now, in our day, disrespect for God and his laws has reached a peak. This is why mankind is in its most severe time of trouble.

However, God has allotted a specific time for this corrupt system of things to go its rebellious way. That allotted time has nearly run out. Soon, God will bring this system to its end. Then what? Then, by means of His heavenly kingdom for which Jesus taught Christians to pray, He will rule the earth in righteousness. Marvelous benefits will go to those who respect divine law, for the Great Lawgiver guarantees obedient ones that life then will not be temporary, but endless; that happiness will not be short-lived, but permanent; and that poverty, sickness and even death will be gone forever.—Matt. 6:9, 10; Rev. 21:4.

Knowing that integrity to divine law is required, Jehovah's witnesses believe that when they are asked to take a blood transfusion, they are in effect being asked to make a decision to renounce their faith. It is that serious, for a deliberate turning of one's back upon God and his Son means that "there is no longer any sacrifice for sins left," but only adverse judgment. Hence, when Christians in the Roman Empire maintained integrity to God's laws, even though it meant their death, it also meant they would be judged favorably by God and rewarded with a resurrection to everlasting life in a new system. —Heb. 5:9.

Likewise, when Christians today maintain their integrity by obeying God's laws, even though they die prematurely, they too can look forward to a grand future in God's new system of things. No, Jehovah's witnesses are not religious fanatics. They do not hate life. They love it, but are willing to give up a few years in this corrupt system in order to gain God's approval and everlasting life in a far, far better arrangement.

So when Jehovah's witnesses refuse blood transfusions, it is not because of fanaticism, nor because they decline all medical treatment, because such is not the case. Indeed, they accept other forms of medical treatment, including "blood substitutes." But when they refuse to accept a blood transfusion it is because they respect the law of God in this regard.

God's Law on Blood

Some object to the belief that the Bible prohibits the taking of blood. They say

the Bible does not so teach. Others contend that, even if it does, the prohibition was only for the Jews.

However, long before the Jewish nation was ever formed, in fact, 856 years before, about the year 2369 B.C.E., this prohibition was placed on the human family. Following the global flood of Noah's day, God said: "Flesh with its soul—its blood—you must not eat."—Gen. 9:4.

Centuries later, in the year 1513 B.C.E., God made a covenant with the nation of Israel. The Law that he thereafter gave them included a restating of the prohibition on the use of blood. Leviticus 17:12, 14 says: "No soul of you should eat blood and no alien resident who is residing as an alien in your midst should eat blood. For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel: 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off.'"

When animals were killed to be eaten, what was to be done with the blood? "The blood you must not eat. On the earth you should pour it out as water." (Deut. 12: 16) Hence, blood was not to be used nor was it to be stored. It did not matter what kind of blood it was, for Leviticus 17:10 shows the prohibition was on "any sort of blood."

In the days of King Saul of Israel the people on one occasion began "taking sheep and cattle and calves and slaughtering them on the earth, and the people fell to eating along with the blood. So they told Saul, saying: 'Look! The people are sinning against Jehovah by eating along with the blood.'" (1 Sam. 14:31-34) Eating blood, even under emergency conditions, was "sinning against Jehovah."

Was the law regarding blood, given after the Flood and restated to Israel, carried over into Christianity? Yes, for the Christian Greek Scriptures state: "Keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication." (Acts 15: 29) Could Christians take this lightly, carelessly? The same scripture adds: "If you carefully keep yourselves from these things, you will prosper."

If a Christian was carefully to keep from anything associated with idolatry, if he was carefully to keep from committing fornication, then surely he could not ignore the part of the command that tells him carefully to keep from the use of blood.—See also Acts 15:19, 20; 21:25.

Hence, the reason why Jehovah's witnesses do not take blood transfusions is that they recognize it as a breaking of God's law stated more than 4,300 years ago, restated to ancient Israel almost 3,500 years ago, and again restated to Christians over 1,900 years ago.

Some maintain that these prohibitions were on *eating* (or drinking) blood, and that a transfusion is different. Actually, transfusion is only a faster method, going directly into the bloodstream instead of through the mouth and digestive system first. Either way it does not do what Acts says, to "keep yourselves . . . from blood."

If a doctor told you to keep away from alcohol for health reasons, would you inject it directly into your bloodstream instead of drinking it? If he told you to keep away from smoking, would you inject the tars and nicotine into your veins? Similarly, when the command is given to "keep yourselves . . . from blood" it means just that.

However, does this refusal of Jehovah's witnesses to use blood mean they clamor for legislation to outlaw blood transfusions? Do they try to prohibit others from taking blood? No, that is not their responsibility. The Christian makes his own choice as dictated by his conscience, but

he does not try to force others to do as he does. Each bears his own responsibility before God.

The Right to Obey

There are lawmakers and medical men who recognize that the Christian should have the right to obey God's law even when it conflicts with man's law. Indeed, one doctor, writing in *Clinical Pediatrics* of December 1966 stated the following:

> "Most people in the Western World profess to be Christians. They respect other Christians and almost deify the early martyrs who were fed to the lions in ancient Rome rather than renounce their faith. Almost deify them! Yet those early martyrs joyously allowed their own children to die in lions' jaws. . . . Why for religious reasons can the involuntary, artificial (and much more grotesque) death of children then be almost divine, and the involuntary but entirely natural death of the same kind of children for the same reasons *now* be almost criminal? After all, in both instances minority beliefs were and are involved. What's the difference?
>
> "Lack of reason and common sense, and emotionalism, and hypocrisy—these make the difference."

This doctor notes the conflict at times between man's law and God's law. Of this he says:

> "Which is the highest ideal and the greatest Good, religion or secular law? If one answers law, then for him the problem doesn't even exist. . . . This is . . . basically irreligious or atheistic. If one answers that both are equally Good, the conflict becomes insoluble. . . .
>
> "Now, if religion or any sort of faith in the supernatural is higher than law, then the problem is again easily resolved. Where the two conflict, religious tenets will prevail. . . .
>
> "The dilemma boils down to a vital philosophical argument: in questions involving personal highest principles of parents versus law or society, which should hold sway? If the latter, as is now the case, then pure socialism is the greatest Good, . . . and one could never know (or care) which principles might be foisted on whose children. Organized religion would be no more than a meaningless farce and a mockery; the state supreme."

However, this doctor next notes a most important part of the issue, the part that explains why the early Christians could allow themselves and their children to die in the arena. It explains why Christians today would rather die than break God's laws.

> "Perhaps the most fundamental question is what is the value of terrestrial life, anyway? Is it to be valued above all else? If so, then society's present outlook is correct. Save the life of the child *at all costs!* Spend all the money; use all the material; smash all doctrines! . . .
>
> "If not, if there is some principle higher than life, . . . then the 'good guys' are wrong. *The life of the child becomes less important than the integrity of the religious principles to which the parents adhere and according to which they wish to raise him.*"

Jehovah's witnesses have faith in the God of the Bible. They believe his promises of everlasting life on a paradise earth under God's righteous rule. As the early Christians, they know that nothing, not even a few more years of life in this system of things, is worth compromising their integrity to God. They know, as the psalmist wrote under inspiration, that "evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth. . . . and they will indeed find their exquisite delight in the abundance of peace. The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:9-11, 29.

Jehovah's witnesses love life, for themselves and for others. They love their children and will do everything in their power and in the power of modern medicine for their welfare, except break God's laws. But this willingness to help rather than hinder is not always manifested by others. Note how this has been so.

MAINTAINING INTEGRITY *Despite Pressure*

IN VIEW of the plain language of God's Word forbidding the taking of blood into one's body, Jehovah's witnesses have had no alternative but to refuse blood transfusions regardless of consequences. It has not been easy for them to do this, for much pressure has been brought upon them to accept blood.

Their course has brought them into conflict with members of the medical profession who have not appreciated the position of Jehovah's witnesses. Not willing to grant these their right to freedom of religion, they have used pressure in the form of warnings and threats. At times these have even resorted to questionable legal methods to force blood on the Witnesses in utter violation of their religious scruples and convictions.

How have the Witnesses responded to this pressure and what have been the results of their adhering to their religious convictions? Have the doctors' dire warnings that death would ensue if blood were not accepted invariably proved true? Have blood transfusions always proved lifesaving? And who has been shown in a better light—the doctors and judges who have insisted on blood transfusions or the witnesses of Jehovah and those members of the medical profession who have respected their convictions? Let us see.

Integrity Severely Tested

A notable case of severe legal, medical and religious pressure occurred in New York city in December 1966. Alida Avila, 14 years of age, had been brought to New York from Puerto Rico by her mother earlier in the year. The purpose of the trip was for Alida to undergo an operation for the correction of heart and liver ailments. These ailments had caused her to have a massive hemorrhage three years ago, losing about half of her blood. At that time she survived without the use of blood transfusions. However, the condition remained.

Alida and her mother, both baptized witnesses of Jehovah, had tried many times in Puerto Rico during the last three years to arrange for surgery that would relieve the condition. But because of the integrity of both of them to God's law, which prohibits the taking of blood, the doctors they contacted would not operate. Not wanting to put themselves in the hands of those who would not respect their wishes, they came to New York, hoping they would find someone who would perform the operation without using blood.

However, on Saturday night, December 10, Alida had another hemorrhage while at home. She was rushed to St. Luke's Hospital in New York in a police patrol car. The doctors at the hospital were able to stop the bleeding, but said that Alida

would have to have blood transfusions, as she had lost a great deal of blood. But her mother, Inocencia, refused to give her permission because both she and her daughter objected to blood transfusions on both religious and medical grounds.

A clergyman, the hospital chaplain, used pressure and urged that the Bible passages on blood should not be taken literally. When it was pointed out to him that the fornication and idolatry mentioned in Acts chapter 15 were literal, making the prohibition on blood in the same text also literal, he had no defense. Then he was shown how Galatians chapter 1, verse 8, states that even if an angel out of heaven declared something different than what was recorded in God's Word, he would be accursed. The clergyman was visibly affected, but his stand remained the same as that of the hospital staff.

During the early hours of Sunday, while doctors were pressuring Mrs. Avila to change her mind and break her integrity, the assistant director of the hospital called a lawyer, Robert M. McCulloch, Jr., who in turn sought the advice of Robert A. Derzon, First Deputy Commissioner of Hospitals in New York. Mr. Derzon was sitting in as "night mayor" in City Hall. Derzon said he would call for legal aid.

Shortly afterwards State Supreme Court Justice Arthur Markewich was contacted. He called the lawyer, Mr. McCulloch, by telephone. The New York *Times* of December 13, 1966, comments on what happened:

> "The lawyer briefly repeated some of the details to the justice, who then said he was 'as of now' appointing Mr. McCulloch special guardian of the girl 'for the purpose of directing and carrying out life-saving procedures, particularly the transfusion of blood.' . . .
>
> "Armed with the verbal order from Justice Markewich, whom the lawyer has never seen, he went with the Rev. James Walworth, an Episcopalian minister and one of the four full-time clergymen at the hospital, to ask Mrs. Avila's permission to give her now unconscious daughter blood transfusions.
>
> "But she still refused. Mr. McCulloch then gave the legal go-ahead to give the child blood."

At about 3 a.m. Alida received six pints of blood. The next night she received two more pints. Within two days of those blood transfusions Alida was dead.

On the basis of a verbal order from an official this child was taken away from her mother and given medical treatment to which both she and her mother objected on religious and medical grounds. Not only did this procedure violate Mrs. Avila's God-given right to obey superior law, but it violated her constitutional right to refuse medical treatment to which she objected on religious grounds and her right to due process of law, because she was not even given a proper hearing in court.

In addition, what can be said of any clergyman who not only fails to assist a Christian to maintain integrity to God's laws, but actually pressures her to break them? Such person is indeed reprehensible, disgusting to God. The Bible states: "Whoever stumbles one of these little ones who put faith in me, it is more beneficial for him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea."—Matt. 18:6.

Overlooked by the press in its emotional presentation of the case is the strong possibility that what killed Alida was, not her loss of blood, but the transfusion itself. She had survived the loss of half of her blood several years ago, but once the massive transfusions entered her body, death quickly resulted.

Pressurers Proved Mistaken

In December 1966 one of Jehovah's witnesses in Oregon developed severe com-

plications and blood loss after the birth of her baby. Her doctor explained that the count of the hemoglobin carrying oxygen to her body tissues was less than three (grams per 100 milliliters of blood), about one-fifth of normal. The specialist said to her: "I've never seen anyone that needed blood as bad as you do." He said that he had seen people live with a count of six, but only with a blood transfusion. But she answered: "No blood." So she was given iron to build up her blood. Her hemoglobin count steadily increased. It went up to 3.7, then to 5, then jumped to 7.3 and then to 9. In a month her hemoglobin count had gone from less than 3 up to 13.2. And this without breaking her integrity to God.

In another instance, one of Jehovah's witnesses in the state of New York had an emergency operation for a ruptured appendix. But then poisoning and gangrene set in. The doctor said that blood must be given to her. She refused. For the next three weeks her condition became worse. She raised a fever varying from 104 to 106.9 degrees. The doctor said another operation was necessary, but he would not perform it without blood. Her husband then took her by ambulance to another hospital, where a doctor agreed to perform the operation without blood. After the operation the surgeon left for a vacation. When he returned two weeks later he found that she was not only alive, but much stronger. Neither he nor the hospital staff had anticipated that she would live. The doctor remarked: "The God that you believe in and have so much faith in is a great doctor, so continue worshiping this God for he performs miracles."

While Jehovah's witnesses do not claim such miracles, they do know that Almighty God, with his energizing spirit, sustains his people in their time of need, giving them comfort and strength of mind that has a beneficial effect on their physical condition.

In the state of Kentucky an adult who had been studying the Bible was admitted to the hospital with bleeding stomach ulcers and a ruptured blood vessel. Although not a baptized witness of Jehovah, he firmly stated that he would not take a blood transfusion. The doctor kept demanding it, stating that he had lost two-thirds of his blood, and urged: "Take blood now or you have one hour to live." The patient refused and recovered enough to have a completely successful operation without blood. Doctors and nurses marveled and stated: "What a man of faith . . . he came out of the operation with a higher blood count than when he went into the operation."

Yes, time and again those who have tried to pressure the witnesses of Jehovah to take blood have proved to be mistaken, for in spite of dire warnings the Witnesses repeatedly have recovered without the use of blood. As was true of the early Christians, although severe pressures have been brought to bear against them they have maintained their integrity to God and to his righteous principles.

Respecting Integrity-keeping

However, it must be said that not by any means do all doctors try to pressure the witnesses of Jehovah needing surgery to take blood. Many of them do respect the right of the patient to decline a particular form of treatment because of religious scruples and are willing to proceed along lines that are in accord with the patient's conscience. As one doctor put it: "Well, I haven't become so stiff-necked that I wouldn't treat someone unless they let me use blood."

In fact, it might be said that the more skilled the surgeon is, the more willingness he shows to limit himself by the re-

ligious scruples of his patients. Thus it has been found that top-ranking cardiologists, neurologists and urologists have evinced a readiness to operate without blood. To give but one example:

Mr. C——, age 55, was rushed to a Baltimore hospital in midwinter a year ago with a fever of 106.2. He was at once packed in ice and then operated upon, being found to have a paralyzed bladder. Two surgeons, one of them a leading urologist in the United States, took his case. First they cut out ten inches of his upper bowel and sewed the bowel together again. This section was cleaned and then to it were fastened the two urinals of the kidneys. An inch and a half opening was made in the side of the abdomen to which the bowel section was fastened. Then a plastic tube was cemented to this opening and it led to a rubber bag fastened to the side of one of the legs. The entire operation lasted eight hours, and during this operation not one drop of blood was used.

What was the outcome? Mr. C—— attended the assembly of Jehovah's witnesses this past winter in San Juan, a year later, looking fine. He stated that he was in top shape and able not only to get around and work but even to engage in sports such as swimming.

That more and more specialists are being found that respect integrity-keeping on the part of Jehovah's witnesses and the details of how these men proceed will be found in the article "Doing Without Blood Transfusions," in this magazine.

Brushing Aside Religious Convictions

However, not all doctors are so minded. It is to the shame of some that because a patient rejects one form of treatment, they will not treat him at all, even when the patient willingly releases the doctor from responsibility for any supposedly ill effects from not using blood.

Does it make sense not to do all within one's technical skill just because one form of treatment is rejected? Does it make sense for a doctor to declare that without an operation the patient will die, and then refuse to perform the necessary operation just because the patient objects to a blood transfusion?

In regard to using pressure, particularly repugnant was the legal, medical and religious pressure used in 1966 regarding the three-month-old son of one of Jehovah's witnesses in Wisconsin. The infant had been admitted to a hospital with bronchitis, but because of inadequate facilities he was transferred to another hospital in Madison, where he contracted "staph" pneumonia. The child's condition worsened, so four doctors assigned to his case recommended a blood transfusion. When the father refused, he was taken to court. The court ordered the baby taken away from the father, a new guardian appointed, and a blood transfusion given. But the new guardian the court appointed *had the baby baptized a Catholic!* What "dark age" mentality is it that not only takes the child from its father but, knowing full well he is of another faith, has the child baptized a Catholic? Individuals who perform such medieval practices must answer to God for their actions. And the baby? It was given a blood transfusion and then died within twenty-four hours.

The fact that critical operations can be successfully performed without the use of blood, and that far less critical operations have resulted in the death of the patient because of using blood, demands a closer look at the entire practice of blood transfusion. Are there sound medical objections to its use? As used today, does it possibly constitute one of the greatest health hazards known to modern medicine? Let us examine the matter.

Blood Transfusions ARE HAZARDOUS

THE witnesses of Jehovah do not reject blood transfusions or object to coercive blood transfusions primarily on the grounds that they are hazardous. However, the fact that transfusions are hazardous should estop physicians and judges from forcing them on patients that have conscientious scruples against such use of blood. That these risks or hazards are real, and are not a few in number, will appear from the following.

The problem of transfusing blood is better understood when, as expressed in *Medical Science*,[1] "it is regarded as a tissue transplant." "Blood is composed of living cells as well as of fluid and chemical components, and no small part of the difficulties of its use is" that the blood of the recipient tends to reject the blood of the donor in much the same way as a skin transplant from another person is rejected except in the case of identical twins.

Much depends upon the skill and care exercised by those handling the blood, but every discovery of a new blood group emphasizes the fact that the dangers are more numerous than even the skilled technicians know. How great is the danger? In the United States alone, 6,750 lives are lost annually—one every hour and twenty minutes—because of hemolytic reactions to incompatible whole blood transfusions.[2]

Then there is the risk that the transfused blood will cause aggregates to form in the capillaries of the lungs. These are tiny clumps caused by the joining of white corpuscles to the platelets in the blood, so blocking the capillaries in the lungs and causing bleeding. According to Medical Professor Max Schneider of the University of Cologne, these probably account for many deaths that are not readily explained: "We have yet to find the mechanism of aggregate formation, and to discover the substance that could harmlessly be introduced into conserved blood to prevent it."[3]

There is also the danger of sensitization, which, in turn, may lead to untoward reactions in subsequent transfusions. Particularly serious is this sensitization in the case of girls and women of child-bearing age. Transfusions can kill babies born as late as fifteen years after the initial transfusion; Rh antibodies have even been found to continue in the blood as long as thirty years. This sensitization has primarily to do with the Rh factor, but the hazard is even more complex because there are subtypes.[4]

The Hepatitis Risk

Another basic hazard associated with blood transfusions is that they may infect the recipient with malaria, syphilis, serum hepatitis, and so forth. It is reported that in the United States 30,000 annually get serum hepatitis from blood transfusions and that 3,500 die from it. Thus Dr. A. J. Zucker-

man writes in the *British Medical Journal*, May 11, 1963, that "it should be a matter of considerable anxiety that there are indications that the number of deaths from hepatitis after cardiac surgery in some centres exceeds the mortality from surgery."

Regarding post-transfusion hepatitis, the *New England Journal of Medicine* states that it "has been found to be much more common in our study than has generally been accepted in this country. Patients so affected may represent a continuing source of further infection and may themselves progress to chronic liver disease."[5] In one study "12 percent of the patients having post-transfusion hepatitis died while ill with it."[6] How many died later from it is anybody's guess. And while it has been found that giving large doses of gamma globulin can greatly reduce the hazard, this is clearly impractical because of the limited supplies of it available. "More practical methods are to reduce the risk by" drastically reducing the number of "transfusions and using the greatest care in the selection of donors."[7]

Among still other hazards of blood transfusions is "circulatory overload," due to the mistaken notion that all blood loss must be replaced. How mistaken this notion is can be seen from the fact that it has been found that "some mild degree of hypotension . . . may be beneficial."[8] Yet, according to many clinicians, circulatory overload causes more deaths than any other hazard accompanying blood transfusion.[9]

In particular do massive blood transfusions represent hazards. Thus in open-heart surgery where whole blood had been used in priming the heart-lung machine, as high as 21 percent of the patients contracted hepatitis. Still another risk of massive transfusions is hemorrhaging. There has been found a tendency to bleeding or hemorrhaging in 33 percent of the patients who received ten or more units (pints) of blood.

Another risk in massive transfusions is that such blood is usually stored blood, and storing decreases the bactericidal antibodies in the blood. According to Dr. R. M. Ollodart, giving patients who suffer from hemorrhagic shock "stored bank blood as replacement therapy does seem to make them worse, not better. They become prone to infection."[10]

Added to all these hazards must be the factors of human error, as when, due to a loose connection or letting a bottle run out of blood, a bubble of air enters the bloodstream, causing illness or death. This is known as "air embolism." In fact, carelessness—negligence such as mislabeling bottles, giving the blood to the wrong patient, and so forth—is said to account for 60 percent of blood transfusion reactions.

Well has it been stated: "Physicians, institutions and their employees assume heavy responsibilities with the administration of each unit of blood. . . . Let us hope that every physician concerned with transfusion therapy will take seriously his responsibility for minimizing all the known risks. The surest way to minimize risks is to avoid unnecessary transfusions."[11]

But do physicians and surgeons in general studiously avoid the unnecessary blood transfusion? Do they? Read the next article.

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NOT APPRECIATING THE DANGERS

COMMON sense would seem to indicate that, in view of all the hazards associated with giving blood transfusions, everyone having to do with transfusing blood would keep its use down to a minimum. But is that the practice? Far from it!

To begin with, there are the greatest misconceptions as to when blood is indicated even according to current medical standards. Thus *Medical Science,* December 1964, tells that "there is no level of hemoglobin or hematocrit at which transfusion is imperative, these merely indicate the proportion of red cells to plasma mass." And again: "There is *no* laboratory procedure or combination of procedures which in itself is a reliable indication for transfusion. Too often forgotten is the fact that the patient has tremendous ability to cope with and correct his own deficits, without assistance, certainly without transfusion and often with less hazardous supportive procedures . . . A low blood volume does not necessarily need correction."

This same medical authority then lists situations in which the single unit (pint) of blood cannot be justified, but for which unwisely as well as unfortunately ever so many single units of blood are given: "(1) To make the patient feel better or look better. (2) To give the patient a tonic. (3) Routine preoperative use to build up the patient or in anticipation of blood loss. (4) Routine use during operation or delivery. (5) To 'improve' the hemoglobin value. (6) To correct an anemia of undetermined cause. (7) To provide iron. (8) To serve as a nutrient. (9) To do 'something' for the patient to satisfy either the patient or the doctor. (10) Routine use in the care of the terminal [hopeless] cancer patient."

Because of the risks associated with blood transfusion, for some ten years now certain doctors have been speaking out against the use of the single-unit blood transfusion, for one unit is enough to harm and kill a patient if it is the wrong type or contaminated. Yet the practice continues. Thus Dr. William H. Crosby, under the heading of "Trends in Blood Transfusion," in the *Annals of the New York Academy of Sciences,* July 1964, told of a female relative having given birth to a child by cesarean section, and although there had been no trouble or bleeding, the mother was given a blood transfusion as a matter of course. The obstetrician said that there was nothing to worry about, but Dr. Crosby added:

"Nothing except the possibility of transfusion reaction, viral hepatitis, and three or four remote but real dangers involved in the administration of blood. This is a fairly common practice in various hospitals in the United States . . . However, the obstetricians are not alone. In other specialities as well the knock-on-wood* transfusion is often commonplace. It will take

* A superstitious practice still common.

some time and effort to rid our medical culture of the unfounded hope that transfusion is a tonic, or that it may reduce toxicity or hasten convalescence or improve wound healing."

Thus also the *Medical Tribune,* March 19, 20, 1966, stated that "it is the opinion of a growing number of physicians that there are far too many unjustified single-unit blood transfusions in this country each year." It then went on to report on the findings of Dr. J. F. Crispen. He examined the records of a certain blood bank and the hospital charts on 471 single-unit blood transfusions given in one year. Of these, he said that 47 percent were definitely not advisable and another 18 percent were probably not. He also noted that 338 units were given to patients whose hemoglobin was 11 grams or greater before transfusion. Among other things, he stated:

"It was disheartening to note that in 133 instances physicians prescribed blood with so little concern that no post transfusion hemoglobin or hematocrit studies were obtained." In other words, the physicians did not bother to find out the condition of the patient's blood after having received a blood transfusion. He also noted: "The fact that so many unnecessary blood transfusions are administered in the United States must be due to inadequate dissemination of information to physicians using the procedure." That is a charitable view, but there may be other reasons, for, as he himself observed, "common sense dictates that a human commodity that can be harmful as well as helpful be not indiscriminately used."

Not Willing to Learn?

But it seems that some physicians just refuse to learn. After their being told that a single-unit blood transfusion might represent an unjustifiable risk, and that these will be watched in the future, what do they do? Stop giving blood in such cases? Apparently not, but, rather, give two or three units where they used to give one, to avoid the censure, apparently, of giving too many single-unit transfusions.

That this may be the case is indicated by what Dr. J. Garrott Allen, one of the pioneers in opposing single-unit blood transfusions, had to say in the *Medical Tribune,* April 13, 1966. He reported that, while there has been a lowering of single-unit transfusions, there has been an increase in the number of patients getting two and three units of blood. "This attempt to reduce the hazards of transfusion appears to compound them." Yes, making matters worse than before!

Pertinent here is the statement made by Dr. Frank Rigall, F.R.C.S., of Scotland: "Because I entered surgery before the flood of blood began, I am always amazed to see blood given for ordinary operations. It seems to be quite all right to take a pint of blood from a donor and let him walk home but wrong to lose a little blood during ordinary surgery! My belief is put into practice. In nearly 17,500 admissions to this general hospital we have not found it necessary to transfuse blood more than a dozen times. Our mortality rates compare favorably with those of other institutions."*

Doctors of that sort usually respect the right of a patient to accept or reject treatment that is offered. But the doctors who do not appreciate the dangers are the ones who, without hesitation, shove aside the rights of patients and ask for a court order permitting them to transfuse blood.

* *Canadian Medical Association Journal,* February 1, 1958.

Doing without BLOOD TRANSFUSIONS

MORE and more alert and conscientious physicians are becoming keenly aware of the hazards associated with transfusing blood. These are not only learning to get along with ever less blood but at times come up with some remarkable findings, enabling them to do away with using blood transfusions altogether. Thus the New York *Times,* October 6, 1966, under the heading, "Saline Solutions May Replace Plasma as Treatment for Burns," reported, among other things, the following:

"The transfusion of plasma as a key treatment for severe burns was downgraded in several papers presented at a science meeting here yesterday. The scientists presenting the papers reported research showing that salt solutions not only were cheaper, but also could be more effective because their chemical balance could be tailored more precisely." In 308 cases of severe burns over a period of fifteen years no advantage was apparent of plasma over saline solutions, according to Dr. Kehl Markley. Not only is the treatment cheaper and readily available, but it can be given by mouth, which is a great advantage in emergency conditions.

At the same meeting another medical scientist reported that "this information was available more than twenty years ago but the idea was too far ahead of its time to be pursued and plasma transfusions continued to be the favored treatment." Experiments have now conclusively proved that "the sodium solutions were more effective in getting the human body to replace its plasma fluid than transfusion of human plasma itself." Apparently the medical profession is loath to relinquish the elaborate and costly for the simple and cheap even though the latter is far superior!

And then there is the comparatively new product developed by certain German doctors and called *Haemaccel.* It is made of gelatine of beef bones and contains no less than eighteen amino acids. It has proved its worth now for several years in the clinics of Bonn, Dortmund and Erlangen, West Germany. Among its many advantages must be listed, not only that it does not cause any hemolytic reactions, nor cause fever or allergic reactions, nor spread infectious diseases such as malaria and serum hepatitis, but it requires no preservative and so can be kept for years in either torrid or frigid climates without deterioration. It is already credited with saving lives, especially in cases where there was too great an emergency to allow time for blood typing and tests necessary before blood transfusions could be given. Jehovah's witnesses have no religious objection to the use of such products as *Haemaccel.*

Another plasma substitute that has gained wide favor among surgeons for some time is Ringer's lactate solution. Surgeons at the St. Barnabas Hospital, Bronx, New York, consistently make use of it, especially when operating on Jehovah's witnesses, and the Witnesses appreciate the willingness of the doctors to handle their cases in this way. One such

surgeon early this year successfully removed a cancerous bladder from a patient who already had one kidney removed because of its being cancerous. In this case, which had been refused by government hospitals in West Virginia because of its involving danger of such a great loss of blood, hypothermia was also used; that is, the temperature of the body was reduced about 12 degrees Fahrenheit by means of a cooling blanket. This is a very useful procedure in cutting down on blood loss.

Open-Heart Operations Without Blood

Dr. Charles Bailey, one of the world's leading open-heart surgeons, is associated with this hospital. In the *Journal of the American Medical Association,* December 12, 1966, he reported on his success in open-heart surgery without blood, under the heading "Management of Major Surgical Blood Loss Without Transfusion." He states that getting along without blood transfusions has a significant bearing on medical practice, for the usual hazards associated with whole blood transfusions could all be reduced if expansion of volume could be accomplished without increasing the risk to the patient. Further, "the emergency patient, the rare blood type patient, the patient with blood difficult or impossible to cross match, would be more easily treated."

He also tells that, in operating open-heart cases without blood, patients were given iron, by injection and/or by mouth, B vitamins, liver extract and other like preparations, and hemostasis was carefully practiced.[9] After these operations, however, no attempt was made to restore the blood volume to preoperative values or to any arbitrary level.

Among the principles that he and those with him report to have emerged from these open-heart operations without blood are that severe decrease in red blood cell mass and absolute low levels of hemoglobin are compatible with survival and the absence of permanent harm. However, maintaining the blood *volume* appears to be a significant factor in preventing disease and death. According to them, "the practical advantages of employing [these] solutions rather than plasma or whole blood are obvious." In fact, surgeons at this hospital have stated that they will accept any case, even brain tumors, for operation without resorting to blood if that is the patient's wish.

Dextrose Found to Be Superior

A somewhat similar report appeared just the month previous in another professional journal, *Surgery,* November 1966. Under the title of "Cardiac Valve Replacement Without Blood Transfusion," Dr. D. A. Cooley and his colleagues told of successfully performing such open-heart operations without blood on nineteen patients. Only seven were Jehovah's witnesses; no blood was used in the case of the other twelve, although they had no objections to its use if thought necessary. In these operations a 5-percent dextrose solution in distilled water with heparin was used for priming the heart-lung machine, "meticulous hemostasis was employed through the operations" and iron was given orally and by injection.

Among other things, these physicians reported: "Our favorable clinical experience with dextrose in distilled water is supported by laboratory data which demonstrates its superiority to techniques employing homologous blood in almost every respect." And not only was there no kid-

[9] Hemostasis means exercising great care to avoid any loss of blood. It includes not extending incisions any farther than absolutely necessary; using, where feasible, cautery or a high electric current instead of a knife, as this tends to seal the smaller severed blood vessels automatically. It also means making the greatest possible use of sutures or stitches, ligatures to tie the blood vessels, hemostats or clamps, cotton, cloth or a foam product, etc.

ney damage reported but in some instances kidney function was found to be considerably improved after the operation; and in case after case the heart, which had enlarged itself because of the extra work it was required to do because of the faulty valve, became reduced in size due to the success of the artificial valve replacement. Incidentally, it is of interest that the use of dextrose as a primer in the heart-lung machine was risked only because of the scruples Jehovah's witnesses had to using blood and their willingness to try out this method.

These physicians have used this dextrose solution in priming their heart-lung machines in 2,500 consecutive cases, with the most encouraging results. The various kinds of operations have averaged from about a half hour to an hour and a half, depending upon their nature. While these doctors are not opposed to blood transfusions, they recognize the risk that is involved in giving blood and so have tried to keep its use down to a minimum.

The postoperative studies of the blood of the patients who had scruples against using blood showed that all these "maintained a mild anemia which still permitted satisfactory recovery." The report concludes by saying: "The successful surgical management of nineteen patients undergoing valve replacement for advanced cardiac valvular disease without blood transfusion demonstrates the wide margin of safety offered by this technique of [dextrose priming] open-heart surgery."

Not long ago these surgeons were willing to try for the first time open-heart surgery on patients who had scruples against blood transfusion by priming their heart-lung machines with dextrose or like solutions. Today, not only are they willing to operate without blood on the Witnesses, but of their own accord they have operated on twelve others without blood where the patients themselves had no objection to blood. On seventy others, the report also showed, they used only one unit of blood, and, as previously noted, there may be a question as to whether it really was needed or not. What will tomorrow bring? At this rate of progress how long will it be until physicians will discard blood transfusions, as a previous generation of physicians discarded bloodletting?

Pertinent here is what Dr. Bruce Chown of Winnipeg, Canada, stated in the *Canadian Medical Association Journal:* "At least half of all transfusions are unnecessary; personally I think the proportion is much higher than that. What is the proof that more than a small fraction of the blood that is daily poured into the patients in the operating rooms alters the prognosis for the better? . . . I would hazard the guess that not 5 percent—no, not 1 percent of the transfusions given [to women at time of delivery] have been life-saving. And I would hazard the guess too that at least as great a percentage has been death-dealing."

In other words, according to Dr. Chown, at least as regards these particular cases, medical practice is no better off with blood transfusions than it was before, for as many die from the untoward effects of blood transfusions as have their lives saved because of being given blood transfusions! Salt solutions, Ringer's lactate solution, dextrose (sugar) solutions, *Haemaccel* (gelatine) solutions! How much longer will it be until the eclipse of blood transfusions is complete?

ARTICLES IN THE NEXT ISSUE

- Relief from Frustrations Certain.
- Will Spain Soon Have Religious Liberty?
- Steps to Easier and Better Laundering.
- A Woman's Way of Life in Africa.

DOES COERCIVE MEDICAL TREATMENT MAKE SENSE?

FROM the dogmatic manner in which some physicians approach the treatment of their patients, even appealing to the courts to back up their judgments, one might conclude that the practice of medicine is an exact science. But such is far from the truth.

How can doctors be so dogmatic when it takes their profession twenty years to accept the demonstrated fact that in severe burns saline solutions are superior in every way to plasma? And who is not familiar with the difficulty that the discoverer of penicillin, Alexander Fleming, had in trying to get the medical profession of Great Britain to examine his findings? Moreover, whether an operation is necessary or not is often debatable. In fact, early in 1967 a celebrated obstetrician, gynecologist and surgeon published his book, *The Healers,* in which he states that of all operations performed in the United States more than 75 percent are unnecessary.

Not least among the reasons why medicine is not an exact science is the transient nature of medical knowledge. As well noted by Dr. A. Klass of Winnipeg, Canada: "First and foremost is the very nature of medical practice itself. In a field of rapid discovery, the accepted treatment of today was risky yesterday; and will be obsolete tomorrow. During the period of yesterday, the treatment was new and hazardous, . . . During the period of tomorrow it is obsolete, antiquated, proved to be wrong. . . . It is only during the brief period of today that the treatment is right and proper and this period is made ever shorter by the rate of discovery."—*Canadian Bar Journal* (1960).

Dr. Klass was writing on the subject, "Why Do People Sue Their Doctors?" and the point he was making, that doctors must keep abreast of medical knowledge to avoid being sued, was indeed well taken. However, in view of the transient nature of medical knowledge and practice, does coercive medical treatment make sense?

Dramatically underscoring the truth of Dr. Klass' words is a perusal of recent medical literature. For example,

What Medication Should Anemia and Heart Patients Receive?

The *Medical World News,* October 28, 1966, reported on what Dr. Louis K. Diamond, professor of pediatrics at Harvard and chief of hematology (blood diseases) at Children's Hospital Medical Center, Boston, had to say about the common practice of using steroids such as cortisone in treating children with aplastic anemia. According to him, "far from improving bone marrow failure, steroids may reduce formation of leukocytes, platelets and red cells." He found "a striking amount of fatty replacement of bone marrow" in nine children treated with cortisone, and concludes by saying: "Results in patients have not been beneficial. Yet the drug has been and is being tried in many aplastic anemia patients. . . . The

practice is especially reprehensible when the drug is continued for a long time."

The very next issue of this same journal contained a report that questioned the merits of another generally accepted medical practice, namely, the "anticoagulant maintenance therapy" for patients who have had a certain kind of heart attack. A ten-year study by two professors of medicine showed that there was absolutely no difference in the survival rate of patients who had received this therapy and patients who had received placebos (imitation medicine) and patients who had neither received the therapy nor imagined that they were receiving medication. They said: "We wanted to know if there was any benefit from long-term anticoagulant [treatment] after acute myocardial infarction.* We find no evidence that it reduces either mortality or complications." In fact, as reported by *Newsweek,* November 7, 1966, these doctors further found that, far from this medication's proving helpful, it caused those receiving it to be hospitalized more often than others who were not, especially as a result of bleeding complications.

How Should Epilepsy and the Common Fever Be Treated?

Only a few weeks later medical opinion was again found to be divided in a report that challenged the usual methods of diagnosis and treatment of epilepsy in children: "Neurologists at a recent Boston symposium heard some nerve-shattering reports that challenged commonly held beliefs about diagnosis and treatment of the disease" of epilepsy. "Waves of criticism were directed at both the use of the electroencephalogram [in diagnosis] and the administration of anti-convulsive drugs to children." Not only were these found to be futile but it was found that "in some children the long-term daily administration of antiepileptic drugs can cause much physical and emotional harm."—*Medical World News,* November 25, 1966.

Even the commonly accepted method of treating one of the most common of all ills, the fever, has recently come up for severe censure, as reported in the very next issue of this medical journal, December 2, 1966. In it Dr. Andre Lwoff, of the French Pasteur Institute, and a Nobel Prize winner, went on record as supporting folk medicine as against medical practice. He stated that 'fever as one of the factors of healing in viral infections is well known in the research community. It is time that this information be mentioned in medical textbooks and acted upon in medical practice.' What folly, therefore, would it be for a physician to obtain a court order to force a patient who had high fever to submit to medication for the purpose of reducing his temperature simply because it was the generally accepted medical practice!

The Blood Transfusion Trend

Coming back to the subject of blood, we find that all this also applies to the wisdom of giving blood transfusions in certain situations. Thus while for long it has been the custom to give massive blood transfusions where there is much stomach bleeding, as in peptic ulcers, latest research indicates that serious bleeding will usually cease if no extra fluid is added to the circulation.—*Surgery,* November 1965.

Then, again, some physicians feel that they must build up the blood pressure by blood transfusions before operating, but another report discredits this procedure. It tells of many radical cancer operations' being "appreciably facilitated and the loss of blood reduced" by inducing a lowered

* In which a blood clot causes the deadening of some of the heart muscle.

blood pressure by chemical means.—*Surgery,* June 1952.

Supporting the foregoing are the observations of Dr. William Crosby in *Annals of the New York Academy of Sciences,* July 1964. He tells of the success of open-heart surgery where plasma substitutes were used instead of blood and says that the decrease in many of the complications was doubtless due to induced anemia. "It seems paradoxical," he continues, "anemia should be detrimental, not beneficial. On second thought, however, we may perceive reasons which resolve the paradox." He points out that, while in health the hemoglobin level is usually 15 grams, we can get along with 10 grams when we are resting. With only 10 grams the blood is not so thick and therefore it requires less pressure for the heart or for the heart-lung machine to pump the blood throughout the body.

He further observes that for many years physicians have struggled against anemia in preparing patients for operations and that this may not have been for the patient's best interests. He explains that in the future it may be that, prior to surgery, patients will be phlebotomized, that is, have some blood drawn from them, "to induce a degree of anemia consistent with good oxygenation and by so doing the work of the circulatory system will be reduced." Further, by using a dextrose solution or Dextran there is less likelihood of fibrinous clots, known as thrombi, forming in the bloodstream, there is better circulation of the blood in the capillaries, and stagnation of the blood and sludging are prevented.

History records that such noted personages as George Washington the first president of the United States, Leopold emperor of the Holy Roman Empire, and Count Cavour the unifier of Italy were all bled to death—killed—by the mistaken, then current medical practice of the times, bloodletting. Will future generations view blood transfusions the same way, as a monumental folly?

Danger to Your Own Freedom

It is evident that coercive medical treatment does not make sense. How foolish to insist that legislative bodies require by law that everyone submit to certain forms of medical treatment, only to have it come to light later that the treatment results in more harm than good! It has happened before. Is it going to happen again?

Is it wise to enthrone modern medicine as infallible, when medical literature itself clearly shows that many of their medical practices are now being exposed as ill-advised?

Would you like to have a leg amputated in spite of your objections, simply because a doctor, lacking experience to know what else to do, declared it to be necessary?

Do you believe that doctors should be authorized by law to seize children who come from good homes and subject them to operations in spite of the objections of their parents?

When these things happen to Jehovah's witnesses and their children, the way is opened for them to happen to others in the community and to their children. When judges order "emergency" blood transfusions for the children of Jehovah's witnesses in spite of the objections of their parents, your own freedom to choose medical treatment is being endangered. When laws are proposed that authorize doctors to override religious beliefs, it is your own religious freedom that is being undermined. The issues deserve serious thought. Your own freedom, even your own life, is involved.

Was the Donor Diseased?

◈ The Toronto *Daily Star* reports that Mrs. Dorine Krever, wife of Arnold Krever, principal of Oakville's Morden Public School, entered Oakville-Trafalgar Memorial Hospital on January 30 for treatment of anemia. At 9:30 a.m., February 3, she was given blood. At 11:30 a.m. she complained of weakness. Nurse Marion Nutt said the blood appeared to flow slowly and to be thick. At 11:40 p.m. Mrs. Krever died. The Red Cross said that it did not know who gave the blood for the transfusion or whether the donor had some kind of illness. Dr. B. A. Richards of the Red Cross said that the Red Cross relied on the intelligence of donors for protection against donations of blood containing bacterial infections. No check was made to see if the blood given Mrs. Krever was infected by bacteria, because this is not normally done, said Dr. Richards.

'Current Medical Opinion'

◈ *California Medicine*, in its issue of February 1967, reports on a delicate operation that required the opening of the cranium of a 41-year-old woman. The conclusions drawn in the report were as follows: "It is the current opinion of most neurosurgeons that transfusion of blood is absolutely essential in operations for intracranial aneurysms. This case demonstrates, however, that each aneurysm should be considered individually. It therefore behooves us not to routinely deny major operation to those who may be in desperate need but cannot morally accept blood transfusion." According to this medical journal, "the current opinion of most neurosurgeons that the transfusion of blood is absolutely essential" in such cases was not sound. Medical aid could be given without ignoring the religious views of the patient.

Doctors' Ignorance Costly

◈ Mothers and babies are dying because some doctors fail to inform themselves of the knowledge available and are not keeping up with new developments, charged Dr. Gregory Tompkins, Jr., of Canada, a Dalhousie University specialist in obstetrics. "It is very disturbing to see the number of physicians who repeatedly precipitate mortality because of ignorance," Dr. Tompkins said. There is knowledge available to prevent deaths, but some physicians fail to take advantage of it.

Church Without God

◈ The frustrations and hypocrisy of modern clergymen are reflected in a book written by Ernest Harrison, a Toronto Anglican priest and minister of Holy Trinity Anglican Church. He makes these statements: "I claim to be a Christian and an Anglican; yet I can say, in all seriousness, that there is no God." "There are many loyal members of our churches who, though filled with happy songfulness at Easter time, have never really believed the empty tomb, have taken most of the resurrection story with a pinch of salt, and have found great difficulty in understanding . . . whether the story . . . really makes sense." Such comments by the leaders of Christendom's religions have greatly contributed to the moral breakdown and loss of faith so prevalent today.

Esperance Canyon

◈ Marine scientists have discovered the world's deepest known ocean gorge off Australia. The ocean canyon is some 20 miles wide and 6,000 feet deep. It was called Esperance Canyon because it is 30 miles at sea off the western Australian city of Esperance. Esperance Canyon is about 1,000 feet deeper than Monterey Canyon off the California coast, which is about the same depth as the Grand Canyon.

Religion Losing Sway

◈ The latest Gallup survey found that a majority of Americans, 57 percent of those polled, say religion is "losing" its influence on American life. Ten years ago only 14 percent felt that the impact of religion was diminishing. Organized religion has recently been called "outmoded" and "sterile," and the survey evidence clearly shows a growing public pessimism today about the usefulness of religion in American life. Significantly, younger adults are more inclined to take a pessimistic view of religion than are older persons. The shift in views on

the influence of religion is also in evidence in a decline in the proportion of persons who attend church in a typical week. The attendance figures have dropped from 49 percent of the adult population in 1958 to 44 percent in 1966. The nation's youngest adults (those in their twenties) account for much of this loss. Whereas national church attendance declined 5 points between 1958 and 1966, the decline was 11 points among young adults.

Summit Conference

◈ A 19-nation, three-day hemisphere summit conference opened on April 12 in Punta del Este, Uruguay, with predictions that it would usher Latin Americans into a new, more hopeful era of economic and social development. President Lyndon Johnson of the United States told the Latin presidents that the U.S. will continue to help, that it would offer sympathy and understanding for their problems, but not much more. If Latin Americans had hoped that this conference would lift the burdens of their daily life, they were left disappointed. They were told that the solution of their problems is not possible without their efforts, toil and sacrifice. And that is precisely where they stood prior to the conference.

Students on Narcotics

◈ Fifteen percent of the students of Princeton University have taken marijuana, hashish or LSD, and many intend to continue doing so, it has been reported. The 15 percent represents about 480 of Princeton's 3,200 students. These findings were made public by the nine-member University Press Club that made a comprehensive study on narcotics use at the university. The survey indicated that almost two-thirds of the students who have tried narcotics once are still using them, either occasionally or regularly. The most common reasons for taking dope were that it helped relieve tedium and reduce depression, which in themselves are a reflection of the times we live in.

Nuns Impart Communion

◈ Lamenting the accelerated lack of interest in the "Holy Week" activities this year, Archbishop Manuel Sanchez of Concepción, Chile, blamed the nice weather, lack of religious education in the homes and "free love." "I believe that the difficulties begin in the family nucleus," he said. "In the homes there is a lack of religious education, a lack of education of fathers to their children. The excess of sensualism is another determining factor in this atmosphere of world paganism in which we live."

Due to the scarcity of priests, for the first time nuns were used to impart the communion.

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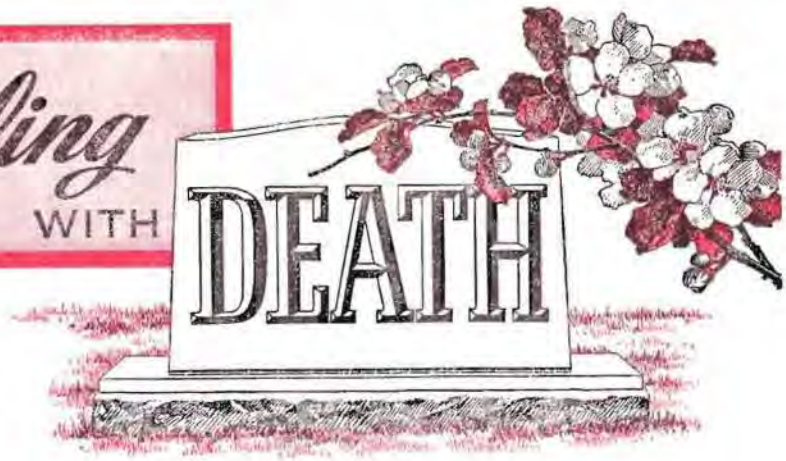

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Awake!

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American Chiefs of State Meet in Summit Conference PAGE 21

JUNE 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Do You Apply PREVENTIVE MAINTENANCE to Your Life?

DID you know that there is such a thing as preventive maintenance? There is, and, what is more, you can and should apply it to your life. "Preventive maintenance," though a comparatively new expression, simply means applying the old principle that "a stitch in time saves nine."

Maintenance, as used in this regard, refers to keeping things in repair. As defined by Webster's latest unabridged dictionary, maintenance means "the labor of keeping something (such as buildings or equipment) in a state of repair or efficiency." Every institution, business or manufacturing plant, therefore, has need of maintenance.

However, in recent years there has come to the fore what is now called *preventive* maintenance. Among up-to-date plants that efficiently employ preventive maintenance are the Watch Tower Society's printeries.

Preventive maintenance has much to recommend it. It is good sense. It eliminates costly shutdowns, for it means keeping things in such shape that they do not break down, needing repairs. It also means that equipment lasts much longer. Such preventive maintenance involves many things. It means, first of all, seeing to it that all moving parts on the machines are properly lubricated. It means periodically checking machines, being alert to note any cracks, loose bolts, nuts, and so forth, as well as carefully listening while the machine is operating for any irregular sounds. It means keeping the machines clean and properly adjusted and having replacements on hand for parts likely to break or to wear out soon. It also means training operators so that they understand their machines and, among other things, at what speed the machine should run to get maximum service with minimum wear.

One of the most consistent users of preventive maintenance most likely is the aviation industry, for with them it means saving not only time and money but also lives. Thus at one airline there are preflight inspections, inspections of landing gear, tires and suchlike every 14.5 hours, other inspections at longer periods, and complete overhaul of jet engines every 3,500 flying hours.

As for *personal* preventive maintenance,

this can be applied to the very care we give our bodies. The Creator has seen to it that our bodies are well made, in fact, wonderfully made. But we must do our part if we would have them remain in a state of maximum efficiency. By doing what? By seeing to it that we get fresh air, sunshine, proper food and drink, enough physical exercise, rest and sleep. Then when sudden demands are made upon our bodies, such as exposures to inclement weather, or deprivation of food or rest, they will be able to weather the storm, as it were.

Of course, all this requires the exercise of self-control. We may not begrudge the time and self-denials that are involved in this personal physical preventive maintenance if we would enjoy the best possible physical health. Recognizing this principle of physical preventive maintenance, certain corporations hire doctors, who regularly provide checkups and give treatments to their employees, as a result of which there is much less absenteeism due to illness, and efficiency is greatly increased.

Preventive maintenance is something we can also apply with profit on the intellectual and emotional level, to our dealings with others. Every human relationship, regardless of what it may be, runs the risk of misunderstandings, friction and crossing of wills because we are imperfect, or it may be due to the vicissitudes of life. However, we can successfully weather such periods of stress if prior thereto we have shown kindness, thoughtfulness, loyalty and consideration in our dealings with others.

By using empathy we can avoid little things that might be misunderstood or that might work hardship to our neighbor, and we can rectify slight grievances so that they do not pile up to become a veritable mountain that might well result in an explosion. No doubt much of the rebelliousness of youth seen in family circles and on college campuses, as well as many a strike in industry, could have been prevented had those having the oversight used empathy and dealt with grievances while they were still few and small.

This kind of preventive maintenance can also keep a marriage from going on the rocks. How so? In that it will keep little problems from becoming big ones. By daily exercising care to keep relations smooth, by being quick to make amends where one has erred in being thoughtless, selfish or careless, the marital relationship can continue to be a happy one.

Of course, this principle of preventive maintenance also applies to the Christian minister in his relations with his Maker. He must be on guard against letting little things come between him and his service to God. A little love of ease, a little materialism, a little indiscretion such as a flirtation, if not checked in time can soon grow to such proportions that it will strain, if not break, one's good relations with his God. A great help in this regard is personal Bible study and association with fellow Christians at the congregational meetings. These will help us to see what our weaknesses are and will aid us in overcoming them, disciplining ourselves in little things. Being faithful in little things will help us to be faithful in big things. —Luke 16:10.

No question about it, giving thought to personal preventive maintenance is wise. It is as profitable as industrial preventive maintenance if not more so, for it can mean better physical health and, more important, smoother relations with our fellowman and with our Creator, Jehovah God.

RELIEF FROM FRUSTRATIONS CERTAIN

How will God end frustrations?
What must man himself do to get free?

KING Solomon of ancient Israel was the wisest as well as one of the richest rulers that ever lived. He denied himself no material good thing in his quest for happiness. Yet after all this he was compelled to exclaim: "Everything is vanity!" Yes, his quest for happiness by acquiring material things resulted in frustration, for frustration means to be checked, thwarted, defeated or balked in an endeavor or purpose; being prevented from realizing one's goal.—Eccl. 1:2.

How often is frustration the lot of man! It all began, as the Bible shows, with the disobedience of our first parents, Adam and Eve. Today, after almost six thousand years, it may well be said that frustration is more widespread than ever before. Thus, regarding the situation in the United States, one of its leading magazines editorially stated: "Disunity, frustration, suspicion and fear permeate the nation."—*The Saturday Evening Post,* November 5, 1966.

Typical is the frustration in certain religious circles, even as the press reports: "Nothing like it had ever happened before in Chicago Catholicism. Nothing like it, for that matter, had ever happened in Chicago or in Catholicism. Thirteen hundred priests, all of them responsible and faithful pastors, met October 24, to form an 'Association of Chicago Priests.'" And why had they met? Because of "frustration and restlessness," reports *The Christian Century,* November 9, 1966.

In Boston, Massachusetts, there was "the most explosive confrontation ever to take place in a United States Roman Catholic seminary." Why? Because of "frustrated" seminarians. Among other things, "some 125 frustrated students suddenly marched under the seminary library window to protest" Cardinal Cushing's unconcern about their complaints.—*Newsweek,* April 18, 1966.

Frustration also appears to be the lot of many nuns today. Thus *Time,* January 13, 1967, told that resignations by nuns have more than doubled in the last five years and that what worries church officials is that many of these resigning are not novices but nuns who have spent from ten to twenty years in convents.

Priests find it very difficult to leave their 'vocations,' and so their frustrations often lead to bad fruits, as noted by Peter Servetnyk, a Canadian Roman Catholic priest for seventeen years who quit and married. Why? He found himself becoming a homosexual because of frustration. In a radio interview, among other things, he said: "I can say that many priests have become drug addicts, alcoholics or have mistresses in private. . . . It is the curse of celibacy." Apparently world conditions, the increase of knowledge and the stress on freedom are causing many in positions of religious

subjection to become impatient with their lot.—Toronto *Daily Star*, January 11, 1967.

There are also the many frustrations due to chance. No matter how carefully we may plan, often things just do not work out, because of circumstances over which we have no control. Married couples may remain childless, even as repeatedly noted in the Bible. Yes, time and again we may be denied our heart's desire simply because of chance. As wise King Solomon once observed: "Time and unforeseen occurrence befall them all."—Eccl. 9:11.

Another common cause of frustration is our being unable to measure up to our ideals and principles. As the learned apostle Paul confessed: "The good that I wish I do not do, but the bad that I do not wish is what I practice. . . . when I wish to do what is right, what is bad is present with me. . . . Miserable man that I am!" Surely every noble-minded person who tries to overcome his failings feels this frustration, even as the apostle Paul did.—Rom. 7: 19-24.

Common also are the frustrations caused by the weaknesses of others with whom persons have to put up, as within the bonds of matrimony, contributing to the ever-increasing number of separations and divorces. How often do immature persons use poor judgment in choosing a mate or marry with romantic notions of an ideal marriage while themselves lacking in the qualities of unselfishness and self-control, so necessary to make a marriage work!

Among still other frustrations of a personal nature that might be mentioned are those resulting from bodily ills or physical handicaps. Such often cause frustration because of limiting what their victims can enjoy or work at, resulting in bitterness.

A Basic Cause of Frustration

A basic cause of frustrations today is extreme selfishness, leading to lawless acts. Such is really a course of folly, for it is tantamount to rebelling against God, one's Creator, even as we read: "It is the foolishness of an earthling man that distorts his way, and so his heart becomes enraged against Jehovah himself."—Prov. 19:3.

Showing the direct relationship between extreme selfishness and frustrations are the inspired words of the disciple James: "You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure." Bad seed, extreme selfishness, is bound to produce bad fruit, lawless deeds.—Jas. 4:2, 3.

Just how true this is the Bible repeatedly shows. The wife of the Egyptian court official Potiphar had become infatuated with the handsome Hebrew slave Joseph. Because he refused to yield to her advances, she became so frustrated that she charged him with having tried to violate her, causing Joseph to be cast into prison. (Gen. 39:7-20) Then there was Israel's King Ahab, frustrated because Naboth would not sell him his vineyard. To get that vineyard he had Naboth murdered on the false charge of blasphemy, at his wicked wife Jezebel's suggestion. That such frustrations today play no small part in the rise of crime is recognized by those who have made a study of such things. —1 Ki. 21:1-26.

Coping with Frustrations Now

Before considering how God will bring relief from frustrations, it seems well to

note that one can even now take much of the sting out of frustrations by learning to cope with them. Often frustrations can be eased simply by not being impatient. Much of today's agitation for civil rights in many parts of the world is sparked by impatience. Wisely the Bible counsels: "Do not show yourself heated up because of the evildoers. . . . Let anger alone and leave rage . . . For evildoers themselves will be cut off," in God's due time, "but those hoping in Jehovah are the ones that will possess the earth." Meekness and humility will help one to be patient under such conditions.—Ps. 37:1, 8, 9.

Another great aid in coping with frustrations is to cultivate the qualities of godly devotion and self-sufficiency. As the apostle Paul counsels: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Godly devotion includes study of God's Word and prayer. To the extent that one leads a full Christian life, to that extent he will be able to cope with frustrating situations. —1 Tim. 6:6-8.

Then, again, learning to view things philosophically will help one to cope with such frustrations as may happen to be his lot. As a poet once expressed it, 'there is compensation in the lot of high and low.' "Never a treasure without a following shade of care; never a power without the lurk of a subtle snare. Never the exquisite pain, then never the exquisite bliss; for the heart that is dull to that can never be strung to this." Along a similar line King Solomon once noted: "When good things become many, those eating them certainly become many. And what advantage is there to the grand owner of them, except looking at them with his eyes?"—Eccl. 5: 11.

Still another aid that might be mentioned that can blunt the edge of frustrations is that of taking on other interests. In this regard a good and useful hobby may be of help. Thus a young wife who suffered a measure of frustration because of being denied children took the edge off this frustration by investing in tropical fish and house plants. And ever so many Christians have found that activity in the Christian ministry has compensated for the frustrations that came their way because of "time and unforeseen occurrence."

When King Solomon said that all is vanity, clearly he was speaking of his pursuing the everyday mundane things in a quest for happiness. He did not mean that his worship of Jehovah God was coupled with frustration. His building of the costly and glorious temple for Jehovah at Jerusalem brought Solomon, not frustration, but immense satisfaction, as can be seen from both the great dedication festivities and his prayer to Jehovah God on that occasion.—1 Ki. 8:1-66.

God's Kingdom to Bring Relief from Frustrations

The great Creator of man, Jehovah God, our loving Father in the heavens, did not originally purpose for any of his earthly creatures to be victims of frustration. It was only because of man's disobedience that his lot became one of frustration. As the apostle Paul tells us: "The creation was subjected to futility [or frustration], not by its own will but through him that subjected it, on the basis of hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." Yes, God has promised freedom from futility or frustration.—Rom. 8:20, 21.

How will He accomplish this? By means of his Kingdom rule over the earth, and it will do this in what might be termed three basic ways. In the first place, all frustrations caused by unjust, inequitable conditions will be done away with, and how many have suffered frustrations because of injustices, including the victims of racial, religious and national prejudice! Concerning the King of God's kingdom we read: "He will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. . . . And righteousness must prove to be the belt of his hips."—Isa. 11:3-5.

Nor will there be any economic injustices then, for we are assured that "they will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. . . . They will not toil for nothing." Then men "will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for . . . Jehovah of armies has spoken it."—Isa. 65:21-23; Mic. 4:4.

Secondly, by means of God's kingdom all causes for frustration within our bodies will be done away with. Today many a person is more or less frustrated because of the loss of one of his senses, such as sight or hearing. Then, again, a person otherwise healthy may feel frustrated because an attack of polio has left him lame in one leg. But all these frustrations will be done away with, for God has promised freedom from all bodily aches and pains leading to death, even as we read: "[God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." This will include the selfish sinful tendencies that often cause persons to become frustrated, because Jesus Christ is "the Lamb of God that takes away the sin of the world." Yes, 'when Jehovah's judgments are in the earth, its inhabitants will learn righteousness.'—Rev. 21:4; John 1:29; Isa. 26:9.

And thirdly, relief from frustration is certain by means of God's kingdom, for it will make an end of all the incorrigibly wicked. All who willfully remain selfish, who would frustrate others or stubbornly insist on a self-frustrating course, will be wiped out. "The transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off."—Ps. 37:38.

COMING IN THE NEXT ISSUE

- Serve the God Who Remembers.
- Confessed Criminals on the Streets.
- Oil—by the Square Mile!
- "Which Cut, Please?"
- The Strange Cult of Maria Lionza.

As a faithful minister of God well described that time:

"Close your eyes for a moment to the scenes of misery and woe . . . that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness will be no more; not an ache or a pain, not any evidence of decay—not even the fear of such things."

Yes, such will be the conditions on earth when, by means of God's kingdom, Paradise has been regained by humankind! Frustrations will be a thing of the past! Best of all, fulfillment of Bible prophecy shows that that time is right at the door!

Portugal's Supreme Court Agrees to Conviction of Innocent Christians!

IN AN action reminiscent of the days of Hitler and Stalin, the Supreme Court of Portugal has upheld a lower court's conviction to jail terms for forty-nine God-fearing Christians, Jehovah's witnesses. What was their crime? They met together to study the Bible!

What does this decision by the Supreme Court of Portugal mean? It means that in some cases entire families—husbands, wives and older children—will be sent to jail. In other cases families will be broken up, as both husband and wife will be jailed, and their children must be cared for by other persons. In still other cases husbands who are the sole support for a wife and children will be sent to jail.

Of the forty-nine convicted, thirty-five are women. Among these are two expectant mothers who will no doubt give birth while they are in prison. Another mother has a baby that is still breast feeding, but she has been sentenced to jail. And several are nearly seventy years old.

Such court action is almost beyond belief. How can any government, particularly one claiming to be among those nations that are more enlightened, stoop to such a course of action?

Decent people all over the world rightly condemned Hitler and Stalin when their governments broke up families and sent people to prison when their only "crime" was that they were of another nationality or of a religion that the Nazis and Communists disapproved. Then what should be said of the regime in Portugal, whose highest court makes it possible to tear children, even babies, away from parents, and sentences elderly women, pregnant women, and even nursing mothers to jail simply for believing and endeavoring to live in harmony with the Bible?

Background of the Case

The case, which was reviewed by Portugal's Supreme Court, began as a result of police intervention involving meetings of Jehovah's witnesses in Portugal. On June 10, 1965, about seventy members of

Forty-nine Christians condemned by Portuguese Supreme Court, here shown with their children. Found "guilty" because they met together to study the Bible

the Feijó Congregation were meeting in a private home in a Lisbon suburb to study the Bible. But this weekly Bible meeting was broken up by police action, and forty-nine men and women were arrested.

Of what were they accused? The State charged that they were guilty of a "crime against the security of the State, of instigation to collective disobedience . . . they constitute a political movement, coming from various countries with aims of disobedience, agitation and subversion of the popular masses."

Anyone familiar with the behavior and teachings of Jehovah's witnesses knows that such charges are absolutely false and absurd. Jehovah's witnesses in all countries show respect for the government under which they live. They are peaceful, law abiding, and are not found in jails as a result of criminal activities.

Nevertheless, these false charges were hurled against them in a lower Portuguese court. However, legal counsel for the accused presented ample proof as to the exemplary Christian conduct of Jehovah's witnesses in Portugal. It was also explained that Jehovah's witnesses do not advise or encourage anyone to break a law of any government. Their publications explain that it would be wrong for a Christian to instruct another to refuse military service or to refuse to salute the flag.

Disregarding these facts, the entire trial proceeded in the atmosphere of a "dark ages" inquisition. The judges did not behave like impartial arbiters, but performed like prosecutors, inquisitors.

During the three-day trial, the public prosecutor did not produce one witness to substantiate his charges! The State submitted absolutely no evidence to prove the Witnesses guilty of any crime! Furthermore, the prosecutor made no attempt to cross-examine any of the defendants or witnesses for the defense. No rebuttal was made by him. Actually, he presented no argument of any kind! Not a single piece of evidence was submitted to prove that Jehovah's witnesses were guilty of any crime!

The only fact proved in the entire proceeding was that the accused were gathered together to study the Bible. It is no wonder that even Portuguese lawyers called the trial "a mockery," "a sham" and a "miscarriage of justice."

Why Such Persecution?

Who is principally responsible for such persecution? It is the Roman Catholic Church. They have instigated the authorities in Portugal to persecute Christians who do not share their beliefs.

For years the Roman Catholic Church in Portugal has spread vicious propaganda against Jehovah's witnesses. For example, in the summer of 1963 a priest presented a series of TV programs in Lisbon misrepresenting Jehovah's witnesses. Later he published a book that did the same. Police raids on Jehovah's witnesses followed almost immediately.

Other countries recognize the church's responsibility. Last November 27 a commentator on the Danish radio said: "In Portugal as well as in Spain Jehovah's witnesses have for a long time been persecuted because the Catholic Church does not approve of the activity of the sect."

Because of this instigation by the Roman Catholic Church, an inquisition-type persecution has taken place throughout Portugal. Homes and meeting places have been invaded, possessions confiscated, and Jehovah's witnesses arrested. Some have been held for days, and even months, without being formally charged. Nor is this persecution lessening. It is gaining force, and in all parts of the country. Recently police invaded a Bible study group of thirteen adults belonging to the Lisbon-Chelas

Congregation. Of this group, six men and three women were taken to prison. After interrogation, which included questions relative to doctrines of the Catholic church, the men were beaten and the women subjected to filthy name-calling. Although released on bail, they were told that they would be prosecuted for attending an illegal meeting.

Two sixty-eight-year-old Christians viewed by Portugal as a danger to the "security of the State." Why? Because they talk to other people about God

The Accused

Who are these "dangerous criminals"? Of those from the Feijó Congregation, one is a thirty-two-year-old mother. She has a daughter seven years old and a six-month-old baby who is breast feeding! Her lawyer is requesting permission for her to take the baby with her to prison.

Then there are two elderly women, aged sixty-eight! They also have been sentenced to jail. But in their determination to stick to what they know is right they are willing to serve the prison term.

Another mother, aged thirty-nine, has two children, ages twelve and eight. But she is now pregnant and expects to give birth within the time she will be in prison! Yet, she is expected to serve her prison term. Others will look after her children.

Another couple, a man and wife, have two children, one twelve years old and the other a small baby of fifteen months. Both husband and wife have been convicted to serve the same prison term. Their children will have to be cared for by others.

Another of the accused is forty-five years old, married, and has four children. He is firmly set on serving his jail sentence because he feels strongly against the miscarriage of justice. His family will lose his financial support. However, his spiritual brothers have offered to help.

Why do these Christians remain steadfast in the face of such unjust persecution? Because they know they have committed no crime. They know that in God's sight it is not a crime to study His Word, the Bible. It is not a crime to meet with other persons to learn the high standards of God so they can be better Christians, moral and law abiding. They know it is no crime to "love Jehovah your God with your whole heart and with your whole soul and with your whole mind" and to "love your neighbor as yourself," as God commands, and to gather together for worship, as Jesus Christ and the apostle Paul taught.—Matt. 22:37-40; 18:20; Heb. 10:24, 25.

Accountable to God

However, those who so unjustly persecute innocent Christians actually oppose God himself. As a prominent Law teacher of the first century, Gamaliel, said to those in authority: "Do not meddle with these men, but let them alone . . . otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39.

Those who persecute innocent Christians in Portugal will have to answer to God Almighty himself for their debased actions.

Those who maintain integrity to God despite such persecution gain His favor now, and, continuing faithful to God, they will be rewarded with everlasting life in God's new system.—Matt. 5:11, 12.

STEPS TO EASIER AND BETTER LAUNDERING

"JIMMY, be sure you hang up your school clothes before you go out to play."

Jimmy's mother has just taken an important step toward an easier and better laundry. She knows by experience that her family's clothes are less difficult to clean and look new longer if they are not oversoiled when laundry day comes. Jimmy, too, is learning good habits of caring for his clothes.

When you consider the mammoth task of keeping a family in clean clothes, there is certainly good reason for seeking to improve the operation and make it easier. In an average-size family of five persons, for instance, there may be more than a thousand separate items that require washing each month. But how clean laundry is appreciated! What a treat it is to climb in between freshly laundered sheets, or to put on sparkling clean garments!

An Initial Step

An important first step in simplifying the work of doing the wash is to train members of the family to cooperate. For example, teaching children to change from their school clothes when they are going to romp around outside will preserve these garments from heavy soil, which is difficult to get out. And, as noted at the outset, inculcating within them the habit of always hanging up their clothes will contribute toward keeping wearing apparel neat and clean. The value of such discipline in making laundering easier can hardly be overemphasized. But more can be done.

If there is a container—a hamper, basket, bin or perhaps a drawer—near the laundry center, every member of the family can be taught to deposit soiled things there. It might even be practical to work out a sorting plan of three or four groupings to be deposited into separate containers. This will help in preparing laundry loads, and will serve to educate the children concerning fabrics and what clothes can safely be washed together.

In addition, family members can be taught to empty their pockets, roll down their sleeves, fasten all hooks and eyes, turn down the cuffs and brush out any accumulation of dirt. Only after doing this should garments be deposited in the soiled-clothes containers. Fathers and teen-age sons can also help by taking the stays out of their shirt collars.

Members of the family can assist in making the laundry easier by never putting wet clothes in the dirty clothes hamper, as this may result in difficult-to-remove mildew. Also, it can be explained to them that wearing clothes until they are excessively soiled is no help, but only

makes laundering harder. It is better to change clothes more frequently. Further, family members can be encouraged to treat immediately any stains that they get on their clothes, since later these will be much more difficult, or even impossible, to remove. Following these suggestions will go a long way toward making laundering easier. Some families, however, do even more to lighten the task.

As a lesson in cleanliness and responsibility, some children are taught to wash out all their own socks and undergarments. Every night or so they are expected to do this washing before going to bed. One mother of four reports that, as a result of early training, her children have kept on doing this faithfully right on through their teen-age years. As youngsters grow older, they can also be taught to hand-wash their woolen sweaters and other items that require special care. You can be sure that children who are thus trained to help will have a greater appreciation for the job their mother does.

The Laundry Center

Having a convenient, well-equipped laundry center is another step toward making laundering easier. Wherever it is located, the site should be well lighted, well ventilated, easy to clean, cheerful and have at hand plenty of hot water. It is also important that supplies and equipment be arranged for convenience. Studies of washing operations in the home have shown that much time is wasted and much fatigue caused by poor organization in the work. Unnecessary steps, stooping, stretching, lifting and carrying of loaded baskets often make the job harder than it need be.

Therefore, all supplies, such as soaps, detergents, stain removers, bleaches, a measuring cup, spoon, and so forth, should be easily accessible. The washing machine, if you have one, should also be right at hand, and a nearby deep sink or laundry tub is an important convenience. Also, having easy access to clothes baskets, a cart for transporting clothes, clothespins, and all the other necessary small equipment will speed the laundering job.

Thus, a desirable arrangement is that all soiled clothes be delivered by the family to where the laundering is done. Then, at that laundry center everything needed should be at hand to wash the clothes and return them spotlessly clean to their proper place with the minimum of effort.

Inspection and Pretreatment

A vital step toward a better laundry is to be sure that all belongings and loose soil are removed from the clothes before washing. Members of the family, if well trained, may have already assisted you in this. But even then, it is good to keep alert. An overlooked lipstick or crayon in a pocket can discolor other clothes in the wash. A single tissue handkerchief can deposit lint on a whole load, and some chewing gum may ruin a garment. It is also good to check for rips, tears and seam pullouts. Repairing these before laundering will prevent them from becoming worse in the washing process.

What if clothes are heavily soiled? Should this be ignored and the garments simply handled in the usual way? Not if you are interested in a better laundry. Use a moistened bar of soap or full-strength liquid detergent to treat soiled shirt collars, cuffs, the knees of children's play clothes and other dirty spots. Allow the soap or detergent to remain on the garment for about thirty minutes before laundering. Presoaking heavily soiled garments is a good practice, if the garments are not of a delicate fiber.

A satisfactory method is to agitate them

in the washing machine for a few minutes in warm water and a detergent. Or, soak them in a small container for about fifteen minutes, then swish the clothes around, extract the water, and add them to a normally soiled load of similar fabrics for regular washing. Overnight soaking is seldom advisable, since it gives soil a chance to be redeposited on the clothes.

Removing stains is also an important step to a better laundry. This should be done before the regular washing, because hot water and soap will permanently set many stains. Prompt action is the key. Cold water will remove most fresh stains, except grease, if it is used before the stain has had a chance to set. Of course, when you discover stains while inspecting clothes for washing, they may be several days old. Then what?

First, it is important to be able to identify the stain. Was it caused by fruit, meat juice, salad dressing, milk, blood, egg, cod-liver oil, ink, grease? Experience in dealing with stains often will help a person to determine this. If it is of a nongreasy nature, the stain may disappear when sponged with cold water or rubbed with a moistened bar of soap. Greasy or oily stains can be treated with solvents such as carbon tetrachloride, alcohol or turpentine. It is important to remember that protein stains, including blood, meat juice, egg and albumin, are set by hot water. So it is a safe practice never to use soap and hot water on a stain if its cause is unknown.

Before attempting to remove a stain it is also vital to know the nature of the fabric. Some cloth will "water spot," so it might be well to test water on an inconspicuous place, such as an unexposed seam or hem. When using a solvent, a similar test is important in order to make sure the solvent will not cause the dye to run, or in some other way damage the garment. Be cautious. It is a good practice to be sparing in the use of a stain remover. In fact, if it is a fine garment, it may be best to have the stain handled professionally.

Sorting

Proper sorting of clothes into separate wash loads is a particularly vital step to a better laundry. Darker-colored items placed in the same load with white or lighter ones is often a cause of discolored or dingy clothes. Therefore, care must be exercised that garments of similar color and color intensity are washed together. Generally it is safe to assume colorfastness if there is more than one color in a garment. If there is question about an item, it is usually wise to test to see if its color runs. If it does, you will probably want to wash the item separately.

Another consideration is the amount of soil in the clothing. Lighter colors with the least amount of soil should make up the first wash loads, while moderately soiled and heavily soiled items should go into separate loads. Carelessness in this regard can also result in a dingy laundry.

The weight and construction of fabrics also needs to be considered. Understandably, delicate lingerie and summer sheers should not be washed with, or for the same length of time as, heavy dungarees or sturdy sheets. And since the construction of fabrics differs so much today, being able to identify different ones will prevent many laundry problems. For instance, cottons, linens and certain synthetic fabrics such as dacron can stand up to higher water temperatures and stronger detergents than can silk, wool and many man-made fibers. It is necessary to consider this to do a good job of your laundry. It is, therefore, a wise practice to check washing instructions on garments when purchasing them.

Obtaining a Clean, Bright Laundry

After dirty clothes have been inspected, pretreated for stains if necessary and sorted into appropriate loads, they are ready to be washed. The first consideration in the washing process is water hardness. Hard water contains substances that will react with soap and cause a scum that can ruin a laundry. If it is very hard, you might find it advisable to have a water-softening system installed. Or you can purchase a packaged water conditioner that can be added in proper amounts to each batch of wash water. Since modern detergents do not react with hard water as do soaps, they also are valuable in obtaining a clean, bright wash.

Another important consideration in the washing process is water temperature. Generally speaking, the hotter the water the better the cleaning. However, delicate fabrics such as wool, silk and most synthetic fibers should be washed only in warm water, from perhaps 90° F. to 100° F. When cottons and linens are washed in water above 140° F., or at the point where it is too hot to touch, their colors tend to lose brightness. White cottons and linens can be washed at higher temperatures, but, then, shrinking may become a problem. For very dirty or contaminated clothing, washing in water up to 160° F. or more may be advisable. The heat not only will assist in getting the dirt out but will kill most of the germs as well.

Using a proper soap or detergent for the job is also important in obtaining a bright, clean laundry. Keep in mind that a soap advertised for use on delicate fibers is probably "unbuilt," meaning it has no laundry alkalies added. On the other hand, soaps designed to get really dirty clothes clean need such additives and so are harsher. Soaps are generally less expensive than detergents, but in certain instances, as in the case of hard water, use of the more expensive detergents is advantageous. To determine what is best for your wash, a little experimenting is generally required.

Many persons also use chlorine bleaches to brighten their laundry. But care should be exercised to rinse it all out, since chlorine left in a garment is harmful both to fabric and to the skin. Chlorine bleaches should never be used on wool, silk or most synthetic fibers. Nor should they be used when rust is a problem, for chlorine reacts chemically with rust deposited on clothes, and can weaken the fiber and cause pinholes in the clothing. Therefore, an oxidizing bleach, such as hydrogen peroxide or sodium perborate, would be preferable. Of course, clothes dried outside may receive all the bleaching they need from the sun.

A final major consideration in getting your clothes clean is mechanical action. While this is often underestimated, the fact is that mechanical action is as important as any chemical action produced by the detergent solutions. Thus, persons who still rub and beat their clothes at a nearby stream are employing the fundamental principle in getting clothes clean. So do not underrate good mechanical action. This, coupled with others of the steps suggested above, will do much to help you realize easier and better laundering.

HIGH COST OF BUSINESS LETTERS

✔ The cost of writing business letters varies from country to country, depending on wages for secretaries and typists, and so forth. But recently *The Royal Bank of Canada Monthly Letter* said that "the estimated cost per letter, for secretarial work, indirect labour, materials and postage, ranges from $2.97 in top management to $1.43 when the letter is dictated to a machine and transcribed by a pool typist."

Government of the Bahamas Changes Hands

By "Awake!" correspondent in the Bahamas

ON December 1, 1966, the colony of the Bahamas was thrown into a frenzy by the surprise announcement that there would be a general election on January 10. Thousands of people scrambled to register in the few days remaining. Events brought a surprise outcome.

Of the four political parties, the United Bahamian Party is made up essentially of the same group that controlled the government for the past 300 years. The other parties are the opposition Progressive Liberal Party, the National Democratic Party, and the Labor Party. All parties threw their campaign machinery into immediate action.

Interest in the election ran high, with many groups gathering in public parks, in narrow streets and elsewhere to discuss the probable outcome. Unprecedented campaigning was done by all the candidates.

Three burning issues dominated: Opposition parties charged that ministers of the government were using their positions to enrich themselves by awarding government contracts to their own business firms. Secondly, there was objection to the government's permission of legalized gambling in the islands, on the grounds that it provided a haven for undesirable elements from the United States and elsewhere. Finally, much was said about electoral boundaries' being unfairly distributed on the basis of land area and not on population.

The controlling party made no major attempt to refute the charges, pointing out, instead, that the booming tourist industry had raised living conditions over the past few decades.

Election day was quiet and uneventful. After the polls closed, the streets were almost deserted. People were crowded around radios, listening to the returns. By mid-evening it was becoming obvious that the confident ruling party was not sweeping back into office, as many expected. Instead, it began to dawn that the results would be very close.

At the end of the evening a dilemma developed. The results read: United Bahamian Party, 18 seats; Progressive Liberal Party, 18 seats; an independent, 1 seat; the Labor Party, 1 seat, and the National Democratic Party, none. A deadlock. Unless something could be done to break it, another election would have to be held; something that neither party wanted for fear of losing seats they had gained. Matters rested in the hands of the independent and Labor members. After a few anxious days, they made their decisions. The Labor member decided to throw his lot in with the Progressive Liberal Party and the independent member agreed to become the neutral speaker of the House of Assembly. This meant that the Progressive Liberal Party had a majority of one seat and that, after 300 years, control of the Bahamas had finally changed hands.

The winning party is a Negro party, the population of the Bahamas being, in fact, about 85 percent Negro. Thus the days following witnessed the appointment of thirty-six-year-old Lynden O. Prindling as premier, the first Negro to occupy this high office. Ten of his colleagues subsequently were appointed ministers of the new cabinet, all comparatively young men, the average age being forty-two.

Then came the opening ceremonies of the two legislative bodies, the House of Assembly and Senate. The representatives paraded into the House of Assembly with traditional British pageantry, decked in top hats and tail coats and preceded by the speaker of the house in his official robes and glistening white wig, with a young man carrying the official symbol of regal authority, the mace.

The representatives were summoned to meet the governor in the Senate chambers, where he delivered a speech prepared for him by the majority party. In it he stated that the new government would continue to put great emphasis on the tourist trade. However, it was their aim to do everything possible to encourage small industries and attract investors from outside the colony. The week ended with many official parties and celebrations, and the people settled back to observe just what this change of hands in government would mean to them.

Will SPAIN Soon Have RELIGIOUS LIBERTY?

ON December 14, 1966, the Spanish electorate, in a referendum, overwhelmingly voted approval of a new constitution that would allow for the modifying of many of Spain's laws, including those dealing with religious liberty. But even prior to the national referendum, the Spanish Supreme Court ruled favorably in several cases involving Jehovah's witnesses and the issue of religious liberty.

One such case raised the questions: Is it against the law in Spain to gather together in small groups to comment on the Bible? Does the meeting become illegal when the Bible commentary does not agree with the teachings of the Roman Catholic Church? Although the case did not come before the Spanish Supreme Court until October 1966, it was actually back in 1963 when it all began.

The Málaga Case

That year police inspectors in the southern resort city of Málaga visited a boardinghouse owned by Francisco Alonso Valle and his wife Esperanza. They were accused of "holding unauthorized meetings with some children and adults in attendance, in which the Bible was interpreted, and the magazine *'La Atalaya'* [*The Watchtower*] was read, for the purpose of making converts on behalf of" Jehovah's witnesses. Their house was searched and their two small children, ages eight and four, were fingerprinted and registered with the police.

Besides those two adults, three others were involved in the Málaga case. The police charged these three with "being organizers of such meetings," during which "the most questionable paragraphs of the Bible were interpreted by Mr. Fernández." Fernández, a father of two small children, was so harassed by police at the barbershop where he worked that he finally lost his job.

The provincial governor of Málaga then fined four of the accused 500 pesetas each, and José Fernández was fined 2,000 pesetas ($33.33) for being a second offender. (Less than a year before, on April 3, 1962, he was routed from bed after midnight at pistol point in a roundup of Witnesses in Málaga. Along with others, he spent fifteen days in jail in lieu of paying a fine.)

An appeal was made to the Minister of the Interior, but this was rejected. It was charged that the Witnesses had carried on a work of proselytism beyond the limits of private worship allowed in Spain and so had "threatened the spiritual unity of Spain."

The five accused appealed to the Su-

preme Court. On October 20, 1966, the High Court struck down the action of the local government. It ruled that, when Jehovah's witnesses gather together in a private home and comment on the Bible, it is taken for granted that the commentary will be in accord with their understanding of doctrine professed in common. Such expression, the Court said, could not properly be included "within the concept of proselytizing propaganda."

The High Court noted that it had approved penalties involving a "multitude of previous sentences"* against Jehovah's witnesses, since it felt that the law (then in force) prohibiting open exhibitions of one's religious beliefs had been violated.

The Supreme Court ruled that such "meetings without previous government authorization" do not violate Article 1 of the Order of July 20, 1939, as sustained by the Ministry of the Interior. The Court pointed out that the definition of a "public meeting" is one in which more than twenty are present, as established in Article 2 of the Law of June 15, 1880, and that "the attendance of twenty or more persons at the meetings held has not been proven."

Accused of Being a "Director"

Jehovah's witnesses have not been allowed as yet to organize themselves legally in Spain. Spanish law holds that any director of an illegal organization is criminally responsible before the law. Therefore, on November 14, 1966, the Supreme Court was asked to determine whether one is a director of Jehovah's witnesses when it has been established that he is not only a member of this organization without legal status in Spain but also (1) is a special pioneer minister, (2) attended assemblies of Witnesses in Milan and Seville, (3) participates in proselytism by means of house-to-house visits, (4) accepts contributions and (5) conducts meetings with others in private homes to read and comment on passages of the Bible.

The case began when four Witnesses were arrested on January 21, 1964, while in ministerial service. They were kept in jail all night. The next day a pioneer minister of the Granada congregation, José Luis Pérez, visited the prisoners to see if they needed anything. He, too, was arrested. The police demanded that he reveal the name of the overseer. When Pérez refused to betray his Christian brothers, he was slapped in the face and beaten with a shoe. After several days he and the others were released. Later, however, eighteen-year-old Pérez was indicted as being the director of the illegal organization of Jehovah's witnesses in Granada.

The case was first heard on October 30, 1964, in the Court of Public Order. The Tribunal ruled that the organization of Jehovah's witnesses must indeed be considered illegal; the accused, however, could not be held liable unless it was established that he was a director of the Witnesses, and "it has not been demonstrated that the title of Special Pioneer of which he boasts is of such a nature."

Dissatisfied with the Court's exoneration of the accused, the prosecuting attorney appealed the decision to Spain's Supreme Court. The prosecutor argued that the lower court had considered Pérez "simply as a member, in spite of his category" of special pioneer and in spite of his having attended assemblies of Witnesses. The government prosecutor demanded that Pérez be held criminally responsible, saying that he is "a member with relevant responsibility, and without having the position of director, exercises

* During the past three years the Spanish Supreme Court has upheld the convictions of 38 of the 50 witnesses of Jehovah who appealed sanctions received from governmental authorities for participating in various facets of their religious worship.

functions that can be considered similar to those [of a director]."

This was the second time that the Supreme Court had considered the same charge against one of Jehovah's witnesses. As in the previous case, the judges acquitted the accused. The decision pointed out that the prosecutor himself had admitted in his brief that the accused was not actually a director of Jehovah's witnesses.

The Ciudad Real Case

Still another case involving Jehovah's witnesses was considered by the Supreme Court on November 16, 1966.

The place was in the provincial capital of Ciudad Real; the date June 10, 1964. Two young women, Santiaga Sánchez Valdepeñas and minor Encarnita Garcia Villaraco, boarded a bus that would take them back to their home in a village after a day in the city. Police agents boarded the bus and arrested the women. Then the police subjected them to an intense interrogation, lasting from 8 p.m. to 4:30 a.m. the following morning. Each was fined 2,500 pesetas ($41.67) for "belonging to the sect 'Jehovah's Witnesses' " and for "making trips to this Capital, to carry on proselyting activities for the mentioned sect."

The same night police authorities rounded up three others suspected of being Jehovah's witnesses; these, too, were subjected to the ordeal of night-long interrogations, resulting in fines of 2,500 pesetas for each one.

Police reported to the Ministry of the Interior that those who had been fined "belong to the sect called 'Jehovah's Witnesses,' and carry on a work of proselytism in its behalf by means of visits to private homes, facts that were recognized by the very accused in the declarations given." The Interior Ministry upheld the five fines imposed, "having in mind that the very ones sanctioned recognize that they have observed such conduct." The case was appealed to the Supreme Court.

The question before the High Tribunal was whether one's admission during interrogation that he is a minister of Jehovah's witnesses is in itself basis for incrimination. The Court observed that, "apart from the individual interrogations," the police affidavit "had been drawn up without any other activity or effort, neither documental nor by witnesses, either direct or referential, which could serve as a verifying element."

How would the High Court rule? Just nine months before in a similar case the Court held that the police need present no "witnesses" nor a "confession" of any kind in order to administer sanctions. Now, however, the Tribunal perceived, "not only imprecision" in regard to the police investigation, but a complete "absence" of proof, which is necessary "in any case in order to consider as true the facts upon which the assumption is based." From the "interrogations, only a personal conviction is deduced," said the Court. As to the charge of public proselytism, it said, "not in any case is verification achieved nor does the affidavit even try to do so." The five accused were thus acquitted on the basis of lack of evidence.

Arévalo vs. the Governor of Alicante

A minister of Jehovah's witnesses, Antonio Arévalo García, was calling on people in his neighborhood on November 25, 1963, to offer a free home Bible study. At one home a man answered the door and identified himself as a police agent. He requested that the minister call by police headquarters the following day for interrogation. Later Arévalo was fined 250 pesetas by the provincial governor, on charges of proselytizing.

In this case the Supreme Court upheld the fine imposed upon the minister. Its decision, handed down on October 22, 1966, came prior to the voters' acceptance of the new constitution, which will now serve as the basis for modifying many of Spain's laws. Due to the precedent set in dozens of previous cases, the judges of the High Court ruled that "as long as the precept is not modified" they would continue considering the public display of religious beliefs as proselytism and a threat to the "spiritual unity of Spain."

Will It Lead to Religious Freedom?

The new constitution that was accepted in the national referendum of December 14 lays the groundwork for a series of laws. Of special interest to Jehovah's witnesses is the modification of Article 6 of the Spanish Bill of Rights dealing with religious liberty. The new revision states that "the profession and practice of the Catholic religion, which is that of the Spanish State, will enjoy official protection." But it adds that "the State will assume the protection of religious liberty, which will be guaranteed by efficient juridic guidance, which at the same time must safeguard morals and the public order."

The religious freedom bill has now reached the point where it is considered "proposed law." The law would allow for meeting together if an organization legalizes itself according to the law. It would be necessary to obtain special permission anytime a meeting is held outside of the established meeting place. So the question remains to be answered if the proposed bill becomes law, Will it really bring about religious liberty or will it result only in a strict control of non-Catholic worshipers?

The proposed law classifies as "especially injurious" acts of "illegitimate persuasion with the purpose of gaining members for a determined confession or to deviate them from another." Also, the usual references are made to not disturbing the peace nor offending the "public order."

Meantime, fines are still being imposed upon Jehovah's witnesses. On November 26, Rafael Gamo López was called in to the *Dirección General de Seguridad* in Madrid and, after interrogation, was fined 1,000 pesetas for proselytism. The case was appealed to the Ministry of the Interior. The Interior Ministry rejected the appeal, stating that, "with your acts of publicly expressing your religious ideas, you wound the sentiments of your neighbors, who observe the Catholic religion." The Ministry thus held that the Witness had violated the Law of Public Order, trying to "break the religious unity of the Spaniards." The Ministry of the Interior handed down this decision on February 11, 1967, long after the referendum of December 14, accepting the new constitution.

On February 28, 1967, the Spanish Supreme Court handed down another judgment dealing with two of Jehovah's witnesses. The judgment upheld the fines of 5,000 pesetas each ($83.33) on the grounds of "propagation of ideas and proselyting activities, distributing propaganda from house to house, in the capacity of a pioneer minister of . . . 'Jehovah's Witnesses.' "

So it appears that in practice the attitude of the authorities has not changed very much. Jehovah's witnesses will have to wait to see just what the proposed law will be like in its final form. *Awake!* will be pleased to keep its readers informed.

American Chiefs of State Meet in Summit Conference

By "Awake!" correspondent in Uruguay

PUNTA DEL ESTE, Uruguay, normally a quiet summer vacation attraction for tourists, was suddenly catapulted into the headlines throughout the world. This resort city of 5,000 local citizens is on the Atlantic Coast about eighty miles east of the capital city of Montevideo. It served as an ideal location for the summit conference of heads of state representing the American nations that are members of the Organization of American States (OAS).

The OAS is an international organization of American nations designed to help develop and protect the mutual interests of its members. It is now working for closer unity. Twenty of the twenty-one member nations were represented at this three-day conference, April 12-14, held in the San Rafael Hotel, which converted its gambling casino into a conference hall, called "Hall of Americas."

Security Measures

Elaborate preparations began long before the summit meeting was scheduled to begin. A housecleaning for Punta del Este brought improvements in the streets; weeds, brush and some trees were cleared away from all main highways and avenues to eliminate possible hiding places. Dark areas were well illuminated.

Over 15,000 soldiers patrolled the entire area. Many were stationed within sight of one another along the entire highway from Carrasco Airport, in Montevideo, to Punta del Este. Hundreds of well-trained "shock troops" and armed jeeps and other vehicles were ready to quell any trouble that might arise. Navy ships and frogmen patrolled the sea and beach area.

It was said that over 7,000 police were also on hand to direct traffic, guard the residences of visiting presidents and officials and to maintain a heavy guard around the San Rafael Hotel. Some forty sharpshooters, reports indicated, guarded the house where President Johnson stayed, after having carefully examined every tree and object for several acres around the area.

Since the meetings were not open to the public, only OAS employees, guards and newsmen were allowed in the area, and these were carefully screened.

Informing the World

To inform the world of what was happening at Punta del Este elaborate equipment was installed that was said to be capable of transmitting up to 3,500,000 words a day. Hundreds of newsmen were ready to send a stream of news out of Punta del Este to all parts of the earth by means of radio, teletype, air express, color video tapes, and so forth.

The pressroom, adjacent to the Hall of Americas, had been set up in three weeks and equipped to provide up-to-the-minute news releases in English, Spanish and Por-

tuguese. From here one could watch and hear the entire summit meeting over six closed-circuit television sets. Some loudspeakers carried the speaker's voice direct, while others carried translations.

The Conference

As each head of state arrived at the Carrasco Airport the national anthem of his country was played, and he made brief comments before proceeding to Punta del Este by car, private plane or helicopter. Upon his arrival, for example, President Onganía of Argentina drew attention to the pope's involvement in world affairs, commenting: "At the present moment, when our course is marked by words of the Pope, every part of America has an enormous responsibility."

On traveling to the Hall of Americas, about three miles from Punta del Este, the presidents were accompanied by assistants and security officers and siren-blowing motorcycle patrolmen. A trumpet sounded to announce each chief of state's arrival at the hall; then he proceeded past the honor guard and hurried to the meeting hall, where each took a seat at a desk marked with a nameplate for his respective country. The heads of government sat in a circle in alphabetical order by country.

The meeting opened with a welcoming address by the host, President Oscar D. Gestido, of Uruguay. He stated that we are now "facing one of the most convulsive moments in man's history" and that "the survival of this western civilization depends on not nourishing the seed which has destroyed so many other civilizations." There are two alternatives, he declared: "Survival together, or destruction together."

Before the visiting chiefs of state were permitted to speak, attention was first directed to a special message from Pope Paul VI, the influence of whose church is felt in both national and private affairs throughout South America. In the message he expressed keen interest in the Punta del Este meeting and offered the aid of the Roman Catholic Church, saying: "Aware of the inexhaustible resources of which it is the depository, the Church wishes, as it has done up to the present, to proffer its aid, in a spirit of service to individuals and to society." But he did not mention that the church's "inexhaustible resources" had been drained from the people themselves or that the present needs of the people are, in many respects, a result of exploitation carried on with the connivance of the church.

After sending a message of acknowledgment to the pope, the program continued, with the chiefs of state speaking in alphabetical order by country. President Onganía of Argentina was first, and, among other things, he referred to "the publication of the encyclical of His Holiness Pope Paul VI, on the Progress of Peoples," and further elaborated on the points therein as being good guidance for the OAS regarding economic and social progress.

In their discourses, the heads of state reviewed the various problems and conditions in their respective countries and made comments on their needs. They dealt with the need for a common market, free trade, exports of coffee, cotton and sugar, with overcoming poverty, the development of isolated areas, the construction of highways, bridges and schools, and with insect control, to mention a few of their points. Also, they discussed the need for better living conditions, more education, tax exemptions on exchange of products between member nations, improving seaports and the production of more food.

President Johnson of the United States preferred to be last on the program and yielded his turn to speak to the other gov-

ernment heads. In his discourse President Johnson stressed the need for unity and then outlined goals to be accomplished during the coming years. Finally, he urged building more schools, hospitals, roads, developing more trade, tax reforms, cleaning out red tape and acting "with the sense of urgency our times require."

The concluding session on the third day lasted little more than half an hour and brought the end of the summit conference. It consisted of reading the "Declaration of the Presidents of the Americas," the ceremony of signing the declaration and the closing remarks by the Uruguayan president. All signed the declaration except the president of Ecuador, who felt that it was inadequate. This declaration summed up the goals for the OAS, which highlighted plans for inaugurating a Latin-American common market by 1970. The main features of the new market would be a lowering of protective tariffs among its members and other unifying steps such as establishing a common currency.

The meeting ended and the heads of state began to return to their respective lands.

Impressions

Not everyone rejoiced over the summit conference. The walls of some buildings here were crudely painted with signs, "Go home Johnson." University students marched in protest, some gave anti-American lectures and others locked themselves in the university.

To some observers the conference was a "presidential show," hardly worth the tremendous expense involved in holding the meeting. They saw little, if anything, actually accomplished. The newspapers throughout much of Latin America were skeptical about the results of the conference, a Brazilian newspaper calling it "nothing but words, timid words."

One reason why some felt that a dark cloud hovered over the conference was the refusal of the United States Senate Foreign Relations Committee to grant President Johnson a blanket authorization for Latin-American aid. Hence the United States president was viewed as being evasive, telling the Latin chiefs of state that he would "try" to support their new common market with more financial aid. In the views of some, President Johnson offered Latin America more sympathy than actual help. As one observer put it, President Johnson "dangled a carrot before a meat-eating continent."

Thus for many it was obvious after the first session that development of Latin America and its common market will depend mainly on the leadership and exertion of the Latin countries. This was pointed out by the president of Chile who, after noting that "legitimate expectations" of United States aid have not yet been fully met, added: "No external aid can replace our own effort." And President Díaz Ordaz of Mexico later declared: "The integration of Latin America must be an exclusively Latin-American process. . . . We must pool our own efforts and imaginations and resources."

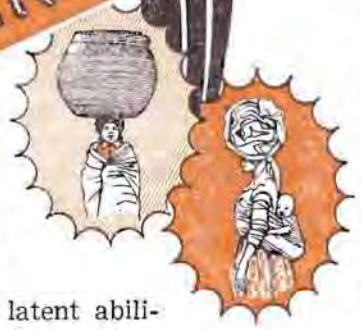
Differences of resources and political systems among the Latin countries were viewed by some as formidable problems for economic integration. Success will require the overcoming of separatist habits of a century. As President da Costa e Silva of Brazil put it: "The hopes for progress, freedom and peace cannot depend on a simple call to reason or on material incentives. It is essential to overcome selfishness."

It is significant to Bible students that not one of the heads of states or the pope gave consideration to God's kingdom as the hope for a better order, the kingdom

for which Jesus Christ taught his followers to pray. (Matt. 6:9, 10) Interestingly, Punta del Este has also been chosen as a convention city for one of Jehovah's witnesses' "Disciple-making" District Assemblies, November 23-26, 1967. By way of contrast, this convention will call attention to God's purpose to use his kingdom to end all wickedness, wars and hatred and to establish a new order of love, peace and perfect health and enduring righteousness. —2 Pet. 3:13; Dan. 2:44.

A WOMAN'S WAY OF LIFE IN AFRICA

By "Awake!" correspondent in Rhodesia



FOR many years I have traveled about the countryside of Africa with my husband, who is a traveling minister for Jehovah's witnesses. During those years, I have become well acquainted with many African women, and I never cease to be impressed by their resourcefulness and latent abilities. The woman that lives in the countryside, known as the reserves in Rhodesia, does not have the conveniences that city women have, and she does not have some of the discomforts that style-conscious city women feel compelled to endure.

When a city woman in Europe goes shopping, it is not long before her feet are aching and she wishes she could sit down and take her shoes off. On top of that her arms feel as if they are ready to drop off from carrying her many purchases. The African woman in the reserves does not have this experience when she goes into town to shop.

Although she may have to walk several miles to town, her feet are not suffering from cramped shoes, because she prefers the freedom of walking barefoot. If she has shoes, they will be practical rather than stylish, and they will very likely be inside her shopping basket most of the time. Her arms do not become tired from carrying her purchases because she puts them in a basket that she carries on her head. This leaves her arms free. While walking to and from town she balances this basket, which may weigh as much as seventy pounds with its contents, on her head. At the same time her hands are busy doing some knitting to pass away the time.

If her baby needs attention, she will promptly sit down on the ground and breast feed it without a thought about what passersby may think. No one pays attention to her, as this is a common sight. When she has finished feeding the baby, she will swing it by its arms onto her back, where it is tied securely to her body by means of an outsized bath towel. The baby likes it there and will generally fall asleep promptly. She can proceed on her way without the inconvenience of keeping one hand busy pushing a baby carriage.

In her basket will be cabbages, bags of sugar, salt and other assorted items. In all probability she will also have a blanket, a cup and a bowl, because she may spend the night with a relative in town. The African in town can accommodate an amazing number of country relatives, if they bring with them these meager essentials for eating and sleeping.

The Daily Menu

For the African woman in Rhodesia there is no problem in deciding what to prepare for dinner. All her life she has eaten *sadza,* and that is what she prepares every day. *Sadza* is a porridge made of maize cooked to a consistency so thick that when it is rolled in the hand it resembles a well-cooked potato. She grows the maize in her own garden and pounds it into the fine meal needed for making *sadza.*

Each person at mealtime rolls a bit of *sadza* and dips it into the common bowl, which contains meat, fish or vegetables. It is then popped into the mouth. She and her family regard *sadza* as being delicious and never seem to tire of it. If unexpected visitors arrive, they can join the family by rolling up some of the *sadza* and dipping it in the pot with the rest of them. Utensils and plates are unnecessary, which means the African woman has few items to wash after the meal is over. This is just as well because she has to carry all the water for dishwashing from a stream that may be as much as a mile from her village.

Do not think of a town or hamlet when I say "village." That is not the meaning of a village here in the reserves of Rhodesia. Instead, a village is the equivalent of a small farm in Western lands. The African man and wife will not build just one house for their family but a number of huts. Besides them and their children, a family may include grandparents, uncles, aunts, cousins, in-laws, nieces and nephews. These make up the village. With so many members in the family, there are lots of hands for carrying water, chopping wood, hoeing the maize and doing the many other chores that are part of African village life.

Capable Worker

From her own land the African woman gathers reeds and grasses for making the mats upon which the family sits and sleeps. She also makes the baskets they use in the field and at home, some of which are woven so tightly that they can hold water. The making of hats, table mats as well as the thatch roof of the house is within her capabilities.

She knows the right kind of earth needed for making pottery and brick for the hut, as well as how to bake the brick. Huts made of this brick are attractive and durable. She also takes earth and plasters it on the walls of the hut, and she knows how to prepare it so that it can make a hard, smooth surface for the floor.

If you were to take a walk with one of these women, she could give you a lesson in botany. She can point out plants, roots and herbs that can be used for sores, upset stomach and other ailments. She knows which fruit, plants and roots are good for food and which are not. Her keen eye will also spot a snake hanging in a tree or coiled up in the grass, although it might take you several minutes to spot the camouflaged snake even when she has told you where to look.

Latent Ability

There is latent ability in an African woman that can be aroused when Jehovah's witnesses call and conduct a Bible

study with her. When she responds with the desire to know more about the true God and to share with others the knowledge she gains from the study, she makes remarkable intellectual progress. If she is illiterate, as many are, she will apply herself in the reading and writing program carried on by the local congregation of Witnesses. Whether she is sixteen or sixty years of age, she is usually able to learn to read the Bible within a period of six months to a year. Before very long she is helping others to learn the life-giving truths contained in the Scriptures.

When an African woman takes up the ministry as one of Jehovah's witnesses, she is able to overcome easily the problem of people who are too busy to listen to her. Usually two will call on a householder; and if the householder is busy plowing, hoeing, grinding maize, cooking *sadza* or doing some other household chore and honestly tells them that she has no time to listen, one of the women ministers will take over the work the woman is doing so she will be free to listen to what her companion has to say about God's Word.

Although a woman's way of life in the African countryside may be very different from that of women elsewhere, she manifests fine capabilities necessary for her way of life. Even if she is illiterate, she is not stupid. When she is given the incentive and the opportunity to read and write, she does remarkably well. The rapidly increasing numbers of Jehovah's witnesses among these women is clear testimony to their latent abilities. To know them as I have and to see their zeal for Christian truths, after having been instructed in them, is a real inspiration.

Greetings from Prison

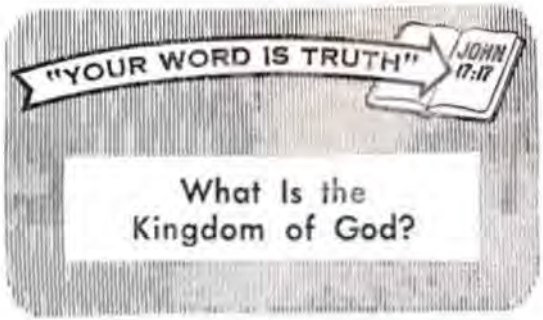
● A traveling minister of Jehovah's witnesses in Greece relates the following: "We were making calls from house to house in a rural territory. At one home we met the householder and his wife. When the Witness presenting the sermon mentioned studying the Bible, the man asked: 'Do you mean the Holy Scriptures?' Answering 'yes,' my companion went on to give more explanation. The householder showed himself polite, offering to bring chairs for us to sit down. We continued the discussion and learned that this man knew much about Bible truth, apparently from some previous contact with Jehovah's witnesses. Out of curiosity, we asked him about the matter.

"He explained that because of holding 'leftist' political beliefs in 1948, he had joined the ranks of guerrillas fighting the government. When the insurgency collapsed, he had retired along with other fighters to Czechoslovakia, which is now behind the Iron Curtain. Nevertheless, missing his family, he tried to repatriate to Greece. He visited the Greek Consulate, but without success.

"On leaving the Consulate, however, he was arrested by security agents on the charge of espionage. It seems that the Consulates were considered places of spying activity. Despite his efforts to prove his innocence, he was sentenced to fifteen years' imprisonment. While in prison he met quite a number of Jehovah's witnesses. Living with these Christians all during his prison term, he learned many things about God's Word of truth.

"When he finally was to be released, the Witnesses who were still confined told him that upon his return to Greece he would be called on by Jehovah's witnesses. They encouraged him to accept further assistance and to associate with them. Also, they asked him to convey their love to their Christian brothers when he met them. He was amazed to see his fellow prisoners' words accomplished by the call we were now making.

"We thanked him for the love conveyed to us, and, after leaving a Bible-study aid with him, told him that we would assuredly give him further aid in understanding the Holy Scriptures."



WHEN you read the Bible accounts of the life of Jesus Christ you cannot help being impressed by the prominence that he accorded to God's kingdom. The kingdom was the theme of his message, as he himself said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43; 8:1) This expression, "the kingdom of God," is used some seventy times in the so-called New Testament, and in the four Gospels Jesus spoke of the Kingdom over 110 times. He considered it of such consequence that he taught his followers to pray for God's kingdom to come and his will to be done on earth.—Matt. 6:9, 10.

Since such importance is placed upon the kingdom of God, it is only proper that one should desire to know exactly what it is. To ascertain this, please locate your own copy of the Bible and turn in it to Isaiah chapter nine, verses six and seven. If yours is the *Authorized* or *King James Version* you will notice that the prophecy about the promised ruler reads: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom."

Notice that the rule of this promised king is termed a "government." Yes, the kingdom of God is a government under the administration of God's Son, who was foretold to be the "seed" or descendant of the Judean King David. (Ps. 89:35-37; Jer. 23:5) Jesus Christ proved to be this promised one, even as God's angel announced before his birth: "This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Luke 1:32, 33.

Jesus Christ, however, was not to be an earthly king, sitting upon a material throne as did his forefather David. No, but after proving his worthiness to be king by keeping integrity to God's sovereignty until death, God raised him from the dead so as to rule from the heavens. (Ps. 2:6-8; 110:1, 2; Heb. 10:12, 13) During his earthly ministry Jesus emphasized that the kingdom of God was to be heavenly. In fact, he told the Jewish high priest: "You will see the Son of man sitting at the right hand of power and coming on the clouds of heaven."—Matt. 26:64.

Since it is heavenly, God's kingdom therefore has no connections with the political governments of this world. Jesus explicitly told one worldly governor: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) On one occasion Jesus withdrew to an isolated place in order to avoid a popular draft to make him an earthly king.—John 6:15.

Although Jesus Christ is the principal ruler in the kingdom of God, persons are taken from among humankind to join him in his Father's heavenly kingdom. (John

14:2, 3) Nineteen centuries ago when Jesus was finishing his earthly life, he indicated that he would take the first prospective members of God's heavenly government into a covenant for that kingdom, saying to his faithful apostles: "I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom."—Luke 22:28-30; 2 Tim. 4:18.

What capacity, it may be asked, do these enjoy with Jesus in the kingdom of God? It is an exalted one, being privileged to share closely with Jesus in the work assigned by his Father. Describing those that are taken into the covenant "for a kingdom" and who prove faithful, the Bible says: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Rev. 20:6) Yes, those taken to heaven rule with Jesus Christ. They serve as kings and priests with him.—Rev. 3:21; 2 Tim. 2:11, 12.

However, Jesus indicated that there would be only a limited number that would be taken into the covenant "for a kingdom" to be rulers with him. He referred to them as only a "little flock." (Luke 12:32) Later, the resurrected Lamb of God, Jesus Christ, showed in a vision to the apostle John how many would be associated with him in the heavenly kingdom. John wrote: "And I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. And they are singing as if a new song before the throne . . . and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth."—Rev. 14:1, 3.

This heavenly kingdom of God will assure that God's will is done on earth, even as is stated in the prayer Jesus taught his followers. (Matt. 6:10) The appointed king Jesus Christ will see to it that the Kingdom's earthly subjects are blessed with peace, as the prophecy shows: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth."—Ps. 72:7, 8; Isa. 11:6-9.

In order for God's kingdom truly to bless righteously disposed peoples, this earth must be rid of all the selfish governments that have oppressed humankind for so long. And, happily, this will be accomplished! God's Word foretells: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44, *AV*) Truly, the kingdom of God is mankind's only hope for lasting peace and happiness! With good reason Jesus Christ encouraged: "Keep on, then, seeking first the kingdom."—Matt. 6:33.

Can you answer these questions? For answers read the article above.

(1) How is the importance of God's kingdom highlighted in the Bible? (2) What is it proper for us to want to know, and what information does Isaiah's prophecy give? (3) Who proved to be God's promised ruler foretold in Bible prophecy? (4) How do we know that God's kingdom is heavenly, and not earthly? (5) What evidence is there that the Kingdom has no connection with political governments of this world? (6) Will others from the earth be with Jesus in the heavenly kingdom? (7) In what capacity do those taken into the covenant "for a kingdom" serve? (8) How many persons are taken into the covenant "for a kingdom" and enjoy heavenly life with Jesus Christ? (9) What purpose will God's kingdom accomplish toward the earth? (10) What will God's kingdom do to all selfish human governments? So what encouragement of Jesus should we heed?

Abortion Epidemic

◈ The eighth conference of the International Planned Parenthood Federation meeting in Santiago, Chile, April 12, was told that 15,000,000 to 20,000,000 women undergo induced abortions each year to avoid unwanted pregnancies. The number of illegal abortions was said to have reached the "epidemic" stage. At least a million and perhaps many more illegal abortions reportedly are performed in the United States each year. Abortion was described as a major medical problem resulting in thousands of deaths among mothers every year.

Catholic University Revolts

◈ America's only "pontifical" university, Catholic University, in Washington, D.C., chartered by Pope Leo XIII in 1889, is controlled by the Vatican through a board composed mostly of U.S. cardinals, archbishops and bishops. In mid-April the usually placid campus of this university was engulfed in a sea of placards that said: "Shame!" "Where Is Academic Freedom?" "Charles Curran—Martyr of the 20th Century Inquisition." Behind the protest placards were two issues, namely, academic freedom and birth control. At the center of the controversy was Charles E. Curran, 33, a popular priest-professor. He was fired by the school authorities, presumably for his strong opposition to the Roman Catholic Church's ban on birth control. Most of the university's 6,600 students and nearly all the 400 faculty members, mostly priests and nuns, voted to boycott the university until Curran was reinstated. After five days of student demonstrations, the school administrators yielded. Curran was not only reinstated but promoted.

Destructive Weather

◈ Tornadoes and twisters raked scores of states from Honolulu to New York during April. A tornado struck the small community of Mountain View, south of Hilo, on Hawaii Island on April 21. Roofs of buildings were torn off. A California Weather Bureau official told of a tornado's ripping through the central Joaquin Valley for the first time within memory. On April 22 northern Illinois was smashed by the worst tornado in its recorded history. Scores of persons were killed. Eighteen twisters carved a 175-mile path of destruction through the state. Twisters wreaked death and destruction in Oklahoma, Kansas, Iowa, Missouri, Ohio and Michigan. Buses were lifted off the ground, cars were crushed, trees toppled, houses and barns demolished. Blizzards swept through the Dakotas, accompanied by hurricane winds, causing snowdrifts five feet high in places.

"One Big Family"

◈ Following a recent tornado that struck near Chicago, there was extensive devastation. Some of Jehovah's witnesses lived in the affected area, and concerning the events that took place shortly after the storm an eyewitness reports: "Saturday was a buzz of activity as Jehovah's witnesses acted as one big family and came to help the affected families. They repaired homes and cleared debris. Fortunately no one was injured. Many of their Christian brothers called from all over the Chicago area to see if they could aid in any way.

"To prevent sightseers from entering struck areas, the militia guarded the streets . . . It was interesting to note that a car group of Witnesses drove up to the entranceway to ask permission to enter as they were going to their congregation meeting. They did not have the opportunity to say a word, because the guard asked, 'Jehovah's witnesses?' They said, 'Yes,' and he waved them on. . . . Yes, they knew that our Christian brothers were not going for the purpose of sight-seeing and looting the unfortunate."

Lutheran Urges Rebellion

◈ A top Lutheran church official, Donald D. Moyer, executive secretary of the Board of Home Missions of the Eastern Pennsylvania Synod of the Lutheran Church in America, on April 2, called on young people to "rebel with a cause in a Christian rebellion" for changes in the church. The minister, speaking to more than 300 young people, said: "Somebody has got to do something about our church. I'm calling on you: Riot, demonstrate, rebel. I'm serious." But the appeal did not create much of a stir.

U.N. "Punchdrunk"

◈ New Zealand's chief delegate to the United Nations, Frank Corner, said the world body was in a very shaky condition. Its present "is a very shaky present. It is groggy, it is punchdrunk, it is almost paralysed," Corner told reporters. The Russians, he said, had been fighting for twenty-two years to make sure the United Nations did not do anything that the Soviet Union did not want, while the Afro-Asian majority was pressing the world body with demands to solve their problems quickly and by force if necessary. "This is a very dangerous demand with very considerable implications for the whole future of the United Nations and indeed for the peace of Africa," Corner said.

Smallpox Plague

◈ Fifteen of India's seventeen states have been plagued by smallpox and some 4,000 people have died of the disease since January. In the first three months of this year, India's Health Ministry said that 18,000 cases of smallpox were reported, compared with 9,000 for the same period last year.

Science and God

◈ Modern science has made it "easier to prove the existence of God than it used to be," so declared a noted French philosopher, Claude Tresmontant. He said that growing scientific knowledge about the universe shows there is creative will and intelligence behind it. Those who find no place for God in their philosophy, Professor Tresmontant said, must be prepared to affirm that mindless, inanimate matter "has been able to organize itself, to become animate, and to endow itself with consciousness and thought." "If matter is to be looked at in this way, it has to be credited with very great resources," he said. "For matter to have been able, on its own, to invent biological evolution, which has constantly tended throughout the ages toward the creation of ever more complex and differentiated organisms, endowed with bigger brains and an ever greater degree of consciousness, I maintain that it must be gifted with great wisdom and incomparable genius." In fact, if the material universe is to be regarded as the only reality, "matter must be credited with all the attributes that theologians specify as belonging to God," including supreme intelligence, creative power and eternal, autonomous existence. Professor Tresmontant concluded that the concept of God is not an outworn survival of primitivism, nor a wish projection to which the weak and frightened cling for comfort, but an "eminently reasonable" interpretation of the facts that modern science has established about the history and knowledge of the universe.

Military Coup in Greece

◈ For months there has been a struggle for power within Greece. The Greek monarchy, represented by young King Constantine, formed one side of the controversy. The other was represented by the aging former Premier, George Papandreou. The Greek army, the monarchy's traditional support, observed the struggle closely. In mid-April the army in a surprise move overthrew the Greek government and installed an army-backed dictatorship. A curfew, censorship and other restrictions descended on Greece. Nine days after the tanks rolled out of the armored center to impose a military government upon Greece, King Constantine, wearing the uniform of a general, appeared in public with the army personnel at a Greek Orthodox Easter celebration.

The World Mourns

◈ Former Chancellor Konrad Adenauer of West Germany died in his sleep on April 19. He was 91 years old. His funeral was attended by many world dignitaries.

On April 26 tens of thousands of Russians passed the flower-decked bier of Col. Vladimir M. Komarov, the Soviet astronaut who was killed on his descent from a 24-hour flight in space.

Vitamin Needs Vary

◈ Daily requirements for such food factors as vitamin C seem to vary greatly in individuals, said Dr. Roger J. Williams, a specialist on vitamins from the University of Texas. To overlook or ignore this variability "is not a minor flaw in medical research," said Dr. Williams. "By avoidance of individuality in human needs, possibly in an attempt to keep their science pure, medical scientists are overlooking and failing to develop a set of major weapons against disease." The Food and Drug Administration's desire to protect the public against charlatans and frauds is laudable, said the scientist. "But when they go so far as to hold that food supplements are valueless 'for the average person' they are yielding to an unscientific taboo."

Cheating the People

◈ The American people today, as well as people of many nations, are being cheated out of their savings by continuous inflation. At the end of the year 1966, individuals in America had an estimated $770,000,000,000 in savings of one kind or another. But each price rise of one percent has reduced the purchasing power of these savings by $7,700,000,000. Last year the cost of living went up by 3.3 percent, which meant a loss of $25,000,000,000 to the nation's savers. During the past fifteen years,

the purchasing power of the dollar has been curtailed by 20 percent, which means that Americans have an 80-cent dollar if the dollar of 1952 is viewed as worth 100 cents. Each $1,000 set aside in 1952 has lost $200 in buying power.

Blood down the Drain

◈ Almost one-third of all the blood collected in the United States "is dumped down the sink," said Dr. James N. Stengle, who is chief of the National Blood Resources program at the National Heart Institute. A survey showed that 1,800,000 pints of the 6,400,000 pints collected in 1965 "were wasted through out-dating," Dr. Stengle declared.

Transfusion Deaths

◈ The National Health Service in Santiago, Chile, began a serious investigation to determine the causes of the death of three minors who perished recently when they were submitted to a blood transfusion. Commenting on the tragedy, Dr. Norberto Espinosa is quoted as having declared: "It is common that violent reactions are produced in transfusions . . . This happens in all parts of the world."

"A Nice Little War"

◈ Senator J. W. Fulbright was reported to have said, on May 4, that some leading American Congressmen, supporters of the Vietnam war, were influenced by their interest in booming defense industries in their home states. The report was carried by *Newsday*, a Garden City, Long Island, daily. It quoted Fulbright as having said that some government officials regarded the Vietnam conflict as "a nice little war—not too much killing but a big help to the economy."

Tax Delinquents

◈ The Internal Revenue Service in America reported that there was a sharp increase in tax delinquents last year, that federal tax delinquencies jumped 12 percent, to $1,416,000,000. Employers' failing to remit amounts withheld on employee income taxes, Social Security and other levies was termed "particularly disturbing" by the federal agency.

Book Most Often Stolen

◈ One of the Ten Commandments says: "You must not steal." (Ex. 20:15) Yet a survey of Raleigh's, North Carolina, bookstores revealed that the Bible is the book most often stolen, year after year. "Isn't it ironic?" said a manager of the book department of a large store. A saleswoman at the Baptist Book Store said more Bibles are stolen when the store takes books to conventions than during regular store hours. "It's strange," she said, "since most of the people at the conventions are ministers." Maybe that isn't so strange after all.

Have You Put Your Religion To The TEST?

Why should I? you might ask. For one reason, because the Bible says: "Test the inspired expressions to see whether they originate with God." One way to do this is to read the Bible yourself —see what God's Word has to say. Firsthand knowledge of the Bible is certain to equip you better to know good from bad. Read the modern-English *New World Translation of the Holy Scriptures* for the most comprehensive understanding. This complete Bible is only $1. Send today.

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WILL YOU BE THERE?

"Disciple-making" District Assemblies of Jehovah's Witnesses

Arrangements for the 1967 series of district assemblies are entering their final stages as the time approaches for these "Disciple-making" assemblies to begin. Are your plans keeping pace? Have you selected the city of your choice or the one nearest you and made provision for the whole family to be there? And do you plan to be present for the entire assembly? Each opens on Thursday afternoon and concludes on Sunday evening about 6 p.m. Those who attended last summer's assemblies only for the weekend were greatly disappointed to realize later they had missed some of the choicest portions of the program. With Jehovah's blessing, the program this year promises to be just as enriching and spiritually rewarding as last year, from the first day to the last. So come early and stay to the joyous conclusion. For rooming accommodations or information about any particular city write to Watchtower Convention at the address below.

AMERICA

June 22-25: Kalispell, Mont.; Shreveport, La.; Stockton, Calif.

June 29-July 2: Aberdeen, S.D.; Amarillo, Tex. (English and Spanish); Galveston, Tex.; Grande Prairie, Alta.; Montgomery, Ala.; Penticton, B.C.; Sedalia, Mo.; Utica, N.Y.

July 6-9: Allentown, Pa.; Asheville, N.C.; Lansing, Mich.; Prince Rupert, B.C.; Salina, Kans.; Saskatoon, Sask; Taunton, Mass.; Tucson, Ariz.; Waco, Tex.; West Palm Beach, Fla. (English and Spanish).

July 13-16: Chicago, Ill. (Spanish only); Laredo, Tex. (Spanish only); Nanaimo, B.C.; New Westminster, B.C.; San Jose, Calif.; Savannah, Ga.; Weyburn, Sask.

July 20-23: Kaneohe, Oahu, Hawaii; Ketchikan, Alaska; Manchester, N.H.; Ogden, Utah; Springfield, Mo.; Trenton, N.J.

July 27-30: Fort William, Ont.; Fresno, Calif.; Madison, Wis.; Pittsburgh, Pa.; Sarnia, Ont.; Yakima, Wash.

August 3-6: Eugene, Ore.; Grand Island, Neb.; Jersey City, N.J. (English and Spanish); Kenau, Hawaii; Medicine Hat, Alta.; Pembroke, Bermuda; Pomona, Calif. (English and Spanish); Raleigh, N.C.; Truro, N.S.; Welland, Ont.

August 10-13: Barrie, Ont.; Columbus, Ga.; Oshawa, Ont.; Peoria, Ill.; Rouyn, Qué. (French only); Sault Ste. Marie, Mich.; South Bend, Ind.

August 17-20: Aiea, Oahu, Hawaii; Brockville, Ont.; Costa Mesa, Calif.; Moncton, N.B.; Orlando, Fla.; Worcester, Mass.

August 24-27: Corner Brook, Newfoundland; Evansville, Ind.; Jackson, Mich.; Laurel, Md.; Rochester, Minn.; Trois Rivières, Qué. (French only).

BRITISH ISLES

June 29-July 2: Charlton, London; Romford, Essex; Torquay, Devon.

July 6-9: Reading, Berks.

July 13-16: Coventry, Warwickshire; Oxford, Oxon.

July 20-23: Peterborough, Northants.; Swindon, Wiltshire.

July 27-30: Barnsley, Yorkshire.

August 3-6: Blackburn, Lancashire.

August 10-13: Brighton, Sussex; Newcastle-Upon-Tyne, Northumberland.

August 17-20: Dundee, Angus, Scotland; Hamilton, Lanarkshire, Scotland.

August 31-September 3: Wood Green, London.

September 7-10: Swansea, Glamorganshire, Wales.

September 14-17: Liverpool, Lancashire.

For further information write

117 Adams St., Brooklyn, N.Y. 11201

Awake!

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Oil—by the Square Mile! PAGE 14

The Strange Cult of María Lionza PAGE 21

JUNE 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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How much INITIATIVE do you have?

THERE is need for the exercise of initiative every day. Teachers and employers cannot be with each one under their supervision every hour of the day, telling them when and how to do things. People, young and old, have to make at least small decisions, many of them, during each day. Those who display good initiative, who do not depend hour by hour on someone's telling them what to do, are in demand. They are the ones chosen for greater responsibilities.

How is your initiative? Some have the idea that if one is not gifted with initiative he simply does not have it. But is this necessarily so? Should not education and training equip one to exercise initiative under varying circumstances?

Have you ever, when traveling on bus or train, toyed with the idea of conversing with a fellow traveler, only to keep putting it off in the hope that he might break the ice and start up the conversation? "What should I say?", you may have kept asking yourself. Meantime the opportunity passed. Or, can you recall the many opportunities of talking to your next-door neighbor that perhaps slipped away because you did not speak up when you had the chance?

It is not that one has to be forward, aggressive, inclined to take things into one's own hands. No, for here there is danger of overstepping one's authority, of going beyond proper limits. For example, the man who decides to change the method of operation laid down by his employer, merely because the employer is not there to consult, is not dependable. In fact, he may be viewed as disobedient. In any firm there is a framework of established policy within which each employee must remain.

On the other hand, to loaf around and do nothing at all because a supervisor is not present to direct the next operation surely shows lack of initiative. The worker can usually find some necessary job to do until such time as he is able to check with his superior. Again, if an employee believes he has hit upon a novel idea for expediting the work, he would show initiative, not by taking matters into his own hands and putting the idea into operation, but by offering the idea as a suggestion and leaving it to his superiors to decide on its merits.

Initiative is exercised to excess when we interfere, without authority, in the affairs of others, or take to ourselves authority that is not rightly ours. There

is the case of a man, as reported in the New York *Times* of February 25, 1967, who met his death because he sought to intervene in a quarrel between two armed men. "He catches a passing dog by the ears," counsels the Bible, "who meddles with a quarrel not his own." (Prov. 26:17, *Moffatt*) The ordinary citizen is not expected to assume the duties of a peace officer, but under grave circumstances he could show initiative by informing the proper authorities promptly.

Remember, too, how King Saul, when the prophet Samuel was unexpectedly delayed, took it upon himself to get things going, and, without authorization, offered sacrifice. God's prophet denounced his action as disobedience.—1 Sam. 13:8-14.

Thus it can be seen that there is a proper balance about genuine initiative. It has to be exercised within proper limitations, inside the field of action to which one is properly assigned.

Lack of initiative on the part of a married woman could lead to breakup of home and marriage. If she fails to get her housework done regularly merely because there is no one there all day to tell her what to do next, the patience of her husband may at last run out. She must learn to plan and proceed on her own in many circumstances.

Then, too, in the matter of attending the gathering of the Christian congregation to which you belong, for quite a while you may have been thinking of going. Do you wait for someone else to say, "Let's go to meeting today," or are you the one who takes the lead, shows initiative, and says, "I am going to the meeting today. Anyone coming along?" What satisfaction there is in having decided for yourself!

Again, you may think you feel deeply about certain matters, religious convictions perhaps. But do you? Is it not to be expected that, if you feel deeply enough, you would be taking the initiative in speaking to others about your beliefs? Or are you saying, "Who? Me? Oh, I could never do that! Approach others and talk to them about my beliefs? Never!" But you could start to talk to members of your own family, and in this way grow in the ability to speak effectively to others. The point is, there has to be a start made somewhere along the line. It takes initiative to get going.

Lack of initiative is revealed in the tendency to seek the easy way out, to get in a comfortable groove and stay there, to tend always to lean upon someone else to suggest a move. It is observed in those who never get farther than dreaming about what might have been. Initiative is thus the ability to move ahead without constant prompting and prodding by others, the ability to make small decisions and carry them into effect, always, of course, within the proper bounds of one's position. It is involved in initiating conversations, in the wise use of time in school or place of employment, and in connection with our worship of God. It is the quality that often determines whether we are going to continue indefinitely in some undesirable situation or not. It calls for more than just thought. It demands action.

Real benefits result from exercising initiative. Your own self-respect is increased. Your teacher, your employer, your family, will have a higher regard for you. And, doubtless, more than all else, you will gain God's favor by showing initiative in the things that please him. By all means, build up initiative.

Serve THE GOD WHO REMEMBERS

God can remember the living and the dead. Do we remember him?

WHEN those whom you know forget you in your time of need, it brings sadness. It is not pleasant to be ignored or forgotten by those whom you considered to be friends.

Yet, even if these do remember you, their ability to help is limited. There comes a time when even the best of friends is powerless to assist. When a person is stricken with an incurable illness and faces certain death, the best that man can do will not save his life.

Even if one is healthy during his lifetime, the aging process can bring him down to the grave, where no human can help. The grief displayed by survivors is evidence that the dead one is beyond the help of human hands. How such grieving ones should appreciate a friend who would remember them, not only while they are alive, but even after they are dead, and be able to aid them!

One Who Can Remember

There is One who can assist both the living and the dead and who has the infinite memory and power to do so. That One is the great Creator of all life, Jehovah God.

How great is God's capacity for remembering? A servant of God, Isaiah, was inspired to write concerning the multitude of stars and planets in the heavens: "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." (Isa. 40:26) So the Almighty Creator has the power, not only to bring into being the entire marvelous visible universe, but also to remember by name each of the thousands of millions of heavenly bodies that he has created.

The capacity that God has for remembering can also be seen in some measure in the living things that he has created on earth. Scientists are now learning what it is that enables one tiny cell to grow into an adult human with a precision and or-

ganization that stagger the imagination. They are discovering what it is that "remembers" all the directions for building an adult human from just one minute fertilized egg cell.

The genetic machinery that controls orderly growth scientists call DNA, short for deoxyribonucleic acid. This is found in the genes of living cells. It looks like a spiral rope ladder, with its steps made up of four different types of chemical substances. In effect, the coded message of heredity is like a tape recording that, when played back, brings forth music according to the magnetic variations imprinted on it.

The coils of DNA molecules are so small and so tight that there are millions of them in the nucleus of a single cell, enabling them to store an enormous amount of information. *Science Digest* of September 1964 stated: "One ten-trillionth of an ounce of DNA from a father, in combination with one ten-trillionth of an ounce of DNA through the mother, contains all the specifications to produce a new human being." That tiny particle cannot be seen with the naked eye, yet, as *Medical World News* of January 5, 1962, said: "DNA functions . . . like an original blueprint kept in the foreman's office. From its headquarters, the DNA transfers its genetic information to ribonucleic acid (RNA), which constitutes the 'working drawings' used in the cytoplasmic factory."

From that fantastically small beginning the DNA, acting like a master blueprint, remembers and guides the building of the thousands of billions of cells that eventually make up an adult human. Since God created these DNA molecules that can "remember" all the tremendously complicated instructions for the production and growth of a person, and since it takes only a single microscopic cell containing these DNA molecules to do all of this, would it be so difficult for God to file away in his memory any individual?

No, the Creator who can remember each heavenly body by name and who created the amazing DNA molecule certainly has the capacity to remember the life pattern, the characteristics, of each individual he chooses to remember.

Does He Choose to Remember?

Does God choose to remember individuals? Has he ever done things on their behalf since he created them in the beginning?

Many centuries ago lived the man Noah. Of him the Bible says: "God remembered Noah and every wild beast and domestic animal that was with him." (Gen. 8:1) Why did God remember Noah? Because Noah sincerely obeyed God. So God remembered him and took steps for his benefit and that of his family and the animals he had with him. Should we be grateful that God remembered Noah? Yes, because if He had not, we would not be alive today! All persons living today are direct descendants of Noah, who survived the global deluge that wiped out all other humans aside from himself and his family!

When God promised his servant Abraham, and his wife, a son, even in their old age, did He forget? The Bible tells us: "And Jehovah turned his attention to Sarah just as he had said . . . And Sarah became pregnant and then bore a son to Abraham in his old age at the appointed time of which God had spoken to him." (Gen. 21:1, 2) God remembered his promise to Abraham and fulfilled it.

Such examples can be multiplied many times. Throughout history God has remembered men on earth and has worked in their behalf. Psalm 94:14 states: "Jehovah will not forsake his people."

From this we arrive at a fundamental conclusion. God does remember living persons for good and works on their behalf. But particularly whom? Those who remember God. Deuteronomy 7:9, 10 declares: "Jehovah your God is the true God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations, but repaying to his face the one who hates him by destroying him." And Proverbs 10:7 adds: "The remembrance of the righteous one is due for a blessing, but the very name of the wicked ones will rot." God remembers those who sincerely try to serve him, but he is not obligated to remember persons who deliberately practice wickedness.

Does He Remember Dead Persons?

But what of the countless millions of persons already dead? Of them the Bible book of Ecclesiastes says: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten."—Eccl. 9:5.

Hence, the unconscious dead can do no more. They have no feeling, nor can they do anything at all and earn wages. Neither can they be helped by humans who are alive and whose remembrance of them gives way to forgetting them.

However, God does not forget the dead, particularly those who have feared and served him. When the God-fearing man of ancient times, Job, was in the midst of great suffering, he said to God: "O that in Sheol [the grave] you would conceal me, . . . that you would set a time limit for me and remember me! If an able-bodied man dies can he live again? All the days of my compulsory service I shall wait, until my relief comes."—Job 14:13, 14.

Of what was Job speaking? He was speaking of the resurrection from the dead. He knew that even if he died God could, and would, remember him in due time and bring him back to life here on the earth. But such power was beyond any human. That is why God-fearing persons, such as Job, throughout the ages have put their confidence in God, and not in men.—Ps. 146:3-5.

When God's set time for the resurrection comes, he will call to mind that person who died and will resurrect the individual with his same personality. For the God who created the universe and the DNA molecule, this will be no problem. Why, even today man can record a person's voice on a tape and also film him, so that after his death we can know what that person looked like and sounded like. Surely, the God who created all things, including man, has a greater capacity for making people live again than that! —Acts 24:15.

Once, a man who was about to die said to Jesus Christ: "Jesus, remember me when you get into your kingdom." (Luke 23:42) This man knew that Jesus was said to be the Messiah, or Christ, and he apparently realized that this meant that he would receive kingly power from God. Perhaps he had heard of the resurrections performed by Jesus. (John 12:17) That man wanted to be remembered by Jesus. Jesus promised he would be, for he answered: "You will be with me in Paradise."—Luke 23:43.

Misplaced Trust

Throughout the ages, however, men have worshiped idols and false gods. But how many of them can help humans in the resurrection? Why, they cannot even help themselves! Indeed, who even remem-

bers most of them today? Where are Molech, Baal, Astarte, Zeus and all the others? They are out of existence because they were false, mythical, not real, and of no help to man. Really, they never existed at all, except in man's imagination.

Perhaps you feel that at least in our "enlightened" age most people do not worship such false gods. True, in many countries people do not worship an idol or mythical god, but acknowledge the existence of one God in heaven. But does such acknowledgment by itself bring a person any more merit in the eyes of the true God than the ancients who worshiped Molech, Baal, Astarte or the others?

When Jesus Christ was on earth he spoke about persons that acknowledge the existence of a supreme God but do not obey His commandments. Note what he said about them: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness."—Matt. 7:22, 23.

What was wrong? Those of whom Jesus spoke believe that God exists and that Christ is Lord. They even perform a type of worship. But Jesus said that they are workers of lawlessness in God's sight. Why? Because what they do in Jesus' name is not what he instructed them to do! They claim to worship God but are actually violating His commandments under cover of Jesus' name. Of such persons the Bible declares: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any sort." (Titus 1:16) That is why Jesus exposes their hypocrisy.

What counts with God is not just acknowledging his existence, but leading a course of life in harmony with what he requires. It means that belief in God must be coupled with proper works. The Bible says of this: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? Indeed, as the body without breath is dead, so also faith without works is dead."—Jas. 2:14, 26.

Learning About the God Who Remembers

Is simply joining a religion of one's choice the way to learn about God and his requirements? That such is not the solution can be seen from this item in the Toronto, Canada, *Star Weekly* of March 28, 1964. In an article titled "Canadian Christianity Broad but Shallow" the following was noted: "During a recent series of Holy Week services in an Ontario city, five clergymen, old friends, sat until the early hours of the morning discussing the problems of the ministry, sipping coffee, and generally talking shop. Suddenly one of the men interjected the remark, 'I'll have to confess that if someone came and asked me point-blank how he could find God, I simply wouldn't know what to say.' Then, looking around at the others, he said, 'And am I wrong in saying that the same would be true of the rest of you?' There was an extended silence but no rebuttal."

Such is typical of today's religious leaders. Why? Because they have abandoned the plain counsel of God. They have substituted their own conflicting ideas for God's truths. As a result, they cannot even tell sincere persons where to go for God's truths.

Jesus Christ did not have that trouble. He said to his Father in prayer: "Your word is truth." (John 17:17) Yes, Jesus knew the truth was to be found in God's Word, the Holy Scriptures. One of his

apostles later wrote: "All Scripture is inspired of God . . . that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) Jesus pointed persons to that Word of God. He knew that it would enable us to remember God and serve him properly.

Do you want to be remembered by God? Then learn his purposes and requirements as set out in his own Word. Avoid the contradictory philosophies of men, even of clergymen, who substitute their thinking for God's wisdom. Do what God requires of you, having the assurance that "his commandments are not burdensome." —1 John 5:3.

Remember God. Learn of him. Do what he asks. Then he will remember you and will let you live in his righteous new system of things, where you will have the opportunity to enjoy peace and happiness forever.—Ps. 37:11, 29.

CONFESSED CRIMINALS on the STREETS

"A MAN who admitted slaying his wife and five small children walked out of a Brooklyn courtroom yesterday, free, because the only available evidence against him was his own confession." (New York *Times,* February 21, 1967) "Two years to the day after the rape of a 71-year-old Bronx widow, a crime which he allegedly confessed, a 21-year-old youth walked out of court a free man yesterday." (New York *Daily News,* February 28, 1967) "Hundreds of confessed criminals in the metropolitan area will be freed without trial in coming months as a result of the Miranda decision." (New York *World Journal Tribune,* March 1, 1967) How can such things be? What are the police doing, and the courts?

None of these cases had been brought to trial by June 13, 1966, when the United States Supreme Court handed down the decision in the *Miranda* case. This case was representative of several cases before the Court at the time. In each instance the Court claimed there had been failure to inform prisoners adequately of their rights at the time of pretrial interrogation. On this basis the decisions of the lower courts were reversed and defendants who had been convicted of rape, murder and robbery were released. The Court also ruled that all cases not brought to trial before this decision must be adjudged on the basis of the *Miranda* decision.

But self-confessed criminals are being loosed upon society, you may object. How are we to view such action in the light of well-founded fears about crime in the

streets? Is it not more important to protect the community than to show such concern over the rights of self-incriminated lawbreakers? How can the justices of the Supreme Court justify a ruling that evidently spawns glaring injustice?

A look at the trend of American criminal jurisprudence may help us to understand this strange situation. Perhaps it will aid us to comprehend the trend of court decisions and see that the *Miranda* decision was the logical extension of a process that has been in progress for many years.

Trend of Criminal Jurisprudence

The early colonists who came to America were seeking freedom from religious and political oppression. Some of them had suffered under the cruelties of "inquisitional" justice, and many carried with them vivid memories of the injustices, the handicaps and the frustrating invasions of their rights experienced in Europe. They could remember how courts and commissions had used coercive methods, even brutalities, in order to wring testimony from witnesses, confession of guilt from suspects.

The dignity of the individual citizen, they reasoned, should be protected by an enlightened constitution. By the terms of the Fifth and Sixth Amendments to the Constitution of the United States the accused was not to be "compelled in any criminal case to be a witness against himself"; he must enjoy the right "to have the assistance of counsel for his defence"; men were to be viewed and treated as innocent until proved guilty; and even in court, conviction was to be based upon guilt proved beyond reasonable doubt.

However, after those Amendments were adopted in 1791 many years were to pass before Americans would begin to gain appreciable benefit from their provisions. Accused persons did not always have the financial means to engage counsel. The result was that only the well-to-do defendant could take advantage of this right. Such obvious inequity must have resulted in many innocent ones' being convicted. There still remained a wide gap between the provision of the law and the citizen's ability to avail himself of it.

Right of the Poor Established

In 1963 the Supreme Court handed down a historic decision when it passed upon the case of *Gideon* v. *Wainwright*. Originating in the State of Florida, this case involved the denial of the right of an indigent to be represented by counsel, on the ground that the State was required to furnish counsel only in capital cases. Said Mr. Justice Black, delivering the opinion reversing the Florida decision: "From the very beginning, our state and national constitutions and laws have laid great emphasis on procedural and substantive safeguards designed to assure fair trials before impartial tribunals in which every defendant stands equal before the law. This noble ideal cannot be realized if the poor man charged with crime has to face his accusers without a lawyer to assist him."

So now the responsibility belonged to the courts to see that legal counsel was made available to defendants requesting it even if unable to afford the cost. This was, indeed, a laudable stride forward. But how would it work out? Would the poor man be aware of his right? Would he know enough to ask for counsel, or should the court inform him of his privilege?

Other pitfalls there were for the citizen charged with crime. There was, for example, that hazardous period extending from the time of arrest until the arraignment in court. Hours, days, yes, even weeks might elapse, during which the sus-

pect is in urgent need of the guidance of a lawyer. It is a sort of "twilight zone" in which he is bereft of the legal safeguards that the Constitution declares he should have. And remember, he is still technically innocent. He may be subjected to lengthy questioning, cut off from the world and from counsel. Law-enforcement officers may browbeat, shout, threaten and provoke in an effort to have him confess.

Persons slow of wit or lacking in education are particularly susceptible to psychological probing of their minds and other tactics employed by the police. Bright lights, bare, windowless walls and the general prisonlike atmosphere of the police station's back room can all have a profound effect on them. Innocent persons have been known, under such conditions, to confess imaginary crimes.

Surprise Development

In the case *Escobedo* v. *Illinois* the Supreme Court in 1964 took a hard look at this feature, the right of the accused prior to appearance in court. Up till now there had been little question about the accused's rights in court. However, every effort was put forth to obtain a confession prior to arraignment. Then, armed with a signed confession, the prosecution could present its case and obtain conviction. If, on the basis of the confession, the accused could be persuaded to plead guilty, all the better. There would then be nothing that could really be called a trial, but just a summary conviction.

Escobedo, serving a twenty-year sentence for murder, allegedly confessed complicity in the murder of his brother-in-law. But he had been denied the privilege of seeing his lawyer while under questioning in a Chicago police station, and at the very time when his lawyer was being refused access to him. Here was a case that pointed up the plight of anyone who happens to become a "prime suspect" in the view of the police. What now would the high court do about the issue?

Like a bombshell to the law-enforcement world came the Court's 5-to-4 decision reversing Escobedo's conviction after he had been in prison for four and a half years. The right to refuse to answer police interrogation without prejudice and the right to be represented by counsel even at the police station were stressed. It was as though the justices of the majority considered questioning under any custodial situation without benefit of counsel as, in fact, trial by police. Any subsequent courtroom appearance would then be no more than an appeal from the decision of the police trial.

The decision produced a variety of reactions. Police officers and prosecutors protested that efforts to battle the mounting crime wave were being handicapped. Complaint was made that an intolerable burden was being placed on the police —that of finding evidence for prosecution other than by confession. Others warned that a host of vicious criminals would be loosed upon society.

On the other hand, there was distinct elation in some quarters over the Court's ruling. One spokesman declared that police would now be forced to learn new and improved techniques of crime detection. Others declared that, while it is true a few criminals might be able to slip through the law-enforcement net on account of the ruling, this would be more than offset by the benefits accruing to all citizens in the realm of individual rights.

Many questions still needed clarification, however. The Court had not spelled out the rules, so to speak, governing proper procedure by the police in dealing with suspects. Police officers were still in doubt. Was interrogation of suspects in the police station ruled out? If not, under what cir-

cumstances and according to what ground rules might it still be conducted?

Spelling Out the Rules

The answers were not long in coming, not long, that is, as time in legal circles is measured. On June 13, 1966, came the Supreme Court's 5-to-4 decision in the *Miranda* v. *Arizona* case. Several cases were grouped together in this decision, cases having features in common. The accused had not been adequately warned that their own statements could be used in court against them; they had not been informed of their right to representation by counsel before or during police-station questioning. And in one case the accused had been held incommunicado and denied the opportunity to consult counsel.

The Court took this occasion to spell out rules that must henceforth determine the admissibility of confessions. The suspect in custody must be told plainly of his rights: that he can refuse to answer questions, with or without counsel; that he has a right to counsel even if unable to meet the cost of same; that police may not continue questioning if he has in any manner declined to be questioned. At the same time the suspect may waive any or all of these rights. However, the onus is then upon the prosecution to satisfy the court that any confession produced in evidence was freely given by an accused who clearly understood his rights.

Now the rules had been spelled out, but many did not like them. Said Police Commissioner Bell of Philadelphia: "I respectfully submit the police are now limited. The thorough, complete and comprehensive investigation and interrogation of suspects is next to impossible." A professor of criminal law declared: "Police will be inhibited by the ruling. There'll be a lot of cases they won't try to prosecute, because the only way they could get information on which to make a case would be through interrogation of suspects." Said another police official: "It practically wipes out one of the most valuable tools of law enforcement—the confession."

In his dissent from the majority opinion Mr. Justice White claimed: "In some unknown number of cases the Court's rule will return a killer, a rapist or other criminal to the streets and to the environment which produced him, to repeat his crime whenever it pleases him." Another dissenting opinion, this time that of Mr. Justice Harlan, offered this comment: "The new rules are not designed to guard against police brutality or other unmistakably banned forms of coercion. Those who use 'third degree' tactics and deny them in court are equally able and destined to lie as skillfully about warnings and waivers. Rather, the thrust of the new rules is to negate all pressures, to reinforce the nervous or ignorant suspect, and ultimately to discourage any confession at all."

Defending the Rules

That the Court's majority decision is aimed at something other than discouragement of confessions may be noted by this excerpt from the majority opinion as expressed by Mr. Justice Warren: "The use of physical brutality and violence [in the interrogation of suspects and potential witnesses] is not, unfortunately, relegated to the past or to any part of the country. Only recently in Kings County, N.Y., the police brutally beat, kicked and placed lighted cigarette butts on the back of a potential witness under interrogation for the purpose of securing a statement incriminating a third party."

On this same point, lawyer Robert M. Cipes approves of the move to introduce lawyers at police-station questioning, and claims that it will have the effect of challenging "the hypocritical framework

of the adversary process—a framework which permits bar associations and judges to boast of our 'accusatorial' system, while permitting the inquisition to flourish invisibly in the back rooms."—*The Atlantic Magazine,* September 1966, page 55.

A number of responsible law-enforcement officials remain unruffled by the Court's decisions. California's Attorney General Thomas Lynch comments: "The U.S. Supreme Court's ruling will not have any significant effect on California law enforcement. In fact, the decision is helpful because it lays down definite guidelines." Former United States Attorney General Nicholas Katzenbach, while admitting the ruling will make the work of the police more difficult, says: "But that in itself does not mean that it is a bad decision or poorly conceived."

As to the claim that the *Escobedo* and *Miranda* rulings will produce a great increase in unsolved crimes, due to depriving the police of freedom to interrogate, it is of interest to note these words of Deputy Attorney General Ramsey Clark (recently appointed United States Attorney General): "Court rules do not cause crime. People do not commit crimes because they know they cannot be questioned by the police before presentment, or even because they feel they will not be convicted. We as a people commit crimes because we are capable of committing crimes. We choose to commit crimes."

To allay the fears that many criminals, long since consigned to prisons, would now seek to appeal sentence on the basis of these rulings, the Court promptly ruled that the *Escobedo* and *Miranda* decisions could not be invoked as applying to cases tried prior to the date of those decisions. And it is of interest to note that Ernesto Miranda was tried again on the kidnap-rape charge, this time without benefit of confession, and was convicted.

No Perfection from Imperfection

As Assistant Attorney William I. Siegel of Kings County, New York, rightly declared: "No human institution is perfect, and we cannot require from a prosecutorial apparatus a level of perfection not found anywhere else in human affairs." Not alone to prosecutorial apparatus but to courts also, high and low, his words apply. They can be no nearer perfection than the individuals who man them. Perfect justice and law enforcement cannot be expected in a system that is permeated by selfish, materialistic endeavors.

At best, law enforcement in all nations restrains and punishes but a few of the multitude of lawbreakers. The bigger criminals, wealthy and shrewd, operate freely for the most part. Ordinary citizens have even come to view the condition as normal and are satisfied to let things continue as they are, at least until there is threat to them personally. For this reason the police receive a minimum of cooperation from the citizenry and are often even obstructed. Surely a dismal but accurate reflection upon humankind today!

The only hope for equal law enforcement world wide lies in the fulfillment of God's grand promise of a New Order. Looking to that happy event, the inspired prophet declared with feeling: "With my spirit within me I keep looking for you; because, when there are judgments from you for the earth, righteousness is what the inhabitants of the productive land will certainly learn." (Isa. 26:9) The mountain-like authority of God's kingdom by Christ will forever halt every hurtful and destructive activity among men, for the prophet assures us: "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." —Isa. 11:9.

OIL BY THE SQUARE MILE!

By "Awake!" correspondent in Canada

STRETCHING across 30,000 square miles of northern Alberta is a vast deposit of sand. No, not the kind of sand you find on the sunny beaches. This sand is black, sticky and tarry. If one walks over it, the sand sticks to one's boots in big clumps; if one kneels on it, one's clothes are ruined by the adhesive substance; if one lives in the area, there is a constant, penetrating odor of oil throughout the summer season. Yes, these are oil sands —miles and miles of them. For years they have been known as the Athabasca tar sands.

The greatest concentration of known deposits are in the vicinity of McMurray, Alberta. A long time before the white man ever explored this area, the Indians had discovered these beds and their sticky, gooey properties. They used it for caulking their canoes, even before the famous fur trader, Peter Pond, and his party paddled their canoes down the Athabasca River in 1778.

When Alexander Mackenzie was on his history-making exploratory trip to the mouth of the Mackenzie River in 1793, he arrived with a badly damaged canoe at the place where McMurray now stands. How would he repair it? The Indians sold him some of the gummy substance for a bottle of Scotch whiskey—the first commercial transaction in connection with the tar sands on record! How his frugal heart must have suffered when, a day or so later as he paddled downstream, he saw gallons of this "tar" exuding from the banks of the Athabasca River, all for free! This so impressed him that he called this spectacle "fountains of bitumen" in the journal of his trip.

Veritable Ocean of Oil

In the early 1930's it was believed that the oil sands covered an area of only 1,000 square miles and were only 150 feet deep. Now it is realized that the area is thirty times that large and that the deposit reaches a depth of 200 feet in places. All this adds up to an ocean of oil, estimated conservatively to contain 626 billion barrels of "black gold"!

The consumption of oil by Canada and the United States amounts to about twelve million barrels daily. If this rate were maintained and they had to rely on the "tar sands" alone, this source would keep them supplied for the next 143 years. It would take the Mackenzie River in the Canadian north, flowing into the Arctic Ocean at the rate of 3,750,000 gallons per second, two and one-half years to discharge this same volume of liquid! Indeed, the Athabasca oil sands deposit is the world's largest source of hydrocarbons.

Where Did It Come From?

How the sand came to be located here is much easier to fathom than how the oil came to be in the sand. Up till now geologists are still unable to agree on any one solution to the question. Most authorities do agree that the sands were depos-

ited by a river or by a flood. The position of the numerous fossil tree trunks in the bed, some of which are up to forty feet in length, also is in keeping with this view. Since they are always in a horizontal position, it indicates that they floated to their present location.

Some of these tree trunks have been so well "pickled" by the oil that the most delicate cell structures are preserved. One of the trees was found to be entirely unlike any species of tree presently growing in North America. In fact, it most closely resembled a type of shade tree that grows in Japan! Freshly mined pieces of these ancient trees are quite soft and can be sliced like cheese.

After close examination of the individual grains of bitumen-coated sand, one investigator discovered that "each grain has a film of moisture around it inside the oil, or in other words, the sand was wet when the bitumen [first] coated it." However, none of this explains where all the oil came from. Some geologists are hoping that as the sands are mined the answer to the puzzle will show up in oil springs coming out of the underlying rocks. But until that time it will likely remain what one writer described as "one of the most fruitful fields for mental gymnastics known to geologists."

Efforts to Recover the Oil

Many methods have been tried to recover the oil. In 1929 an experiment was made to distill oil from the sands without removing the sand from its present position. A vertical hole was drilled, kerosene poured into it and ignited at the bottom. Air was passed in to keep the fire alive. It was hoped that once the underground fire began to burn well, the bitumen-coated sands would be "cracked," releasing the oil, which could then be pumped to the surface. However, the oil sands proved to be a poor heat conductor and, unless kerosene continued to be fed to the fire, the fire went out. A test was made at the bottom of one hole to see how hot the surrounding material had become. One foot away from the fire it registered only 212° F.!

Again, someone had the idea that microorganisms could be used. These would be put down boreholes and allowed to feed on the bitumen, and so extract the oil. This, too, met with failure.

An inventor in Calgary, Alberta, tried the use of centrifugal force by extracting some oil from the sands with a spin-dry washing machine. This seemed to be fairly successful, and the idea was taken up by a large oil company. Announcement was made of a $50 million plan to start producing 20,000 barrels of synthetic crude oil daily by 1960. However, there was some hitch and the oil firm dropped the plan.

Next, the idea of an underground atomic blast was put forward. Its promoters thought the intense heat generated would cook the bitumen out of the sands, and allow it to be recovered through ordinary oil wells. A plan was worked out to set off a nuclear explosion of nine kilotons 1,250 feet below ground level at a location some sixty miles south of the town of McMurray. Plans were checked and endorsed by the United States Atomic Energy Commission and by technical committees set up by the Alberta and Canadian governments. This idea, too, faded into history when, due to the

international pact to curtail nuclear testing, final approval was withheld.

Oil Production at Last Possible

The process that has proved most successful is called the "hot water flotation method." Simply stated, this is a way of making the oil film around each sand grain rupture so the sand can be discarded and the oil recovered. It is done by mixing the oil sand with hot water and steam until the temperature of the sand is raised to 176° F. Then this "pulp" is fed into a turbulent flow of 185° F. water. In turn, it is all passed into what is known as a separation cell, where the oil rises in a froth to the surface and is skimmed off by rotating blades. Meanwhile, the sand sinks to the bottom and is flushed off into the disposal arrangement.

ARTICLES IN THE NEXT ISSUE

- Before You Doubt.
- Medicaid to the Rescue.
- How to Make Your Vacation More Satisfying.

Great Canadian Oil Sands, Ltd., will use this method in its $230 million project to produce 45,000 barrels daily from this gargantuan treasure trove of "black gold." In a ten-square-mile area some twenty miles north of McMurray there are already proven reserves of over two billion tons of bituminous sands. One of the largest open-pit mine operations in the world is scheduled to begin by September 1967 in the vicinity of the Mildred-Ruth Lakes on the west side of the Athabasca River. Construction of the plant is already well under way, since the go-ahead signal was given by the Alberta government in 1962. When mining begins it will be confined initially to a four- or five-square-mile area. Estimates are that, during a fifty-five-year period, this tiny section of the vast deposits can produce over 900 million barrels of crude oil, besides sulphur and coke.

Two giant bucket-wheel excavators from Germany will gnaw out 100,000 tons of the sands each day and feed it to large conveyor belts. These will move the sands to the processing plant. After initial processing, 65,000 tons of thick, molasses-like bitumen will result. Further refining will produce 3,000 tons of coke each day. This will be used to fire a large, high-pressure steam plant for providing necessary hot water for the plant as well as electricity—sufficient to care for a town of 10,000 population. Finally, 45,000 barrels of crude oil will flow daily into eight huge storage tanks capable of holding one million barrels. Out of these the oil will be pumped through a 16-inch, 270-mile-long pipeline to Edmonton for distribution through other existing pipelines to the markets of the world.

As this plant goes into operation this coming autumn, an immense storehouse of energy and lubrication will at last become available for man's use. Now that success is in sight, other large oil interests are making their moves to share the rich prize, to draw upon this fabulous oil deposit justifiably described as a "wonder of the world."

As far back as 1940 it was recognized by an eminent geologist that the Athabasca deposits "contained more oil than the combined reserves of all the oil fields of the world discovered up to that time." Truly, mankind should be grateful to the all-wise Creator who placed such inexhaustible material resources on the earth —another evidence of his unstinting generosity.

"Which Cut, Please?"

WHEN you stand in a meat market with its array of meat cuts or with just several carcasses hanging there, do you know which cut will best suit your needs? Do you know the difference between the cuts and do you know which ones give you the most for your money?

Before you can understand the small retail cuts you need to know something about the larger wholesale cuts from which they come. Of course, the manner of cutting meat varies from one country to another; but since the United States is the largest meat producer in the world, turning out more than 27,000 million pounds a year, we will consider the style of butchering used there. It is called the "Chicago Style."

This consists of cutting a carcass lengthwise into halves and possibly into quarters. Then the halves are divided into eight wholesale cuts, which, in turn, are sliced into the numerous smaller retail cuts that you see in the meat market. These eight cuts and major subdivisions are identified in the illustration on the next page.

As a protection to the consumer, the United States Government grades about 80 percent of the beef in the country, all that crosses state lines, according to its quality. It is almost impossible to do this after the meat has been cut up into small retail cuts, but the highly trained Federal meat grader stamps the carcasses or the wholesale cuts with a special stamp that identifies the grade. The stamp's coloring material, according to the United States Department of Agriculture, is harmless vegetable coloring.

From the top grade, which is stamped "USDA PRIME" (the letters stand for United States Department of Agriculture), the grades descend through "USDA CHOICE," "USDA GOOD," "USDA STANDARD," "USDA COMMERCIAL" and on to the grades of Utility, Cutter and Canner. The last three grades consist of meat from worn-out dairy cows or poorly fed animals, which are used in processed meat products.

The Prime grade of beef is produced from young, well-fed cattle. Cuts from it have good marbling, that is, liberal quantities of fat interspersed within the lean meat. It is juicy, tender and flavorful. The Choice grade has less fat and is only slightly lower in quality than Prime. This grade makes up about 70 percent of the beef produced in the United States. The Good grade makes up 20 percent of the market. Having less marbling, it lacks the juiciness and tenderness of the better grades. Because this grade has a high proportion of lean meat, it is desired by many cost-conscious shoppers. The Standard grade has a very thin covering of fat and is less juicy and tender than the better grades. Only about 3 percent of the

meat produced in the United States consists of this grade.

Aging

Most of the Prime and some of the Choice is hung in refrigerators for two or three and in some instances six weeks at a temperature that is slightly above freezing so as to age the meat. This makes it more tender and enhances the flavor. Usually a carcass is held for only about eight days.

When an animal is slaughtered, the sugar in the muscles gradually changes to lactic acid because of the action of enzymes. This acid acts on the connective tissue in the meat, causing it to become more tender. Even if a carcass is hung for only forty-eight hours, there will be some tenderizing of the meat. That which has been held for two or three weeks is considerably more expensive than less aged meat because of shrinkage and refrigeration expense. Only meat that has a good covering of fat can be aged, because the fat keeps the meat from becoming tainted.

Good beef has a silky feeling and is smooth and soft to the touch. It is firm, moist and has a coating of creamy white fat on the outside. Yellow fat does not necessarily indicate poor beef. It can be due to breed and diet as well as age. The texture of the meat should be fine-graded and the color bright. There should be no odor to it.

Identifying the Cuts

It is best to know specifically what you want when you go to your butcher for meat. If he does not have the cut you desire in his meat case, he can get it for you from a wholesale cut in his refrigerator. But when you ask for an extra-tender cut for a special occasion, expect to pay substantially more for it than you would for a less tender one.

The most tender cuts come from the muscles that are used the least, and the less tender ones from those that receive more use. That which is the tenderest by far is what comes from the loin of the animal, along the lower half of its backbone.

Look at the illustration of a side of beef and the wholesale cuts. Notice that the loin section takes in the short loin and the sirloin. Running through these is the tenderloin muscle, from which are cut the tender, but very expensive, steaks known as filet mignon, chateaubriand and tournedos. A 300-pound side of beef will have only about five or six pounds of tenderloin. This muscle is stripped out of the lower-grade carcasses and sold by itself as steaks. In the better-grade carcasses it is left in place and becomes part of the porterhouse, T-bone and sirloin steaks.

Porterhouse steaks come from the end of the short loin that is next to the sirloin. Of all the steaks that contain the tenderloin, this is the best and most expensive. If you are trying to stretch your money for meat, this is not the cut to buy. Similar to the porterhouse are the T-bone steaks, which also come from the short loin. They have a smaller portion of the tenderloin muscle. Both steaks have a distinguishing T-shaped bone. Allow nearly a pound per person when you buy it.

Club steaks are the smallest steaks in the short loin, and they contain no tenderloin. Usually the bone has been removed when they are displayed in a meat case. Although they might be priced higher than T-bone steaks, they may be less expensive because you are not paying for inedible bone. Like the T-bone and porterhouse steaks, sirloin steaks also have a distinguishing T-shaped bone, but, since they are less tender than the steaks from the short loin, they are a little less expensive. You can figure on one to two servings for each pound of sirloin, depending upon how much bone is in the steak. This varies in sirloin cuts.

Of all the beef roasts that can be cut from a carcass, those that come from the rib section are the best and the most expensive because of their flavor and tenderness. Especially fine are the rib cuts near the short loin, which would be the eighth to the twelfth ribs. When buying a rib roast make sure that it contains at least two ribs to make it sufficiently thick. Plan on one pound for two servings. Fine steaks are also obtained from this section.

A tasty, economical, but less tender, cut is the chuck-blade steak, which is the first steak taken from the rib end of the chuck. It is called "blade" steak because of the shape of the bone in it, which is a long, narrow piece of rib bone. You can figure that a pound of chuck-blade steak will serve two persons. The chuck is the shoulder of the animal.

In the rear of the carcass there is a triangular section between the loin and the round called the "rump." Although it is tough, it has many meaty portions that make tasty roasts. A pound will serve about two persons.

The round is the rear upper leg of the animal, and it contains only one round bone. The most tender of the four muscles in the round is the one on the inside of the leg called the top round. Of course, none of the cuts from the leg are as tender as those from the loin and rib section, because the muscles there work harder. The bottom round is a muscle on the outside part of the leg and is less tender than the top round.

Like sirloin steaks, round steaks are large pieces of meat. Because there is little waste, one pound will serve about three persons. These steaks are, therefore, an economical buy. They are especially good when braised. The bottom round makes excellent Swiss steak. Because a bottom-round roast has no bone and little connective tissue and fat in relation to lean meat, it is attractive to the economy-minded person.

Like the steaks that come from the round and the chuck, flank steaks tend to be tough and must necessarily be cooked in moist heat. Sometimes they are called "London Broil." The cuts from the plate and brisket sections are also tough and therefore lower in price.

Watchful Buying

When shopping for meat it is necessary to be watchful for deceptive practices. Hamburger may not be a good buy because it may contain a high proportion of fat, resulting in greater shrinkage when it is cooked than when there is the desirable 10- to 15-percent fat content. Because ground beef turns dark with age, some markets add blood to it when this happens so as to make it look fresher. You may do better to buy the meat you want and then have it ground, even though it costs a little more.

If you want ground round steak, for example, buy the steak and have it ground where the grinder is in full view. The butcher that takes the steak into a re-

frigerator or cutting room to grind it might not bring you ground round steak but boneless chuck. In some stores, there is also reason to question whether the pans of ground meat in the meat case that are marked "ground round" are actually that. They could very well contain lean chuck or beef trimmings. You might save 20 to 30 cents a pound by buying the chuck and having it ground. There also are savings in the special sales put on by competing markets.

Some markets tend to attach unfamiliar names to meat cuts so as to hide the true identity of the cuts and thereby make price comparison difficult. In some instances steaks are cut from portions of a carcass that are unsuitable for broiling because of being tough, but they are given a tenderizing treatment and sold under an unfamiliar name. For example, cube steaks, minute steaks, sandwich steaks and chicken steaks are thin cuts that are taken from almost any part of the carcass and mechanically tenderized. It pays to be familiar with the wholesale cuts so the butcher can be asked to identify from which wholesale cuts the small cuts with unfamiliar names come. By being able to recognize the various cuts, such as by their identifying bones, you will be better able to ascertain in many instances a truly money-saving sale.

Cooking Methods

Almost every cook has favorite ways for cooking meat, but what is mentioned here is what some cooks have found to be a satisfactory procedure. They recommend that meat be wiped off with a clean, damp cloth and not washed before it is cooked. They believe that washing will leach out some of the extractives that contain nutrients and flavor. They also recommend that thin steaks and chops not be salted before cooking them, as that tends to increase osmotic pressure at the surface, causing a greater loss of juices. Puncturing the meat with a fork also causes a juice loss.

The way a piece of meat is cooked has a definite effect on its tenderness. Generally a cut of beef will become tougher under high temperatures or if overcooked, whereas low temperatures tend to improve tenderness. They cause less loss of juices, less shrinkage and a more uniform cooking of the meat. Frozen steaks are better if put directly into the broiler unthawed and cooked a little longer.

Whether you should cook the meat with dry heat or with moist heat depends upon which cut of meat you buy. Dry heat is used for the tender cuts but moist heat for those that tend to be a little tough. Roasting, broiling, pan-broiling, pan-frying and rotisserie cooking are the dry-heat methods. With the moist-heat method the meat is cooked in some kind of liquid, such as when stewing, or it might be pressure-cooked or braised. Braising is the cooking of meat in fat. Such cuts as those from the round, rump, chuck, brisket, plate and flank are suitable for braising. Brisket is usually used for corn beef.

Meat that is to be kept for a long time should be frozen. When it is kept for only a short time it should be stored in the coldest place in the refrigerator. Because tight wrappings tend to keep the surface moist, encouraging the growth of microorganisms, it is best to remove such wrappings and rewrap the meat loosely or cover it lightly so air can get at it.

Knowing which cut to buy and how to cook it is important, especially when you must make your money go as far as possible and still provide a flavorful meal. By knowing a little about the different cuts of meat and how they differ you will be able to answer the butcher knowledgeably when he asks, "Which cut, please?"

THE STRANGE CULT OF MARIA LIONZA

THOUSANDS of motorists on the Autopista del Este (Eastern Freeway), Caracas, Venezuela, daily pass a huge monument depicting a nude woman riding a tapir and carrying triumphantly overhead a man's pelvic bone. The tapir is seen stamping on a snake, thus supposedly representing the victory of the forces of good over those of evil. The casual beholder might well pass the whole tableau off as some mythical representation, somewhat in a class with Cupid and his arrows or the fabled Atlas bearing the earth on his shoulders. To the motorist who stops and inquires, however, comes a strange revelation.

The first surprise as one approaches the monument is to see all around its base offerings of flower wreaths, potted plants and several bottles of rum and other liquors. The thought might suggest itself that this must be a cenotaph honoring the war dead, but why the libations?

Well, a few more inquiries elicit the information that the sculptured woman is María Lionza. Still puzzled? Why, she is the Venezuelan goddess of love, the majority of whose worshipers are baptized Catholics. They believe that she has the power to assume various forms and that she shares with her strange mount the disposition to avoid open, populated places and to withdraw to the depths of the woods, nighttime being her favored period of activity.

Having in mind that the tapir is a large but gentle creature that spends most of its time in the waters of the rivers and that takes to the water when in danger, we further learn that this "saint-goddess" is said to have an enchanted palace underwater in the grottoes of the Sorte Mountains in the state of Yaracuy. There, seated on a throne of coiled snakes, she reigns, according to her devotees, over her remote forest kingdom. Her stone temple of worship is located deep in the wilds near Chivacoa. It constitutes the mecca of a multitude of pilgrims who come prepared to spend the night in this all but inaccessible region. They will string their hammocks between ancient trees decorated with orchids, and cook in earthen pots over Indian-style fires.

What Is the Attraction?

How does it come about, you ask, that Catholics are attracted in such great numbers to this cult of the sylvan goddess? Do they not already have a considerable number of "saints" from whom to choose, intermediaries through whom, it is claimed, they can obtain success in love, in business, in healing, and so on? True, but María Lionza goes farther. She offers success in attaining the gratification of illicit desires, pleasures of the flesh, untold wealth.

She is the goddess of love and fortune. Her devotees believe that she has treasures piled up in her submarine grottoes, riches that she will share with humans in exchange for their souls. They believe that

it is a simple transaction to sell the soul, a transaction that appeals to them as being quite profitable. After all, they reason, the soul cost them nothing, and here they can begin at once to enjoy what María Lionza has to offer, taking advantage of her deferred-payment arrangement. As long as she eventually gains their souls, it is believed, she will grant her favors now.

But how can she be so sure that she will get her price? Those who gain access to her favor must conclude a pact with her, an agreement with specific terms and duly ratified with blood from their own veins. Are you aghast at how anyone can be so credulous? But even the rites and practices of some long-established religions demand almost as much credulity.

Strange, indeed, how this cult parallels the orthodox ritual religions in so many features. It also has its priests and priestesses. It has its series of offertory altars along the route leading to her remote shrine. It has its holy pictures and its merit-imparting charms, its prayers and its vigils.

It is reported that some deluded women even offer their virgin daughters to the priests of María Lionza, and they, in turn, engage them in filthy rites that are supposed to bring great pleasure to the nymphomaniac goddess. Its spiritistic services are at times conducted by priestesses wearing crosses, employing toads, and acting as intercessors between the goddess and those seeking her favors.

Pilgrims to these rustic altars must never come empty-handed. A variety of offerings have been observed, including candles, cologne, crucifixes, half-smoked cigars, face powders, apples pierced with matchsticks, bottles of rum and other objects. Devotees seek in return some kind of magic illumination so as to be able to triumph in business, to obtain formulas for regaining lost love, to get inspiration in the choice of a winning lottery ticket, to obtain clues regarding unfaithfulness of a marriage mate or to get ideas on avoiding bankruptcy.

Pilgrims are reported to have indulged in strange ceremonies in remote clearings in the forest. Some have walked through hot embers and broken glass. Others have evidently practiced forms of self-torture. Wild dancing to the beat of drums and evoking the supposed spirits of the dead are but two other features of the weird ritual that combines practices of Christendom's religions with those of heathendom. In these forest wilds some pilgrims indulge in shameful and obscene orgies in worship of María Lionza.

The Aim of the Cult

According to an article appearing in the magazine *Ve Venezuela* (*See Venezuela*), No. 8, page 20, the National Guard recently dismantled over forty of the sylvan shrines because of the evidence of orgiastic activities. And the writer of the article adds the comment: "It is rather disconcerting to see a solemn Good Friday procession having all the appearance of any Catholic religious procession, minus priest, going up to the mountain to worship both María Lionza and Jesus Christ."

Juan Liscano, Venezuelan poet and expert in local traditions and folklore, says: "Perhaps the cult of María Lionza would be one of the most audacious attempts to conciliate the Negro-African, Spanish and indigenous (Indian) contributions. The sacred trinity composed of María Lionza, white with black hair and at the same time daughter of an Indian chief, a uniting or fusion of the Virgin Mary de la Onza, the Virgin Mary de la Chiquinquirá, and of some African divinity such as Yemanyá, goddess of the waters, if it is not the

very same one; of the Indian Guaicaipuro,* and of the Negro Philip."†

Liscano adds: "The spirit of these deified representations takes possession of admirers through the use of tobacco, rum and prayer. This trinity includes the three races, and, putting María Lionza at the apex of the sacred triangle, you find once more not just the spirit of the matriarchal cultures . . . but also the cult of Mary."—*Conahotu* (Tourist magazine), February 20, 1966.

Herman Germandia, author of the book *María Lionza,* states: "It is taken for granted that the Spanish, desirous of spreading the Marian cult, exploited the pre-existent cult of the Indians in favor of the Christian Virgin." And Professor Francisco Tamayo, collector of folklore, is quoted as saying: "In regard to the name used today — María — it is because of a supplantation effected by the missionary priests with the intent of entangling her with the Virgin María de la Onza, the patroness saint of the State of Yaracuy, to facilitate the instruction of the Indians."

Attitude of the Church

Does the Church approve or disapprove of this cult? Certainly, the Catholic devotees of María Lionza are not excommunicated, even if local clergymen affect disapproval of the movement as a sort of corruption of their religion. And there is no doubt that there are many similarities, difficult for uneducated people to distinguish, between the cult of Mary and that of María Lionza.

Significantly, the question of promoting superstitions through the cult of Mary itself came up for discussion by the bishops of the Church at Vatican Council II in 1963. On that occasion a group of Latin-American prelates expressed concern over the undue emphasis on Marianism, and Archbishop Paul J. Hallinan of Atlanta, Georgia, declared that exaggerated devotions to the Virgin Mary lead only to blasphemy, embarrassment and pathetic deviations on the part of Catholic worshipers.—Winnipeg *Tribune,* October 5, 1963.

Despite the objections of numerous prelates, conservative elements of the hierarchy at Rome succeeded in having Mary proclaimed under the new title of "Mother of the Church." Even this, however, did not fully satisfy the Marianists, for they want their goddess to be proclaimed "co-redemptrix" with her Son, or "Mediatrix."

Can there be any doubt, then, about the attitude of the Church with regard to such superstition-spawning movements as that of María Lionza? It is but one of a great host of superstitions promoted in South America and throughout the world, countenanced by the Church and finding strong support in the parallel cult of Mary.

* A famed Indian resister of the Spanish conquest.
† A legendary figure, best known for having murdered his mother.

'DEADLIER THAN BULLETS'

"Bullets, germs and viruses are killers. But, for Americans, cigarettes are more deadly than all of them put together. Nothing is as lethal as cigarettes. Nothing kills as slowly and painfully as a cigarette." So said New York State's Commissioner of Health Hollis S. Ingraham. It appears that the anti-cigarette-smoking campaigns have generally had little effect. Cigarette advertisers now aim their campaigns at adults—but extremely young-looking adults. And young people feel there is plenty of time before they begin to worry about death from lung cancer. Victims thus continue to wind up in hospitals for the incurably sick.

The hand that rocks the cradle ROWS THE BOAT

BY "AWAKE!" CORRESPONDENT IN HONG KONG

I MIGHT never have thought much about the boat people who throng Hong Kong's waters if it had not been for the woman who skillfully maneuvered the tiny craft that took us to supper aboard one of the city's famous floating restaurants—not only a woman, but a mother.

As her lithe body swayed back and forth wielding the single long oar that propelled the boat through the water, I smiled and nodded at her baby cradled in a sling on her back and noted the swelling of the woman's figure under her black tunic, which told of another child on the way.

My curiosity aroused, I began to take a closer look at the boat people. They are not really Chinese. Ethnologists believe they descended from an aboriginal race that inhabited the waters of the South China coast about two thousand years ago. Students of their past say that the Cantonese who settled on the soil were an agricultural people, prejudiced against the water people even to the point of making it unlawful for them to set foot ashore. Much of this prejudice, however, has broken down in recent years, particularly since World War II. Modern life has brought the water people closer to the shore community. Still they remain aloof. They speak Cantonese, the common dialect of the people of South China, but they remain somewhat like the gypsy in Europe, separated by cultural and religious customs.

The boatwoman especially reminds me of a gypsy, with her sun-bronzed skin, hardened by weather. Her clothes are generally drab, being a Chinese-style pajama outfit—baggy trousers and hip-length tunic in faded cotton print or rusty black. I notice, though, that many young girls sport curly permanent waves, evidence of their increased interest in on-shore life. As for the earrings, neck charms and bracelets of the boatwoman and her children, these are not merely ornamental. They are worn in the hope that they will ward off evil spirits.

Superstition and Marriage

The boatwoman's life, from her birth, is conditioned by superstition. Shortly after birth a Taoist priest or fortune-teller will be asked to read her horoscope, the hour, day, month and year of her birth having been written on a piece of red paper. Years later, when a young man's father is searching for a bride for his son, he will commission female relatives to act as intermediaries to make advances to the girl's parents. The first thing asked for is the horoscope. It is taken to a fortune-

teller to determine whether it is sympathetic with the boy's horoscope.

If the horoscopes are compatible, the intermediary will then ask the girl's parents how much bridal money and how much chicken, roast pork, wine, fruit and cakes will be required. Agreement being reached, the girl's parents will receive a token payment, and this marks the engagement. Marriage can take place two or three months after this, or two or three years later, depending on the ages of the young people. The normal age for marriage is between sixteen and twenty. Child betrothals are still also practiced.

In a boat community with more boys than girls a boatman may make sure of a bride for his son well ahead of time. In this case the little girl goes to live in her fiancé's boat and with his family until of marriageable age. Should the boy die before the marriage, she is considered his widow. If the father-in-law has come to like the girl, he will make marriage overtures for her and take the new husband aboard his boat, treating him as a son. If not, the girl's parents can claim her back by refunding the bridal money.

The boat people worship their ancestors, and if the boatwoman has no children, she fears that no one will worship her after her death. If a widowed girl decides to remain unmarried, her father-in-law may buy her a son or arrange for a child of one of his other sons to become adopted as hers. If a baby boy is bought for the girl, it is usually from a very poor land family who have too many babies to rear. Boat people rarely part with their children. The more children, the more deck hands aboard! The buying of a child for a childless woman is very common, giving rise to the saying, "She got him from her purse, not her person."

The Rhythm of the Floating Home

Once married, the boatwoman finds herself in one or the other of two boat communities, for boat people are either fisherfolk or cargo carriers. If her people are cargo carriers, her home will be on one of the junks that throng the main harbor, shuttling cargo from the oceangoing freighters to shore. Aside from her maternal and domestic duties she will serve as an additional deckhand. Her kitchen is on the poop deck. Here she raises chickens and children. More often than not, she will have a sewing machine, and there is always a transistor radio aboard, essential for typhoon warnings and Cantonese opera. Because of the vagaries of commerce, the cargo carrier's livelihood is uncertain and there is a tendency to wander about more, going where trade can be found.

However, the lot of the boatwoman in the fishing communities especially interested me. Her daily life is simple. In the morning the purse seiners come in after a night of offshore fishing. A purse seiner is a small fishing junk about twenty-five feet long and nine to eleven feet wide, with the living area amidships. It is just a flat platform covered with grass matting and a half-cylinder roof of sailcloth. The boatwoman here has very cramped quarters for a kitchen, merely a small raised platform on the stern where she cooks over firewood, habitually squatting on her haunches.

Once the early morning meal is over, the boatwoman will bring her children ashore to play on the beaches, while mother busies herself with the day's chores. She will make the trip ashore in a tiny sampan, standing and rocking in rhythm with the long oar. Children learn this skill from infancy, and by the time they are ten years old it is second nature to them. I have seen tots of seven or eight years

with an infant on their backs taking home firewood in this way.

The boatwoman's day is very busy, since she is totally involved with her family's occupation. The fishing nets are draped out to dry and inspected for damage in need of repairs. Fish not dispatched fresh to the market is set out to dry in the sun. Boat boards are scrubbed, aired, oiled and dried. Firewood has to be collected, sometimes high up on the hillsides. Fresh water has to be gotten from streams or wells. If for drinking, it must be boiled and stored in thermos jugs. Clothes have to be washed and repaired. Meals have to be cooked, these usually consisting of several bowls of rice, for the appetites are hearty, but only the smallest and cheapest of the fish is eaten and perhaps a few vegetables. Meat is only for special days.

Though their lives are simple and rough, the boat people generally enjoy better health than landsmen. Tuberculosis, the great scourge on land, usually bypasses them. The commonest trouble is an eye disease due to a deficient diet. The woman is often very strong, able to work hard in all weather, through pregnancies and parturition. Incidentally, boatwomen have large families. The Commissioner for Census in Hong Kong told me that in 1961 a survey revealed that in a group of women aged forty to forty-four, 11 percent had eight or more surviving children.

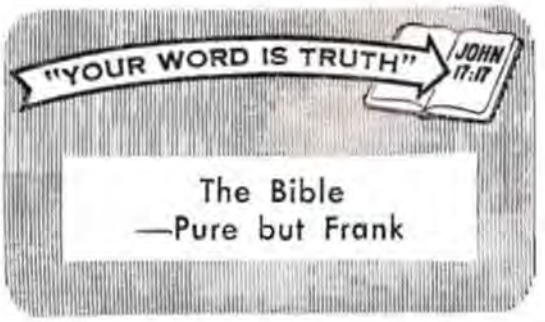
About twice a month the boatwoman lends a hand at "careening" the boat in shallow water at low tide. The bottom of the boat is scraped, marine growth burned off with burning rice grass and the hull rubbed all over with tung oil. When the dropping sun indicates that the day is wearing away, she collects her children and the boat heads for open water and the night's fishing.

Poverty and Religion

When times are hard, the need to obtain credit for household or "boathold" expenses arises. In her fishing village, where all are interrelated, the local shopkeeper, probably an ex-boatman, knows her well and will give credit without security. He needs her patronage, and besides, he knows she will pay her bill when her ship comes in.

Contributing to poverty is religion, not a mental devotion, but a mechanical ritual. Incense is burned daily on the boat to the dead ancestors, the earth-god and the kitchen-god. Big festivals can be very expensive. Tin Hau, the patron saint of all water people, is worshiped on her birthday. Decorated all over with streaming banners, flags and paper-flower shrines, and to the din of exploding firecrackers, junks sail in procession to the largest Tin Hau temple. Offerings of whole roast pigs, chickens, cakes of bright-pink flaky pastry or dumplings are made. Much incense is burned and money paid out for fortune-telling. Indeed, the cost of such celebrations would lead one to conclude that these humble people spend more on their religion than on their daily material needs.

Subservient to her husband, devoted to her children, industrious in the family life and reasonably content with her lot, the boatwoman has many excellent virtues. Unfortunately, she does not take readily to the message of God's kingdom—a message that exposes the superstitions that keep her in poverty. However, it is comforting to know that Jehovah has allowed opportunity for the boat people, too, to come into contact with his messengers of peace and hope. They, too, can turn from their idols to the living God if they choose to do so.



AMONG the many charges that have been hurled against the Word of God, the Bible, perhaps the most preposterous is that it is an immoral book; and yet that charge is repeatedly made. Freethinkers have even published a book that is entirely devoted to the subject. It has chapters on Lot and his daughters, Tamar, who was violated by her half brother, and so forth, and the book is filled with lurid pen drawings.

Under the title "Is the Bible a Safe Moral Guide?" another Freethinker publication purports to list the many immoral passages found in the Bible, which it describes as "more entertaining than moral."

Of course, biased talk is to be expected from such emotional opponents of the Bible as Freethinkers are, but, sad to say, there are professedly Christian clergymen who also find fault with the Bible on similar grounds. Thus one of America's leading clergymen, the one-time Episcopal bishop of California, Dr. James Pike, is quoted in *The Churchman,* November 1966, as saying: "Not everything in the Bible can be read in Church." And Church of England clergyman Canon John Pearce-Higgins of London even went so far as to say that the Bible contains "blasphemous nonsense."—The Auckland (New Zealand) *Star,* November 24, 1966.

What about these charges and complaints? Do they have any basis in fact? Let us see.

First of all, let it be noted that nowhere does the Bible tell of immorality for its own sake, for the purpose of titillating its readers, to give them sexual pleasure, to "entertain" them or to appeal to their erotic or prurient interest. When it tells of immoral conduct, such as Lot's daughters incestuously having relations with their father, it is simply to give us the background information that the two nations of Moab and Ammon sprang from the sons that these two women had by their father. As for Tamar's violation by her half-brother Amnon, the record gives her touching plea for him not to do this disgraceful folly and so humiliate her, and it shows that in the end he paid for his crime with his life.—Gen. 19:30-38; 2 Sam. 13:10-30.

Bible penmen were not prudes. Such things as incest and rape did exist, and they minced no words in dealing with such things as occasion required. Then, too, God's laws to ancient Israel were explicit because of the extreme depravity of the people of Canaan into whose land they were going. (Lev. 18:6-30; 19:29; Deut. 22:22-30) And because such sexual immorality was viewed as shockingly base, Bible writers under inspiration used such terms to refer to religious uncleanness of an apostate people.—Hos. 1:1-3; Rev. 2:22.

Typical is the book of Proverbs, in which time and again counsel is given against sexual immorality. The young man is warned against the prostitute and the unfaithful wife; a man is warned against having relations with his neighbor's wife, and the married man is counseled to be content with the charms of his wife. —Prov. 2:16-19; 5:3-23; 6:23-35; 7:4-27; 23:27, 28.

The counsel of the Christian Greek Scriptures is just as explicit. Immoral persons were to be removed from the con-

gregation; they were not to be treated as brothers or friends but as strangers with whom true Christians were to have nothing to do. (1 Cor. 5:1-13) Strongly condemned as works of the flesh were such practices as fornication, sexual uncleanness, loose conduct, drunken bouts and revelries.—Gal. 5:19-21.

The apostle Paul, in writing to the Christians at Corinth, which city was notorious for its sexual immorality, said: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, . . . will inherit God's kingdom." And far from the Bible's causing persons to become such, it was the message contained in the Bible that caused men who practiced such things to clean up. The apostle goes on to say: "Yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous . . . with the spirit of our God."—1 Cor. 6:9-11.

The fact is that the moral purity of the early Bible-reading Christians stood out in striking contrast to the gross immorality of the then civilized world, especially as represented by such cities as Corinth and Rome. Thus one of the letters of the very learned Roman governor Pliny the Younger tells that these early Christians bound themselves by a solemn oath "never to commit any fraud, theft, or adultery," and so forth. Yes, as the apostle Peter wrote those early Bible-instructed Christians: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts . . . Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."—1 Pet. 4:3, 4.

Nor is the proof of the Bible's power for righteousness limited to the early Christian times. Today, in ever so many lands, couples who had lived together without being legally wed have assumed the bonds of wedlock upon having Bible principles taught to them, something that is especially true in Latin-American lands. And in Africa, where polygamy has held sway for many, many centuries, there are thousands of one-time polygamists who are now practicing monogamy as a result of the preaching of Bible principles by true Christians. Professed believers who practice immorality are excommunicated, even as was done in apostolic times. But how many such people have Freethinkers turned from a life of immorality to one of high ethical standards?

In striking contrast to the prurient trend of modern literature and entertainment stand the pure principles of the Bible: "Everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." "Let fornication and uncleanness of every kind . . . not even be mentioned among you, just as it befits holy people; neither . . . obscene jesting, things which are not becoming."—Matt. 5:28; Eph. 5:3, 4.

In view of the abundance of counsel to sexual morality and the warnings that "God will judge" immoral ones (Heb. 13:4), it is indeed highly doubtful that the thousands of millions of persons that have obtained copies of the Bible have done so because some of its accounts 'were more entertaining than moral'! Truly, to all such critics it must be said: "All things are clean to clean persons. But to persons defiled and faithless nothing is clean, but both their minds and their consciences are defiled."—Titus 1:15.

World Unrest

◈ "Black Panthers" armed with rifles and shotguns interrupted the proceedings of the California Legislature. Stokely Carmichael, speaking in Tennessee, shouted: "To hell with the laws of the United States." Screaming, rioting Chinese in Hong Kong showered policemen with stones and bottles for four straight days. Border terrorists infiltrated five miles into Israel. Arab nations prepared for war. U Thant canceled a European trip and held emergency consultations on rising tension in the Middle East, terming the situation "potentially very grave." A wave of terrorism swept the Dominican Republic. Venezuela reported a Cuban-led raid on its territory. United States and Soviet warships collided in the sea of Japan. Fifteen hundred collegians battled Mississippi police in an all-night riot. Students in Madrid ripped portraits of Generalissimo Francisco Franco and cried for freedom. France was tied up by a general strike. Sixteen U.S. Senators pleaded with Hanoi to enter into peace talks before World War III erupts. "They are only the latest in a growing list of anguished and helpless onlookers," said the New York *Times* editorially. How accurate the Bible account for our day, wherein it says: "In the last days critical times hard to deal with will be here."—2 Tim. 3:1.

A Priest Quits

◈ There were about 1,000 worshipers at the 9 a.m. mass in the church at Newburyport, Massachusetts, when Walter Thomas Whalen, a Roman Catholic priest, said: "I have a special announcement to make. After a very long period of consideration, I have decided to cease the active priestly ministry." After finishing the mass, he walked out, joining thousands of other priests who are doing the same thing.

Abortions and Blood

◈ Dr. Mardones of Chile's National Health Service stated: "There are 60,000 women who go to the hospital with complications from abortions. . . . In addition, 100,000 go who are delivering their fifth or subsequent children and are prime candidates for future abortions." The murderous practice of abortion is a way used by many to control family size. And though abortion is illegal in every South American country, complications from induced abortions constitute the second leading cause of hospital admissions in Colombia (after child delivery), and are the third leading cause in Costa Rica (after child delivery and diarrhea). In Honduras, 47 percent of the blood dispensed by hospitals sampled in a government survey was given to victims of bungled abortions. A study of 4,000 women in Chile disclosed that one of every four admitted having one or more abortions.

Nations to Cut Tariffs

◈ After more than four years of negotiations, nearly 50 countries, accounting for about 80 percent of world trade, agreed to an average one-third cut in their tariffs, liberalization of trade in agriculture and a program of food aid for the hungry nations. The agreement could mean lower prices on some merchandise and greater trade. Trade in the products on which concessions have been agreed amounts to some $40,000,000,000.

Moon's Surface

◈ Surveyor 3 has dug into the moon and has transmitted some of her long-hidden secrets to the earth. The soil found on the moon's surface, say scientists, resembles fine sand, with each grain estimated to be about one-fiftieth of an inch in diameter. Some objects that appeared to be pebbles turned out, when poked by Surveyor's mechanical claw, to be like clods in a newly plowed field. During its first two weeks on the moon, the United States spacecraft transmitted to earth more than 6,000 television pictures of itself and the surrounding terrain. It also reached out with a mechanical arm and steel-tipped claw to dig and scratch four shallow trenches in the lunar soil. For this the American taxpayers have paid hundreds of millions of dollars. Could not the money be used more advantageously toward building new homes in slum areas on earth, hospitals for the poor, and free schools for those who want to learn?

World War III Warning

◈ United Nations Secretary-General U Thant warned the world on May 11 that, if the present trend continued in Vietnam, "I am afraid a direct confrontation between Washington and Peking is inevitable. I'm afraid we are entering today the first phase of World War III." Thant noted grimly that "the mutual defense pact between Moscow and Peking is still in force." The only hope of reversing the current trend toward a possible World War III, Thant said, is to halt the bombing of North Vietnam. The United States, however, is not now in a compromising mood. America's present policy appears to be achievement of a military victory in Vietnam.

Church Gambling

◈ Roman Catholic priest Msgr. Nunzio Pirulli scolded the police of Pennsylvania for having broken up a gambling party, which some members of the church committee promoted at the Trocadero Motor Lodge. "Why did they come and bother us?" the priest asked. But when asked why at least one operator of the gambling devices was a known gambler, Msgr. Pirulli replied: "When you need a pair of shoes you don't go to a carpenter, you go to a shoemaker." A spokesman for the police said: "Churches have no more right to violate laws than anyone else," and that makes sense.

LSD Outlawed

◈ The hallucinatory drug lysergic acid diethylamide, perhaps better known as LSD, has been outlawed in South Africa. Not even a psychiatrist can obtain the drug for his practice. The increasing evidence of the misuse of the drug has forced the blacklisting of it.

Sex Is Serious

◈ Citing reports from university and college psychiatrists, Dr. Braceland, editor of the *American Journal of Psychiatry*, said: Our young people are discovering in their new sexual freedom that sexual intercourse is not a trivial, fleeting, isolated experience. They are learning—whatever they were taught by home and religion—that this human relation has dimensions—emotionally deep and enduring—that cannot be tampered with with impunity. The psychiatrist was reminding fathers and mothers, boys and girls and clergymen that sex is not a toy but an immensely creative and, if not handled properly, destructive power.

Birth Rate

◈ Head of preventive medicine at the university of Chile, Dr. Hernan Romero said that economic expansion in Latin America requires a slowdown in the birth rate. The continent has a 3-percent annual population increase, which is the highest in the world. More than 7,000,000 new mouths each year open up to be fed, eating up most of the small gain in economic growth. Education budgets have doubled and tripled in most countries in 30 years, but there are more illiterates than ever; 12,000,000 children do not have access to schools. In Chile alone, 75,000 new dwellings are needed each year to keep pace with the population growth and building deterioration. Fewer than 50,000 are being built. How these dilemmas stress the need for God's kingdom!

"Instant Wealth"

◈ The poor of the world dream of going from rags to riches, and the people of South Vietnam are no exception. They hope the lottery will bring about the realization of their dreams. The French established the lottery in South Vietnam in 1950, and nothing has apparently ever interfered with the weekly drawings. One correspondent wrote: "The average South Vietnamese may suspect that his government is corrupt, his army timid, his employer a profiteer and his wife unfaithful, but he trusts the national lottery. To show his trust, he quickly buys some of the three million tickets that go on sale each week and often pays double the 20-piaster price to buy them from scalpers in the black market." Instead of working hard to improve their lot, people have come to trust in the lottery.

Juvenile Justice

◈ Youths of 15 to 17 have the highest arrest rate of any age bracket in the United States. Last year some 600,000 youths appeared before juvenile courts. And 100,000 of them are now serving sentences in adult prisons. What troubled many Americans is that, while it was not customary, up until May 15 it was possible for an American youth to be tried and convicted of a crime without ever hearing the charges against him; with no chance to face his accusers or to have a lawyer represent him; and with no right to a jury trial when the sentence might mean years behind bars. On May 15 the Supreme Court ruled that juvenile courts must grant children many of the procedural protections required in adult trials by the Bill of Rights. "Neither the 14th Amendment nor the Bill of Rights is for adults only," Justice Abe Fortas declared. "Under our Constitution, the condition of being a boy does not justify a kangaroo court."

Church Feud

◈ Differences of opinion can lead to some unusual happenings, even within a professedly Christian church. For example, some 400 members of a

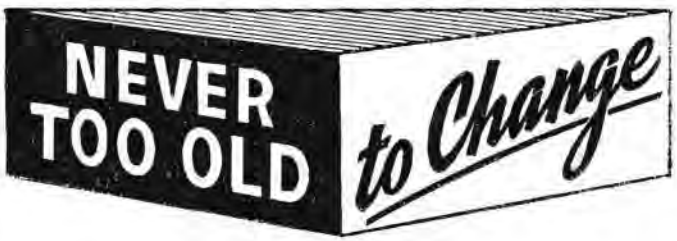
Serbian Orthodox Church in Parma, Ohio, locked themselves in the church building. Their lock-in was to prevent 550 other members of the same church from entering. The ones locked in were members loyal to the mother church in Belgrade, Yugoslavia. Those locked out say they are loyal to an American bishop and charge the Belgrade church is dominated by the Communist regime. It took 150 policemen to keep the two feuding factions from doing harm to each other. Little wonder religion has lost influence as a peacemaker inside and outside of Christendom when it cannot exist peacefully even among its very own.

Traffic Accidents Grow

◈ Those who have been studying the matter say that many accidents and their consequent injuries result from a sequence of events that began a long time before the accident actually happened. The person has developed bad habits such as speeding, drinking alcoholic beverages before driving, crossing in the center of a block, being impatient and a host of others. Last year the traffic accident toll in the United States reached 52,500 deaths, an 8-percent increase over 1965. There were 4,400,000 injuries, 300,000 over the 1965 figure. Drivers under 25 years of age constitute about 19 percent of all licensed drivers, but were involved in almost 32 percent of the fatal accidents, as compared to 30.3 percent in 1965. Excessive speed is blamed for more than 41 percent of the highway deaths in 1966. Alcohol has been found to be a contributing factor in more than half of fatal traffic accidents. Four out of five personal-injury accidents occurred in clear weather on dry roads. And 40 percent of the total deaths occurred on weekends. To help prevent accidents, practice defensive driving; limit driving when tired; adjust speed to the highway, weather, traffic and other conditions; and do not drive while under the influence of alcohol.

Birth Control Pill Risk

◈ The British Medical Journal said, on May 4, that the birth control pill has been responsible for certain types of blood clotting, which apparently resulted in death to a number of women last year. It was estimated that twenty women in Britain last year might have died as a result of blood clots stemming from the pill. The Medical Research Council estimated the death risk as 3 in 100,000.



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Awake!

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JULY 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Jailed for Being Christian in Portugal

WHAT is wrong in Portugal? On May 18, 1967, within a week of the visit of Pope Paul VI to that country, a political tribunal in Lisbon consigned a large group of Christians to jail for no greater "crime" than that of meeting together to study the Holy Scriptures. The case against these Christian witnesses had already attracted a great deal of attention.*

As the court confirmed the prison sentences that day, there were no handcuffs and no convoy of armed guards, which usually mark commitments to prison. From the court to the prison is a distance of about fifteen minutes on foot. When the formalities were complete, the Witnesses were left to walk the distance on their own. Manifestly the court considered these prisoners to be honest, serious citizens. Indeed, public officials in and around the courtroom were deeply impressed by the calm and dignity of the Witnesses, and some by their manner showed a marked sympathy.

The female Witnesses, constituting 75 percent of the group, were assigned to the Monicas Prison, the males to the Limoeiro Prison. Inmates at both places showed keen interest in these new arrivals. Who were these fine-looking men and women? Why were they being put in prison? What crime had they committed? Were they really a threat to the State? These and many other questions were now being asked and answered.

And who are these people who are said to constitute such a grave threat to Portugal's security? At least two in the group are women nearing their seventies. And there is one young woman with a three-week-old infant in her arms. Yes, the child goes to prison too. Ordinary wives, mothers, housekeepers, they are not at all the type that could be dangerous to the State by the greatest stretch of even the ecclesiastical imagination. Yet it is well known that Roman Catholic clergy pressure on police and other officials is behind this travesty of justice.

In honor of the pope's visit an amnesty was proposed whereby a number of criminals will be released from Portugal's jails. But, now, what about this group of Christians? Is it possible they may yet be released under the papal amnesty, or shall there be in Portugal a repetition of that historic decision made by a priest-inspired

* For more details, please see *Awake!* of June 8, 1967, page 9.

mob in the year 33 C.E.? They preferred murderer Barabbas to the holy and undefiled One, Jesus.—Matt. 27:15-26; Acts 3: 14, 15.

And what is the effect of this persecution on those who love God's truth? Are they frightened? No; in fact, the young woman with the infant was a person newly interested in Bible study at the time of her arrest back in June 1965. Despite the difficulties, she stood fast, submitted to water baptism last year, and now goes to prison convinced of the rightness of her course. Friends have undertaken to care for her other children while she is in jail.

Undaunted, another of these young women visited twenty families with whom she had been conducting Bible studies, to explain why she would be unable to come for a while, and to introduce another Witness who will conduct the studies during her absence. Many were anxious to learn what prison she would be in so they could visit her. Not one of them was pressured by fear into discontinuing the study of the Bible. As she went to jail, other Witnesses there in Portugal recalled the words of Paul the apostle: "Most of the brothers in the Lord, feeling confidence by reason of my prison bonds, are showing all the more courage to speak the word of God fearlessly."—Phil. 1:14.

It is refreshing to note, however, that not all officials have heart for this persecution of innocent Christians. In one mainland town of the south, police were summoned to cope with what was reported as some great subversive plot. Plainclothesmen were so alarmed that they sent for a detachment of twenty soldiers armed with machine guns. Thirty-seven persons were marched off to the headquarters of the Public Security Police. The police chief in this instance was genuinely embarrassed to find that all this show of force had broken up an open-air Bible meeting.

The officers were quite nonplussed by the peaceful attitude of their prisoners, and later at the station, when one of the Witnesses explained something of their beliefs and the wonderful promises of the Bible, some of these policemen were visibly moved. The whole group was released with apologies and permitted to take their Bibles home with them. The interference had the effect only of spreading the Bible's message, for the whole district seethed with talk about this happening. One Witness reported that he was kept busy all the following day answering the questions of his neighbors.

The publicity attending this campaign of persecution is, in fact, having a result opposite to that intended. Bible lovers are not being intimidated, least of all the Witnesses themselves. Rather, the number of Witnesses active in Portugal is increasing —a 31-percent increase in April over the record of the previous year. This year when the Witnesses celebrated that annual evening meal that Christ Jesus instituted among his disciples on the eve of his sacrificial death, it was most encouraging to note that the number of interested persons attending the celebration represented an increase of some 1,100 over last year's attendance. Also, scores of families have offered to care for children of incarcerated Witnesses, and generous donations have been made toward court expenses.

As for those faithful Christians in jail, are they downcast? No, rather they rejoice at being "counted worthy to be dishonored in behalf of [Christ's] name." —Acts 5:41.

Before you Doubt

Doubt can be either a valuable protection or a destructive process. When should it be employed? When should it be avoided?

THIS is an age that is rapidly becoming one of doubt and skepticism. And not without reason. For there is an increasing number of things that one reads and hears that prove untrustworthy.

Turn to the advertisements in a newspaper, for example. How much that you read there can you wholeheartedly believe? From experience you may have discovered that certain kinds of information are dependable but that statements dealing with quality of merchandise often are not.

You perhaps have found that the case is similar with other information. Some news columnists you have learned to trust, and others you have discovered are somewhat biased. Also, some salesmen you have found are honest, while others are not. It is little wonder, then, that you may have learned to doubt, and wisely so. For as the inspired Bible proverb advises: "Anyone inexperienced puts faith in every word, but the shrewd one considers his steps."—Prov. 14:15.

Living as we are in what the Bible describes as "critical times" when men are "fierce, without love of goodness, betrayers," there is indeed value in not believing everything one hears. (2 Tim. 3: 1-5) But this poses the questions: When should we doubt? How can we know when to put faith in what we hear and when to disbelieve? Is it a wise policy to doubt everyone and everything we hear?

Importance of Open-mindedness

If a stranger should approach you on the street or call at your home with information that he claims is for your benefit, should you turn him away or slam the door on him? Not only would that be unkind, but it would be unwise. It would be proper to listen to what the person has to say, unless, of course, by so doing your personal safety is endangered. The inspired Bible proverb points to the unwisdom of forming opinions on matters before listening to them, saying: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation."—Prov. 18:13.

True, when listening to a stranger, especially when he is talking on significant matters that involve laying out money, or views that affect religious faith or morals, you are wise to give careful consideration before acting. "The shrewd one considers his steps," the Bible proverb says. He is not immediately inclined to put "faith in every word." This does not mean, however, that he distrustfully closes his mind simply because the information or ideas are new

or different from what he has heard before.

In the first century of our Common Era persons from the Macedonian city of Beroea manifested an exemplary disposition. The Bible record reports concerning their attitude upon hearing the message preached by Jesus' disciples, who were at the time strangers to them: "Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." —Acts 17:11.

The Beroeans listened, not with a skeptical, disposed-not-to-believe attitude, but with open-mindedness. They did not allow doubt to cause the message to fall on unreceptive ears. Rather, they took in the information, and then made a careful investigation of the inspired Scriptures to ascertain whether the things they had been taught were supported therein.

We, too, should follow this pattern of being willing to accept and examine ideas open-mindedly. "Make sure of all things," the Bible encourages; "hold fast to what is fine."—1 Thess. 5:21.

When to Doubt

So, then, when dealing with strangers, a shrewd person may wisely recognize the need to do some personal investigating. He is not necessarily inclined to disbelieve. But if it is discovered, after closer investigation, that there is no solid basis for what a person says or what is read or heard, from then on he may be disposed to doubt that source.

Thus, if you desire your word to be accepted, you should always be truthful and honest. You should be careful not to repeat things unless you have a sound basis for believing that they are true. Otherwise, others will come to consider what you have to say as being of little merit. They will view it with doubt. The value of being honest, truthful and reliable is, therefore, inestimable.

It is upon the basis of such qualities of integrity and faithfulness that true friendships are founded. Since time is required to become acquainted with these qualities in persons, it takes time for real friendships to grow and mature. However, when one has proved to be a reliable and trustworthy friend, should we doubt him everytime he tells us something new? Not at all! And if we do, our friendship likely will suffer or may even terminate. Mutual trust and confidence are vital in order to enjoy healthy, refreshing relations with others.

In the family, for instance, doubts can severely damage relations between members. If a wife doubts her husband's faithfulness when she has no substantial basis for doing so, this can raise a barrier between the two. She only torments herself by her doubts, and her decreased capacity to love her husband that may result will only cause him unhappiness too. How important it is to have real evidence before one doubts a loved one! It is much better to give a friend the benefit of the doubt, continuing to place trust in him until there is clear proof of untrustworthiness.

Need for Balance in Exercising Doubt

Some educators have observed a modern trend toward skepticism and doubt. The deterioration of honesty and integrity is unquestionably a factor in causing this. People have heard so many untruths and half-truths that they understandably have become distrustful of what they read and hear.

Perhaps another important factor in this trend is the popularizing of doubt as a key to scientific progress, which it in-

deed can be. Science writer Isaac Asimov explained in *Science Digest:* "If a scientist has one piece of temperamental equipment that is essential to his job, it is that of a built-in doubter. Before he does anything else, he must doubt."

There can be no question that doubt has been valuable in leading to many scientific discoveries. Unfortunately, however, the unbridled exercise of doubt has resulted in a modern tendency to be skeptical of practically everything one hears or reads. And just as putting "faith in every word" can be dangerous, so, in the opposite extreme, a disposition not to believe can also be damaging and lead to grief.

Last summer the dean of a college in the United States drew this to the attention of a class of college freshmen. Getting to the crux of his address, which was published in *Vital Speeches of the Day,* November 1, 1966, he said: "To state as exactly as possible what I have on my mind, we must assume that what we read and hear is reliable and *then* test it with skepticism. My concern is that we are omitting the assumption, and are left with skepticism. Skepticism by itself is cancerous."

That unbridled skepticism or doubt has eroded away confidence and undermined respect in modern society has been observed by many persons. It seriously disturbed this college head, as revealed in his following comments: "More and more of us are acting as if we were the only man alive. We are cynical of what we read and hear, critical of what we observe. . . .

"Could it just be that our disposition not to believe has duped us into becoming our own worst enemies? Could it be that we are becoming such egotists that unwittingly we are turning into bigots, intolerant of everything? Could it be that in our isolation we are becoming so convinced of our individual infallibility that a constructive idea, were it to come along, would fall on deaf ears?

"With conviction which I hope is based on fairly objective observation, I think we can cite one example after another of a general assumption not to believe, not to listen, not to trust, and I say again that if we begin with that assumption we are doomed."

In Matters of Religion

When it comes to matters of religion, how can doubt be exercised in a balanced way? It would obviously be foolish to "put faith in every word" of the many different religions, since they often teach conflicting doctrines. Does this mean, then, that we should be distrustful and disposed to disbelieve any of them? Should we conclude that the Bible, upon which most of them claim to base their teachings, is all mixed up and not worthy of consideration?

No, that would be unwise. While we might hold reservations about a religion's claim to represent God, until we see convincing evidence of it, yet the wise thing would be to examine the Scriptures to see if what a particular religious organization claims is supported therein. Recall that that was the commendable course of those persons in Beroea. They listened to Jesus' disciples "with the greatest eagerness of mind." What they heard sounded good to them, but they were not necessarily putting faith in every word those strangers were telling them. For they then personally examined "the Scriptures daily as to whether these things were so."

How vital it is that we follow that example! It is important that we become familiar with the foundation of true worship, the Holy Bible.

Confidence in God and His Word

After becoming acquainted with the Bible one learns that it is faithful and true. He finds he can confidently put his trust in what it says. Its counsel and instruction invariably prove beneficial when followed. Yes, upon close study of it one comes to appreciate that the Bible is indeed the Word of the true God, Jehovah. And Jehovah God is the best friend a person could ever have! How should we view the word of such a friend? Should we doubt it?

Doubting a friend when there is no sound basis for doing so leads only to grief. It causes disturbance of mind and confusion. Thus, the inspired disciple of Jesus Christ wrote: "If any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him. But let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about." (Jas. 1:5, 6) God has always proved reliable. One who has become his close friend has proved this. So there is no reason ever to doubt what He has to say.

The Israelite forefather Abraham is a man who came to know and trust Jehovah the true God. In fact, he is noted in the Bible as "Jehovah's friend." (Jas. 2: 23) Abraham learned that he could rely on Jehovah, so that even when God told him he was going to have a son when both he and his wife Sarah were long past the normal age of having children, he believed it. Abraham trusted God's Word; he did not doubt, as the Bible explains: "Because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory and being fully convinced that what he had promised he was also able to do." —Rom. 4:20, 21.

How wise you will be if you also seek to take in knowledge of God and of His Word the Bible! What He says there directly affects your life. Do not turn a deaf ear to his entreaty: "My son, to my words do pay attention. To my sayings incline your ear." (Prov. 4:20) Your personal safety is in no way endangered by taking time to listen to the words of God. So do not foolishly turn away from an opportunity to investigate what God says in his Word.

Consider those who refused to examine open-mindedly the message that God spoke through his prophet Noah. (2 Pet. 2:5) They were cynical of what they heard and critical of what they saw. Theirs was a skeptical, disposed-not-to-believe attitude. And what happened to them? Why, they suffered destruction when God brought the Flood just as he had prophesied.

But what concern does that have for us today? A great deal! For Jesus Christ said that this system of things will end in a similar destruction at God's hands, warning: "For just as the days of Noah were, so the presence of the Son of man will be. For as they . . . took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:37-39) The majority refused to examine the evidence, and perished. Only those carefully heeding God's instructions survived. It will be similar again. We have the words of Jesus Christ for it.

Do you believe him? Even if you do not, wisely avoid a skeptical, disposed-not-to-believe attitude and humbly examine what the Bible says. Its grand promises of life in a new system of things are trustworthy and true, as an investigation will reveal. Learn about them! Do not allow skepticism and doubt to cause you to turn a deaf ear.—2 Pet. 3:13; Rev. 21: 3, 4.

MEDICAID TO THE RESCUE

MEDICAL expenses have become so great in the United States that many families cannot afford a serious sickness. In 1961, a person who had a semiprivate room for ten days in a New York City hospital was usually charged about $560. In 1966 the bill was $842, and this year it will likely be close to $1,000. On top of this is the physician's fee, which may amount to hundreds of dollars, depending upon what he is required to do. Even for medical treatment that lasts for only a little more than a day a patient can receive a big bill.

There is the case of a man in New York who was in a hospital for thirty-seven hours, was given three series of X rays and four minor laboratory tests. His bill was $252. A two-year-old boy who spent forty-three hours in a hospital undergoing tests for a heart murmur ran up a bill for his parents that amounted to $434. Hospitalization is expensive, and it is expected to get even more expensive.

It has been estimated by some officials that the cost of being in a hospital may increase nation wide by as much as 15 to 30 percent during 1967. Regarding this, Dr. Madison Brown, the American Hospital Association's director of planning and development, said, as reported in the New York *Times* of September 6, 1966: "The work of hospitals is complex and expensive. But in the next two years there will be raises far beyond what we've seen in the past. The national increase will range from 15 to 30 per cent from now until July 1, 1967." This is not a pleasant prospect for the average family.

What would you do if a member of your family had to be hospitalized and you were confronted with huge hospital and doctor bills? You probably would rely upon some form of medical insurance, which many persons carry for their family. Otherwise such bills could be a financial catastrophe. Carrying medical insurance, however, can be a difficult load, especially when insurance payments are raised repeatedly so as to keep pace with rising medical costs. Yet, such insurance is usually regarded as essential even when it will pay only part of a hospital bill.

But what if your income is insufficient to carry the additional load of medical insurance or it is not enough to carry the amount of insurance needed? What if you do not have the funds needed to cover that part of a bill that insurance will not pay? What will you then do if someone in the family is hospitalized for several days? This is when Medicaid comes to the rescue for persons living in the states that have instituted it.

How Medicaid Will Help

Medicaid is a medical assistance program financed jointly by the Federal Government, a state and the localities in the state. In New York the program will help needy persons of any age who are residents of the state to pay their medical

bills. This includes persons in the low-income and moderate-income groups as well as others that are facing financial catastrophe because of huge hospital and doctor bills.

In a brochure published by the State Department of Social Welfare in New York, the following is said regarding the purpose of the program: "Children deprived of medical care because their parents cannot afford it, often become victims of conditions that impair their health and, later in life, limit their work capacities. Lack of needed health care, in time, builds a great burden of illness and disability in the community, much or all of which becomes a welfare burden eventually. . . . More and more individuals and families cannot pay for the medical care they require, especially people in the low-income and moderate-income groups, although they are able to support themselves otherwise. To help these citizens avoid needless suffering and disability and to prevent them from becoming welfare recipients because of medical bills, New York State, in cooperation with the Federal Government and the localities, has established a program of Medical Assistance for Needy Persons."

How Medicaid Came to Be

When the House Ways and Means Committee of the Federal Government handled the Medicare law that was passed in 1965, it appended to it a section called "Title XIX," which is the so-called Medicaid law. This was regarded at the time as a modest provision for Federal, state and local aid to be given to persons who are "medically indigent." It was estimated by the Federal Department of Health, Education and Welfare that the Medicaid program would cost the Federal Government only about $240 million a year.

Title XIX received little attention during the Congressional battle over Medicare, which is a provision for Federal payment of a large part of the medical expenses of persons that are sixty-five and over. Medicaid is for persons of all ages and is no form of medical insurance. It was not until Medicare was made law that the lawmakers began to realize that Medicaid would be far more costly than they had planned. This happened when New York State greatly expanded its medical assistance program under the provisions of Medicaid.

New York gave such a liberal interpretation to the expression "medically indigent" that 40 percent of the State's population could qualify for medical assistance. This was such a shock to the House Ways and Means Committee that it expressed determination to change the law, but opposition from the states was so great that it finally did no more than recommend a mild change.

Half of the cost of the program is carried by the Federal Government, and the other half is shared by the state and local governments. Due to the fact that the program has expanded far beyond what Congress intended, the initial estimate of $240 million for the program was far too small. Federal officials now think that New York's program alone will cost in the neighborhood of $1.4 billion by 1970, when, it is said, it will be operating full scale. It was the opinion of New York's governor Rockefeller that Medicaid for New York State would cost $532 million for the fiscal year running from July 1, 1966, to June 30, 1967.

Other states are setting up Medicaid programs, but the number of persons that will benefit from them will vary according to eligibility requirements. The nation's most populous state, California, estimates that its program will benefit approximately 1.3 million persons.

Who Qualifies?

Each state is free to use its own judgment in defining the "medically indigent." Consequently, the requirements for eligibility vary. In New York State, where the program is the most liberal, the factors that determine whether a person qualifies for medical assistance or not are the amount of annual income, financial reserve for burial costs, savings and medical expenses. The total income a person has after deducting income taxes and the cost of health insurance premiums is the first determining factor.

If, for example, a single person has an annual income that does not exceed $2,900, Medicaid will help him with his medical expenses without his having to pay anything from his income. A family of four persons can have an income of $6,000 without having to pay anything on a medical bill, and a family of eight persons with two wage earners can have an income of as much as $10,250.

A person is also permitted to have savings in the bank up to one-half of his annual income before he is required to use the savings to pay medical expenses. Anything in excess of that amount would have to be used, except for what is needed to establish a reserve to cover burial expenses for the family when it lacks minimum insurance protection.

Anyone that owns property and needs medical assistance is not required to give a lien or a mortgage to the welfare department, although this will probably be required of income-producing property. Such things as an automobile and personal property are not regarded as assets, and so the person getting medical assistance is not required to sell them. Personal property includes furniture, appliances and equipment needed in a business or trade.

An annual payment toward out-patient medical expenses is ordinarily required of a person who is not receiving welfare and who has an annual gross income over $4,500 before Medicaid will help him with medical expenses. This payment is called a "deductible." The amount of the deductible or annual payment is one percent of the gross annual income. For a family of four with a gross income of $7,000 a year, the annual payment would be $70.

When a person finds that he needs help from Medicaid he can make application for it at the local department of public welfare. Application can be made in person or by mail. This department then decides on his eligibility for assistance. If he is accepted he receives an identification card.

By considering these eligibility requirements of the state of New York we get an idea of how extensive the Medicaid program can be. Of course, other states have different requirements. Washington state, for example, limits Medicaid assistance to persons that have a monthly income of $140 or less for an individual and $190 or less for a couple. Medicaid does not come near the scope of socialized medicine that exists in Great Britain and some other countries. Nevertheless, it can care for a real need among families with low incomes.

In these days of steadily rising medical costs and insurance rates a family of modest means needs help to shoulder the huge medical bills that can result from the hospitalization of a member of the family. As a form of health protection provided by tax money, Medicaid exists to help such persons. It is ready to come to their rescue. Those who qualify for it need not hesitate to use it, because it was formed for their benefit. It is better to call for the help of Medicaid than to be bankrupt as a result of medical expenses.

Opening THE DOOR TO AN ENDLESS TREASURE

By "Awake!" correspondent in Zambia

YOU who are reading this article possess a precious gift, a divine gift that, if cultivated, can be a door to an endless treasure of knowledge. This gift is the ability to read, but it is a gift that has not been cultivated by about half of earth's adult population. This ability can be termed a divine gift because man's Creator endowed the first man with the ability to read and write. (Gen. 5:1) However, for Adam's descendants the knowledge of how to read is not a gift acquired by heredity. Learning to read is hard work. The problem of illiteracy is not something that can be easily overcome, and the problem is immense.

According to a noted authority on literacy, Dr. Frank C. Laubach, writing in 1947, three-fifths of the world's population could not read or write. In 1957 the United Nations Educational, Scientific and Cultural Organization estimated that there were 700 million adult illiterates in the world, that is, 44 percent of the then total population fifteen years old and over. The problem is greatest in Asia and Africa, with adult illiteracy rates of 65 percent for Asia and between 80 and 85 percent for Africa. For example, in Zambia 80 percent of the adult population cannot read or write. Adult illiteracy, however, is a world problem. Even in the United States, the Census Bureau claimed a few years ago that there were 8.3 million persons twenty-five years and over who could not read or write. For hundreds of millions of persons this door to an endless treasure is still shut tight.

Because of being unable to read or write, these millions of persons are subject to poverty, exploitation and superstition. There are many jobs and trades that cannot be learned or fully accomplished unless the worker can read and write, and thus the poorest group in a nation are the illiterate ones. If a person is a farmer or a hunter but can only put his mark on an agreement that he cannot read, he can the more easily be exploited by selfish traders. A mother who is illiterate cannot read a letter from her son nor can she write to him.

The illiterate, being unable to read the Book of revealed religion, develop their own natural religion and become prey to false ideas and victims of crippling superstitious fears. Those who respond to oral preaching of true religion and break away from false worship and superstition find it difficult to progress in knowledge and spiritual understanding because they cannot read and study. Literacy could become for them a door opening to an endless

treasure of knowledge, leading to spiritual maturity.

Combating Illiteracy

Developing countries find illiteracy one of the greatest barriers to helping their peoples to progress economically and socially. The illiterate are unable to read and apply simple government instructions on improving agriculture or diet and safeguarding health. Thus, as more and more countries achieve self-rule, more governments are taking positive steps to combat illiteracy.

For example, since independence the adult literacy program in Zambia has been given new impetus. As part of community development a qualified literacy officer with countrywide powers has been appointed and assigned necessary funds. Under his direction twelve trained full-time local literacy officers have been assigned to all the provinces and main centers, and more are being trained. It is not the purpose of these literacy officers to teach illiterate persons how to read but to train literate persons how to teach illiterates.

This program calls for self-help on the part of the community and the individual students. It is up to a community or a religious body to encourage and gather the students, find the teachers, provide the classrooms and to buy the literacy primers or to get the students to buy these. The government provides the literacy officers to train the local teachers and has devised and printed a series of six progressive literacy primers in seven of the principal languages. Generally a literacy officer will train a group of teachers in ten two-hour periods spread over two weeks. It is hoped that, under this scheme, by 1970 all adults in Zambia who wish to become literate will have had opportunity to become 'functionally' literate, that is, 'to be able to engage in all those reading activities normally expected of an adult in his community.'

One of the first groups in Zambia to cooperate in this new literacy campaign has been Jehovah's witnesses, who, for years, have been active in combating illiteracy. Thousands have been taught to read in the more than nine hundred literacy classes conducted in their 725 congregations.

A subject of much discussion and continuing research with regard to teaching literacy is that of the best method of teaching. Methods of teaching reading have been broadly classified into two groups, "synthetic" and "analytic." In the synthetic method the student first learns the sound of the smaller units, letters and syllables, and then he is taught to combine these into larger units, words, phrases and sentences. In the analytic method the student is taught first to recognize larger units, words, phrases or sentences, and then later helped to break these down into the elements making them up, that is, syllables and letters. Methods of teaching literacy usually included under the synthetic group are the alphabetic, the phonic and the syllabic.

Alphabetic and Phonic Methods

Probably the oldest method of teaching reading of alphabetic languages is the alphabetic method. The student starts off by learning the names of the letters in alphabetic order, then learns to spell and pronounce two-letter combinations, such as *m-a, ma,* then three-letter combinations, *m-a-n, man,* and so on. Syllables are combined into words and words into phrases and short sentences. By constant repetition, boring for most adults, the student eventually learns to pronounce correctly the *names* of all the letters. Another system widely used is the phonic method.

Phonic means 'of vocal sounds,' and so in the phonic method the student is taught, not the *names* of the letters, but how they *sound* in a word. The student is usually taught first the vowels and then the consonants. These are joined into two-, three- or four-letter combinations to form short words or syllables. These syllables are combined to form words, then phrases and then sentences.

Syllabic Method

Similar to the phonic method is the syllabic method. In this method, instead of the sounds of single letters being taught, the student first learns to pronounce syllables. He then learns to read words and sentences made up from these syllables. In some languages many words consist of syllables of two letters, and thus from the beginning the student is taught to read simple words. A variation of this method is to use pictures to introduce a few common words. These words are then broken down into their syllables. The student learns to pronounce the syllables and then to combine these into different words that are made up of the same syllables. For example, in Spanish he may learn the words *papa* (daddy), *mama* (mommy), *dama* (lady), *vaca* (cow), and from these words he learns to read the syllables *pa, ma, da, va,* which, in turn, can be combined into other words and sentences.

The phonic and syllabic methods are most effective for languages that are entirely or almost phonetic, that is, for languages that use one letter for one sound and are pronounced the way they are spelled. Most of the African languages that were given a phonetic Roman alphabet by missionaries fall into this category, including Cibemba, Cinyanja, Citonga and Silozi, the most prominent languages in Zambia. Where a language is phonetic, a student who is taught the sounds of the letters can quickly learn to pronounce new words. One main argument against this is that it is claimed that it develops poor comprehension in the student. He is so busy with the mechanics of pronouncing what he sees that he does not think of the *meaning* of what he reads.

"See and Say" Method

Those who prefer an analytic method claim that this type of teaching makes for much better comprehension in the student. The analytic method could be termed the "see and say" method. Also known as the "whole word" method, this method teaches the student to recognize whole words at the outset without being able to pronounce the individual syllables and letters that make up the word. This, it is claimed, makes it very suitable for teaching the reading of languages that are not purely phonetic, such as English. This method can be termed analytic in that pronunciation of syllables and letters is eventually introduced by the analyzing and breaking up of the words into the syllables and letters making them up.

Extensions of the word method are the sentence and the story method, where whole sentences or simple stories are first learned and then broken down into words and syllables. It is argued that, because the student learns to recognize the word or sentence as a whole, he can concentrate on what the words mean rather than working out their pronunciation. This method has few supporters among those foremost in teaching reading to adults in phonetic vernacular languages.

The main criticism of the "see and say" method is that it produces readers who guess at words, who are poor in being able to pronounce new words and who read inaccurately because of confusing similar-looking words.

Of all these methods, then, which is the best for teaching adult illiterates?

Eclectic Method

Today an eclectic method is often preferred; that is, one that chooses what is best from each method, according to the type of language, the quality of the teachers available, and other related factors. Thus the Cibemba primer recently introduced in Zambia starts with a picture of a man and under the picture appears his name, *Malama.* The student learns to read his name, and then he learns to read and write on the following pages the syllables *ma* and *la.* Shortly thereafter another picture introduces another word, and the student learns to pronounce and write the syllables making up this word. Soon, by combining these with the first syllables that he learned, he can read and write simple words.

While this method is basically syllabic, it can be seen that it draws on elements of the phonic and whole-word methods. It is hoped that the average adult will work through the six primers in four to six months and then will progress by reading and enjoying simple books written for new literates.

Need of Literature for New Literates

For students in many areas and languages their new-found ability does not open the door to an endless treasure. This is because there is nothing further in their language that they can read. The only literature available in their language may be the Bible, and, for most, the gap between their primer and the Bible, or other literature available, is too great for them to jump. Unable to use their basic reading skill, they become discouraged, make no progress and eventually forget what they learned. For this reason much of the effort of those organizing literacy programs is now directed to the preparation of literature for new literates.

To assist in this in Zambia, the Department of Community Development has produced a list of six hundred basic words to be used by those writing for new literates. In addition to using a simple, limited vocabulary, books, pamphlets and articles for those who have just learned to read should be written in short simple sentences. A local literacy officer has stated that the book *From Paradise Lost to Paradise Regained,* written in simple language and published by the Watch Tower Bible & Tract Society, is suitable for helping new literates to progress further. Once the student has completed the six primers he should be able to work his way through this book.

ARTICLES IN THE NEXT ISSUE

- Why So Many Parental Heartbreaks?
- The Catholic Church in Crisis.
- Fluoridation—Is It Good or Bad?
- Heard at the Bethel Dinner Table.

While the use of an effective teaching method and the provision of simple reading matter are important, there is another aspect of teaching literacy at least equally important.

The Teaching Attitude

It has been claimed that 60 percent of the success in teaching literacy to adults depends on the *attitude* and *manner* of the teacher. The teacher must take into consideration differences between teaching adults and teaching children. The adult illiterate is more sensitive, very conscious of making mistakes, easily embarrassed and can be quickly discouraged. Thus an essential quality that a teacher must exercise is fellow-feeling. He should put him-

self in the place of his student and try to appreciate his difficulties.

The student cannot read a book, but he can read his instructor. If the instructor is bored, superior or impatient in his attitude, the student will sense this and be discouraged. If he loves his student and is genuinely interested in his progress, the student will respond. The teacher should work on the same level as his student, not standing or sitting above him, but sitting alongside him. His voice should not be loud, but just loud enough to be clearly heard. He should appear as a partner with him in the joint venture of opening the door to an endless treasure, not a superior schoolmaster.

The successful teacher avoids embarrassing the student. If he says *ba* instead of *da,* the teacher does not pounce on his error. He goes back to *ba,* agrees that that is *ba,* reminds the student that *da* begins with a different letter and lets him try *da* again. By commending at each opportunity, he encourages his student and builds up his confidence in his ability to read. When the student reads the word correctly, the teacher does not waste valuable time by repeating it after him. He lets the student do the speaking. The classes should be small, at best four to six, but not more than ten. Avoiding any spirit of competition among the students, the teacher encourages each one to progress at his own pace by giving each one individual attention. From the beginning he encourages a thoughtful reading attitude. That is, he makes it his aim not merely to produce mechanical pronouncers of symbols but to produce thinkers who can understand and apply the thoughts represented by the symbols. He keeps alive in his students a strong motive for persevering at their studies, discussing with them the benefits that being able to read will bring to them.

It is with joy that the patient instructor will hear his student read his first sentence. His joy will be greater as he observes the mind of his student opening to new thoughts, new ideas, replacing ignorance and superstition with knowledge and true belief, becoming equipped to progress socially, economically and spiritually. Working together, the teacher and student will have opened a door still shut to millions of persons—the door to an endless treasure.

Mutations Not Evolutionary

The modern theory of evolution asserts that mutations have enabled one organism to evolve into another. However, the *Journal of the American Scientific Affiliation* for September 1965 notes: "Concerning the supposed role of micro-mutation and selection in producing the organisms of today, J. J. Duyvené de Wit has said, 'As a result of mutation we may get *alterations* with respect to certain *existing* characters, for example in the number and size of hair bristles in *Drosophila,* but it appears that after a number of X-ray treated generations, the induced mutations pertaining to a selected character reach a limited ceiling beyond which no further change occurs. . . . Moreover, and this is of crucial importance, mutations, and even series of directed mutations, never gave rise to the appearance of essentially new characters of generic magnitude. From this, it clearly appears that mutational changes remain structurally restricted to the basic genotype to which the race or species in question belongs. In other words, transformation of a given basic genotype into another one as a result of a series of one-directional mutations cannot be produced experimentally.' "

How to Make Your VACATION More Satisfying

HUMANS require periods of rest or change from their regular work in order to function at full efficiency. The mind, body and spirit are restored when the normal routine is altered and there is a change of pace and activity. Most employers have come to recognize this. So it is the general custom in many lands today to give employees a regular vacation from their jobs, often with pay.

It is observed, however, that some persons fail to realize enough satisfaction from their vacations. One noted physician pointed to a reason why: "I have had patients who did the same kind of thing on their vacations that they were doing all year long on their jobs." Thus, this doctor observed, they return to work bored and "wondering why they feel so tired."

So, remember, vacations are generally more satisfying when there is a definite change of pace—when you are able to go places or do things you normally do not have the time or opportunity to do.—Mark 6:31, 32.

Vital for True Satisfaction

There are certain things ordinarily done, however, that cannot be omitted during vacations if these are truly to be satisfying occasions. For an obvious example: eating and drinking. You may even derive added pleasure on vacations due to the different times at which you eat, or because of the type of food and drink consumed.

Similarly, worship of God is vital to true satisfaction, and that during vacations too. (Matt. 4:4) As always, dedicated Christians will pray to God. Perhaps on vacation you have occasion to be by yourself where you are surrounded by the marvelous beauties of God's creations. What a satisfying experience to be able to communicate in prayer with the Grand Maker of the luscious green meadows, the majestic mountains, the blue sky, the roaring surf! On such occasions your heart may especially be moved with appreciation for the loving provision that Jehovah God has made for righteously disposed persons to enjoy these beautiful creations forever.

Increasing Our Knowledge

When discussing the importance of change of pace on vacation, one doctor said: "Try to learn something you didn't know before . . . acquire new skills and absorb new knowledge." Doing so, you can make a vacation of lasting benefit, one long remembered with pleasure.

As a Christian, you may have a regular program of preparing for weekly Bible studies and congregation meetings. Understandably, a change of pace, or variation in study material, may be desirable. No doubt there is some publication that you have wished strongly to read, perhaps something that did not relate directly to your regular study program. Why not do it on va-

cation? Take your time. Enjoy taking in the information.

Just as eating breakfast on vacation at 10 or 11 a.m. may be a pleasurable change from routine for some, so leisurely reading of a subject of personal interest can be a rewarding experience. Do it when you are refreshed. Perhaps after breakfast, propped up in bed. Or you might settle down in a pleasant out-of-doors location, under a tree or in a hammock. The change in time and place of study, and the reward of learning valuable new things can be exhilarating.

Some years ago a youth spent two weeks of his summer vacation before graduating from high school reading a copy of the Christian Greek Scriptures. He had heard others talk about the things recorded therein, but had never really personally read them himself. It was an experience that perhaps more than anything else affected his life, causing him to take up the full-time ministry upon graduation from school. Until this day he vividly recalls that delightful vacation of over fifteen years ago.

Others have gained real satisfaction on vacation from reading the faith-strengthening Bible publications *Life Everlasting—in Freedom of the Sons of God*, *"Make Sure of All Things; Hold Fast to What Is Fine"* or *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Have you personally read these books? You might find that your vacation becomes a memorable one for doing so, or for reading other such publications.

Sharing Spiritual Things

While such diversions as getting out in the woods, up in the mountains or down to the seashore for a week or two can be a satisfying change, some persons have found a real high point of their vacation to be searching out fellow Christians in the area visited and attending a congregation meeting. Some time might even be enjoyably spent in making ministerial calls, and talking to people in the neighborhood about God and his purposes, just as the Lord Jesus did after traveling to a lonely place to "rest up a bit."—Mark 6: 31-34.

Last summer a young couple from New York City had this very purpose in mind when they decided to take a week's vacation in West Virginia. They selected that area because it was a section that was not assigned to any congregation of Jehovah's witnesses. While they needed a rest and change from the fast pace of city life, they planned to spend some time talking to people in the house-to-house ministry. In their territory in New York City they simply had not found enough people truly interested in discussing the Bible, and, as a result, they felt a spiritual lack.

What a refreshing lift their vacation in the country proved to be! "We got plenty of sleep," they explained, "and just relaxed and took our time. We were there to enjoy ourselves in the beautiful out-of-doors. At the same time, we desired to talk with interested persons about God and his purposes for man. We were not trying to reach any goals, beyond meeting and talking with people."

The results were beyond their expectations. "Why, people really enjoyed talking with us about the Bible," they observed enthusiastically. "In the entire week only two persons did not want to discuss spiritual matters. Although our primary purpose was not to place literature, people were so interested that we left 55 bound books, as many booklets, and over 100 *Watchtower* and *Awake!* magazines. It was a very pleasant experience. Absolutely delightful!"

Perhaps when you are planning your

vacation, you will want to write the Watch Tower Society in your country to find out whether the place where you plan to go is frequently visited by Kingdom ministers. There are still many areas that are seldom reached with the Kingdom message. You may add greatly to the joy of your vacation by spending parts of some days making ministerial calls and discussing with interested persons God's wonderful provisions for life and happiness.

Another possibility to keep in mind is the sharing of spiritual things with relatives that you might visit during vacations. One minister from Los Angeles visited his relatives in Louisiana on two consecutive vacations several years ago. While there, not only did he make a point of witnessing to them about God's kingdom, but he also made ministerial calls on others in the neighborhood. "We even arranged to give a Bible talk," he explained, "and several dozen interested persons came. It was wonderful!" From the persons that this minister contacted during these vacations there are now seven dedicated Kingdom proclaimers!

Full-Time Preaching

Thousands of Jehovah's witnesses have taken advantage of the provision made by the Watch Tower Society for qualified ministers to share during their vacations in the full-time preaching activity. These have derived great joy and satisfaction from spending their vacations in this way, even though it was for as short a time as two weeks. This provision is known as "vacation pioneering." It can be a delightful change of pace from usual work or school schedules.

Wrote one minister from Grand Rapids, Michigan, in November 1966: "It was my blessed privilege to vacation pioneer for the first time last December. The joy I gained from that experience can best be expressed by letting you know that I would rather do that again during my vacation this year than anything else." Certainly a recommendation for this vacation activity! This January a young minister from Concord, California, wrote: "I would like to express the joy that I have experienced vacation pioneering over Christmas vacation from school. With this privilege, my appetite has been whetted for regular pioneering."

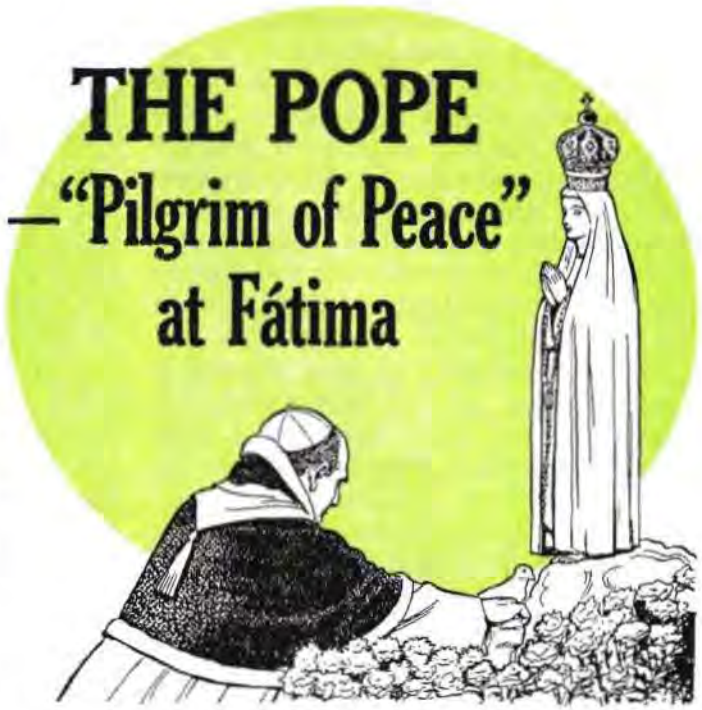
What often makes vacations pleasurable is the opportunity for families to do things together. Vacation pioneering affords a wonderful occasion for this. It draws families together in spiritual pursuits, as one family head from Illinois enthusiastically observed: "What a pleasure it has been! A daily pioneering schedule has resulted in drawing my wife and sixteen-year-old son even closer than we were before."

Some families have made vacation pioneering a regular vacation activity, and have found it thoroughly satisfying. Earlier this year a mother of three children from Fort Wayne, Indiana, wrote: "Our family has vacation pioneered for two weeks in June now for the past three years. And we are looking forward to two weeks this summer pioneering. This two-week period offers a marvelous way for a family unit to be so very close together, and be able to serve Jehovah whole-souled. The experiences one has can never be equaled. To our family the vacation pioneering time is as important as is our attending Christian assemblies."

How can you realize a more satisfying vacation? Where will you go? What will you do? Those, of course, are decisions you will have to make. But, remember, a change of pace can be of definite value. And for Christians, what can make vacations most satisfying is setting aside some time to learn more about their Creator and to serve His Kingdom interests.

By "Awake!" correspondent in Portugal

THE POPE —"Pilgrim of Peace" at Fátima



"SO GREAT is our desire to honor the Holy Virgin Mary . . . that We have come as humble and faithful pilgrims to this Holy Sanctuary." With this fervent expression, Pope Paul VI began his history-making message to an estimated one million pilgrims gathered in the Sanctuary square located in the tiny village of Fátima in the heart of Portugal. The date was May 13, the fiftieth anniversary of an apparition that is said to have been seen by three young children.

However, for the myriads of persons gathered in the huge square, forming the largest crowd Fátima had ever seen, the pope was much more than a "humble pilgrim" coming to pray to the "Queen of Peace" at the "Altar of the World"—Fátima. This was the first time in Portugal's eight-hundred-year history that a pope had visited Portugal, and many of the pilgrims believed that beholding him would be like beholding Christ.

For days pilgrims had been arriving at Fátima for the occasion. They came on foot, on donkey, by bicycle, bus, train, plane or by any other means of transportation available. Women arrived loaded with blankets, food and clothing wrapped up all together and balanced adeptly on their heads. They came on foot from the extreme reaches of Portugal: from Valença on the northern frontier and from Faro on the southern Atlantic coast. They came from Timor, Singapore, Peru, North America, Vietnam and several other countries of the earth. One girl walked from Valpassos, Portugal, to Fátima in eight days: a distance of 225 miles (362 kilometers)!

On reaching the Fátima Sanctuary, many elderly women could be seen fulfilling the final part of their journey to the basilica. Beginning at the High Cross near the entrance to the huge asphalt square, they got down on their knees and began traversing the half-mile temple area, which is twice the size of St. Peter's Square in Rome. As they approached the basilica, which dominates the whole plaza, blood could be seen on the rough pavement as knees, bruised from severe contact with the wet, muddy surface, bore the worshipers to the base of the 213-foot tower, which has at its peak a seven-ton bronze crown and an illuminated crystal cross.

Anniversary Program Begins

Ceremonies began May 12, with services in several tongues for foreign pil-

grims. The Cardinal Legate Dom José da Costa Nunes, arriving from Rome as forerunner of the pope, was welcomed by Portuguese bishops, foreign delegations and civil and military authorities as representative of Pope Paul VI, who was referred to as "Sweet Christ on Earth."

At dusk began the candlelight procession. Tens of thousands of men, women and little children lit candles, creating a flickering sea of dancing lights in the darkness of the square, which was covered by heavy overcast skies. At midnight began the Renewal of the Consecration of Portugal to the Hearts of Jesus and Mary. Then, beginning at 1 a.m. Saturday morning, Adoration of the Holy Sacrament was conducted until 6 a.m. Many remained awake all night, while others, including women with small children, rolled out blankets and coats on the wet pavement and went to sleep, as rain continued to fall. Others retreated to shelter under the huge eaves of the cathedral or to any other spot that could give some protection from the cold and wet weather. But shelter was not available for thousands upon thousands that had come. However, for these pilgrims inclement weather only gave more weight to their expressions of penance, self-denial and prayer.

As early as 6 a.m. crowds began gathering on the square to await the arrival of the pope. More than 450 sick, including paralytics, blind and other infirm, were transported by stretcher to beds set up near the platform so they could receive a special blessing from the pope. And all eagerly awaited the information to be presented concerning the "message of Fátima," which, according to Lisbon's *Diário de Notícias* of May 5, 1967, "is, after the Gospel, the most vehement appeal to the harmony, the complete change of life, the renewal of man."

Services started at 10:45 Saturday morning with the Procession of the "Image of the Virgin." The image was borne by students from the little Chapel of the Apparitions to the platform. As the students, wearing their black university capes, accompanied the image, the audience frantically shouted, cried, prayed and waved white handkerchiefs wildly above their heads. Pamphlets bearing the imprimatur of the church proudly declared that the image had already made several pilgrimages to Europe, Africa, Asia and the islands of the Pacific.

Meanwhile, shortly before 10 a.m. the pope arrived at the military airport in Monte Real aboard a Portuguese TAP Caravelle. Received by Portuguese President Américo Tomás and Prime Minister Dr. António Salazar, the pope declared: "We will go to Fátima, with the humility and the fervor of a pilgrim who undertakes a long voyage, in order to entrust them [our appeals] to Her, whom the Church and Christian people invoke with the sweet name of Mary." He was then accompanied by a procession of dignitaries to the cathedral. All along the twenty-five-mile route he was wildly cheered by thousands who lined the roadway. Reaching the sanctuary at 12:10 p.m., he was taken by an open-top Rolls-Royce to the platform. As he crossed the square, the crowd cheered and shouted in a frenzied exhibition of adoration, waving handkerchiefs and shouting in unison: *"Viva o Papa! Viva o Papa!"* (Let the Pope live!)

Prayer for Peace—In Church and World

Ascending the platform steps, the pope blessed the masses with outstretched arms and then conducted mass. In the following message he stated the two primary purposes of his visit: to pray for the internal peace of the Catholic church, which has been in conflict over the opposing liberal

and conservative views that have erupted since the Ecumenical Council; and to pray for peace.

Commenting on the liberty some church leaders have taken in making individual interpretations and changes, he appealed: "What terrible damage could be provoked by arbitrary interpretations, not authorized by the teaching of the Church, disrupting its traditional and constitutional structure, replacing the theology of the true and great Fathers of the Church with new and peculiar ideologies, interpretations intent upon stripping the norms of faith of that which modern thought, often lacking in rational judgment, doesn't understand and doesn't like. . . . We want to ask of Mary a living Church, a true Church, a united Church, a Holy Church."

Regarding the second purpose of his visit, he added: "You can easily see that the world is not happy; is not tranquil . . . it is full of tremendously deadly armament, and it has not morally progressed as much as it has scientifically and technically . . . the world is in danger. For this reason we have come to the feet of the Queen of Peace to ask her for the gift, which only God can give, of peace."

Finally he appealed: "Do not contemplate projects of destruction and of death, of revolution and of suppression; but think rather of projects of mutual strengthening and of solid collaboration."

Very interesting to note was his appeal in behalf of "those nations in which religious liberty is almost totally suppressed . . . We pray for such nations; we pray for the faithful of these nations; that the intimate strength of God may sustain them and that true civil liberty be conceded to them once more." No reference was made to the fact that Portugal has shown herself to be among such countries where 'religious liberty is suppressed,' to the extent of sentencing to prison forty-nine of Jehovah's witnesses for peacefully gathering in Bible study. At the very moment that the pope spoke, these Witnesses were preparing to begin their prison sentences, which began five days later.

After the delivery of the message, Paul VI triggered a postclimax demonstration of uncontainable religious emotion when he presented to the audience Lucy, the only living one of the three shepherds said to have had an apparition of the "Virgin" in 1917. Now a nun in the Carmelite Convent in Coimbra, she did not speak to the audience, but her appearance was sufficient to ignite the greatest display of wild applause yet heard during the entire celebration. This was the first time that many had ever seen her in public, as she has remained completely out of contact with public and press. This was her first appearance in Fátima in twenty-one years.

The pope then blessed the sick present and placed a large silver rosary on the "Virgin" image, directing a prayer to her. The celebration concluded with the procession of the "Virgin" back to the little chapel, during which the audience jubilantly shouted "adeus" to the image.

History of the Appearances

What has motivated thousands to go to Fátima during the past fifty years? Let us briefly look at the record of the apparitions. This is what we are told about what happened:

The year is 1916. World War I rages on. Three tiny shepherd children are tending their flocks at Cova da Iria, when suddenly an apparition, believed by the young children to be an angel, speaks. On this and on two subsequent occasions this apparition announces that in the near future the "Virgin" will appear to them and tells them that they should pray often to her in preparation for the event. In the

third appearance the apparition, appearing to be "a youth of 15 years, clear and brilliant as a crystal," teaches the three, aged 6, 8 and 9, a prayer, beginning: "Most Holy Trinity, Father, Son and Holy Ghost, I adore you profoundly."

It was on the 13th of May of 1917, the following year, that the three were tending their sheep on a lonely moor eighty-five miles north of Lisbon, when suddenly the clear, sunny sky flashed with lightning, and thunder sounded. As the three prepared to lead the sheep home, they are said to have seen "above a holm-oak a Lady all dressed in white, more brilliant than the sun." The apparition is said to have told them that she had come from heaven and asked them to return. "Tell your beads every day to gain peace for the world and the end of the war."

In June the apparition is said to have given the little shepherds a vision of hell-fire. Lucy later reported their seeing a great fire, "in which were plunged black and burning demons and souls in human form, resembling live, transparent coals. Lifted up into the air by the flames, the demons and the souls fell back on all sides, like sparks in a conflagration, with neither weight nor balance. The children could hear their screams of pain and despair, which made them shudder. The devils were distinguished from human beings by their forms of horrifying and disgusting animals."

The apparition then revealed to the children a secret, saying: "You have seen hell where souls of poor sinners go. To save sinners, our Lord wishes to establish in the world devotion to my Immaculate Heart. . . . Finally my Immaculate Heart shall triumph. The Holy Father will dedicate Russia to Me and it will be converted and a period of peace shall follow."

Lucy later related seeing the apparition in August and September, the three being told again to tell their beads to bring about the end of the war. But the most important apparition reportedly came on October 13, 1917, when about 70,000 persons are said to have gathered to await the promised miracle and revelation of the secret. Although the audience never witnessed any appearance, Lucy gave this description of what she saw and heard: "Soon after we saw . . . Our Lady. 'I wish to tell you to have a chapel built here in honor of me, who am Our Lady of the Rosary, and also go on telling your beads every day.' " Lucy continued: "When Our Lady disappeared in the depths of the sky we saw St. Joseph by the sun with the Child and Our Lady dressed in white, with a blue cape. St. Joseph with the Child Jesus seemed to bless the world with their gestures, making the sign of the cross."

Suddenly many of the crowd are said to have seen a miracle: the sun appearing a fiery disk with rays of every color, gyrating swiftly, plummeting toward earth and finally climbing back to its place in the skies.

Since that event, on the 12th and 13th of May and October, every year there is a mass pilgrimage to Fátima, having the primary purpose of praying to the "Immaculate Heart."

Within the next three years two of the young shepherds, Jacinta and Francisco, who had remained completely silent about the whole occurrence, died. The third, Lucy, remained alive, but in 1921 entered a convent, and until today has remained in complete seclusion, no journalist or inquirer having any "possibility of interviewing that religious one" who "continues hidden in the profound silence of the high inaccessible walls of a convent," as stated in Lisbon's *Diário de Notícias*. Not until twenty years later did she reveal the vision of fiery torment that so impressed her. She also revealed a second

secret: that unless Russia were converted there would come a new and more terrible war than that raging in 1917. A third secret, yet to be revealed, recently caused much controversy on the question of who has trusteeship of the sealed envelope containing the revelation. Many had speculated that the pope would reveal the secret during his visit, but he said nothing at all of the mystery.

For Christians?

What is the Christian's stand in relation to the events that are claimed to have occurred at Fátima? Is a Christian obliged to comply with the requests made by the apparition? It is only fair to state here that there is much skepticism about the authenticity of the apparitions, even among Portuguese church leaders. Some have even spoken out against the whole account as being one of the biggest religious frauds ever perpetrated. Books have been written relating in detail the events surrounding the happening, going to the extent of calling it a complete hoax. In his book *Na Cova dos Leões* (*In the Lions' Den*), pages 422 and 423, Tomás da Fonseca, describing the questioning that took place after the children related what had happened, and the contradictions of statements made by the three, calls the whole incident "the most scandalous fraud of its kind ever construed" and a "premeditated crime." In a letter that the author addressed to the leader of the Portuguese church, he accused: "You knew, and did not condemn, rather you applauded, the very close vigilance exercised over the three unhappy children, which vigilance only terminated with the death of the two and the isolation of Lucy in an inaccessible convent."

The same author then quotes the Lisbon newspaper, *Diário de Notícias* of August 8, 1954, which published an "Official Report from the Patriarchal Curia," stating: "After careful examination of what happened with regard to the purported apparitions, it was verified that:

"(1) Nothing exists to confirm or appear to confirm the truth of such apparitions;

"(2) There is an absolute lack of basis in the assertions made to the public."

We now have two alternatives before us: either the Fátima apparition is a fraud, or it is an actual historical event. If it is a fraud, certainly it is not for Christians. If it is a historical event, how do the events harmonize with the only authority for Christians, God's Word the Bible?

Be sure that the Roman Catholic Church, and especially its leader Pope Paul VI, gave the subject very serious consideration before the now world-famous pilgrimage of the pope was announced. What would be the result of such a visit upon the future of the church? Upon doctrine? Upon world opinion? Such a visit by the pope to Fátima would signify wholehearted support by the leader—and thus by the church—of the complete Fátima incident. And in a period of history when the church, by means of the Ecumenical Council, has encouraged union of all Christian religion, could the pope risk visiting Fátima and thus reaffirm completely the church's devotion to Mary, a doctrine that has been one of the chief stumbling blocks to union? And, remembering that many representatives of the press, radio and television, including American NBC, CBS and ABC television networks, would converge upon Fátima from all over the earth to give worldwide publicity to the visit, could the church risk having the whole event later proved a fraud? Certainly not.

Scriptural or Demonic?

Let us, then, assume that something supernatural did occur at Fátima in 1917. Could it possibly have been from the true God? Today there is widespread evidence of supernatural events occurring because of the intervention of demons in human affairs. Were the apparitions the work of the Creator or of "the god of this system of things," Satan the Devil? (2 Cor. 4:4) Let us briefly examine again some of the events that occurred at Fátima, comparing them with the written authority for Christians, the Bible.

When the apparition said to have been the "Virgin Mary" appeared to the three, they fell down to worship her. But, if the apparition really were from God, why did it not tell the children, as an angel did when the apostle John fell down before him: "See thou do it not. . . . Adore God"? (Rev. 19:10, *Douay*) Why did the apparition instruct them to continue to tell their beads to gain peace for the world and the end of the war? If it were truly Mary, a faithful servant of God, had she forgotten what the Bible says about venerating objects fashioned by men? Or when the apparition said: "Our Lord wishes to establish in the world devotion to my Immaculate Heart," did she not remember what Christ's apostle Paul said, as recorded at Romans 1:24, 25, when he spoke of those wicked ones who "venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever"? Could the apparition thought by the young children to be an angel possibly have been from God and at the same time have told the shepherds to do something absolutely contrary to the Word of God?

At the time of the last apparition, in October of 1917, the three young children were told to "have a chapel built here in honor of me, who am Our Lady of the Rosary." Is it proper for Christians so to venerate someone other than God? Does not God himself say at Exodus 20:5: "I Jehovah your God am a God exacting exclusive devotion"?

And when the hundreds of thousands of pilgrims in Fátima cheered and hailed the image of "Our Lady of Fátima," yes, when Pope Paul VI placed a rosary upon the image of the "Virgin" and then, with folded hands, addressed the image in prayer, should other church leaders observing not have given warning of what the Bible says at Isaiah 44:9-13, 17, 18 concerning image worship: "Who has formed a god or cast a mere carved image? Of no benefit at all has it been . . . gradually he makes it like the representation of a man [or a woman], like the beauty of mankind, to sit in a house [or a chapel] . . . their eyes have been besmeared so as not to see, their heart so as to have no insight," and "their darlings themselves will be of no benefit"?

And should not the Roman Catholic leaders who took such a close interest in the three little shepherds have warned them also against image worship, as did Christ's apostle John: "Little children, guard yourselves from idols"?—1 John 5:21.

What about the vision of hellfire torment that the apparition gave to the children? Could this vision have been from God, when the Bible nowhere teaches that the dead are suffering but rather are unconscious? (Eccl. 9:5, 10) Could you imagine God standing aside watching "poor sinners burn forever" like "live, transparent coals" in a fiery place, and deriving satisfaction from hearing their "screams of pain and despair," when God's way is love? (1 John 4:8) Stanford University's Dean of the Chapel B. Davie Napier recently said that to condemn even an unrepentant Hitler to eternal suffering

"makes a demon out of God." (*Time,* May 19, 1967, p. 40) Could it be that perhaps this was not God at all that gave the vision, but a demon, who was intent on "making a demon out of God"? Could an angel of God give a vision of such a horrible punishment when history shows that the doctrine originated with pagan Babylonish religion, which has always been opposed to true worship?

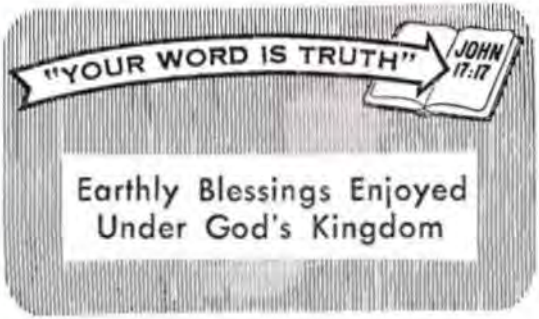
When the apparition taught the three little children to pray: "Most Holy Trinity, Father, Son and Holy Ghost, I adore you profoundly," was it teaching them a Scriptural prayer, one that the Creator would like to hear, or was it teaching them to pray to another god, a three-in-one god nowhere mentioned in the inspired Scriptures? Did Jesus Christ teach his followers to pray thus? (Matt. 6:9, 10) Did not Jesus himself, rather than claiming to be equal to his Father, say, as recorded at John 14:28: "The Father is greater than I am"? Instead of encouraging his followers to seek intercession through Mary, did he not say: "No one comes to the Father except through me"? And did not the apostle Paul teach: "There is *one God,* and *one mediator* between God and men, a man Christ Jesus"? (John 14:6; 1 Tim. 2:5, 6) Did Jesus pray to 'Mary, the Queen of Peace, the Celestial Mother'? Certainly not! After his baptism he did not even call Mary mother, but 'woman'! (John 2:3, 4; 19:26) The Bible does speak of Christ as "Prince of Peace," but never of Mary as the "Queen of Peace."—Isa. 9:6, 7.

When Lucy claimed to have seen "St. Joseph with the Child Jesus" who "seemed to bless the world with their gestures, making the sign of the cross," could she have really seen the same Joseph and child that were seen by shepherds after the birth of Jesus? In the year 1917 was Jesus still a little child? And was Joseph an angel in heaven? No, the Bible shows that Joseph was still in the grave, for the hour had not yet come "in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29) Even faithful David, a forefather of Joseph, remained inactive in the grave after the time of Jesus' death. (Acts 2:34) Moreover, could you imagine Jesus making the sign of the cross, a symbol that has absolutely no Biblical foundation but that finds its origins in pagan Babylon?

There are many other things to be considered here as to the Fátima occurrence and the words spoken there that show us whether that event could really have come from the Creator or not. The complete support given to the Fátima pilgrimage by the spiritual leader of the Roman Catholic Church clearly shows us the church's stand in relation to God.

Only Hope for Peace

Can it be expected that peace will come in answer to the appeals of the pope to "the Queen of Peace"? Could it possibly come by the bestowal of the "Virgin's blessing" upon human efforts and organizations such as the United Nations organization, to which the pope, in his visit to the organization headquarters in 1965, gave his complete support and backing, accepting it as "the last hope of concord and peace"? The Bible plainly shows us that these man-made efforts are ineffective and are doomed to be destroyed. (Isa. 8:9, 10; Ps. 146:3, 4) Only God's kingdom in the hands of the "Prince of Peace" Jesus Christ can heal mankind of its sick, corrupt condition, and bring about 'peace without end.'—Dan. 2:44; Isa. 9:6, 7.



THE kingdom of God, for which Christians pray, is a righteous heavenly rule or government. (Matt. 6:10; Isa. 9:6) Under its administration the entire earth will be transformed into a paradise of pleasure, and the desires of all righteously disposed humans will be perfectly satisfied. Please locate your own copy of the Bible and turn in it to the one hundred and forty-fifth Psalm, verses thirteen and sixteen, and note the sound basis for this hope. If yours is the *Authorized* or *King James Version* it will read: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Thou openest thine hand, and satisfiest the desire of every living thing."

What blessings do you desire to see enjoyed upon the earth? The doing away with war and its accompanying miseries? By means of his Kingdom rule Almighty God will bring this about, as the Bible prophecy assures: "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. 4:3, *AV*) The inspired Bible psalmist recorded the further comforting assurance: "The LORD will bless his people with peace."—Ps. 29:11, *AV;* see also Psalm 46:8-11.

The peace brought by God's kingdom will be so far-reaching that even the relations between man and the lower animals will be affected. Even wild beasts will never again be a danger to man, as God's Word declares: "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely."—Hos. 2:18, *AV;* Ezek. 34:25.

Under God's kingdom even creatures that were once fierce will be at peace, not harming others. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." —Isa. 11:6-9, *AV*.

Without devastating war to disturb the land or any danger from wild animals, the earthly subjects of God's kingdom will be able to care for their crops unmolested, and the land will produce abundantly. "There will come to be plenty of grain on the earth," the Bible promises. (Ps. 72:16; see also Psalm 67:6) Under the rule of God's kingdom never again will food shortage or painful hunger be experienced! God's blessing will be present, and the earth will respond to the loving attention of its caretakers, as indicated by the Bible prophecy: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The earth will become a global paradise, or park.—Isa. 55:13, *AV;* Ezek. 34:26, 27.

Perhaps one of the keenest desires of people is to enjoy perfect health, free from disease and the deteriorating effects of old

age. Happily, Almighty God will open his hand and also satisfy this desire of the subjects of his kingdom. "No resident will say: 'I am sick.'" (Isa. 33:24) Do not conclude that this prospect is an impossibility, for when he was on earth the Son of God, Jesus Christ, demonstrated what could be expected regarding the curing of ills. (Matt. 15:30, 31) Yes, under God's kingdom even the old and lame are certain to enjoy restored youth and full physical powers!—Compare Isaiah 35: 5, 6.

Is it possible to enjoy such perfect health forever? Can death be eliminated? Although men of science and medicine have proved unsuccessful in their attempts to conquer death, we have this assurance of God's Word: "And [God] will wipe out every tear from their eyes, and *death will be no more,* neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:4) Jehovah God will see to it that all causes for distress and sorrowing are removed and that the obedient subjects of his kingdom are blessed with everlasting life in an earthly paradise!—Isa. 25:8; Rom. 6:23.

But what about dead loved ones? How millions of earth's inhabitants long to see, talk to and associate with persons now deceased! Even this cherished desire will be realized! Jesus Christ demonstrated what would be experienced on a large scale when he resurrected the son of the widow of Nain and Jairus' daughter. (Luke 7:11-17; 8:40-42, 49-56) With confidence, therefore, we can look forward to the fulfillment of Jesus' own promise: "The hour is coming in which all those in the memorial tombs will hear [the Son of God's] voice and come out."—John 5: 28, 29; Acts 24:15.

Think of it! To enjoy everlasting life in a restored paradise with cherished loved ones! No more will there be the fear of crime or calamity. Slums and overcrowded living conditions, too, will be things of the past. Interesting work and a close relationship with God will cause life to be satisfying and enjoyable. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . They shall not labour in vain, nor bring forth for trouble . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isa. 65:21-24, *AV;* Ps. 37:9-11, 29; Mic. 4:4.

Do you desire to live to enjoy these blessings of God's Kingdom rule even in a physical sense here on earth? If so, prepare now to live then. Learn more about the kingdom of God and the requirements for enjoying its blessings. Then, after taking in the necessary knowledge, courageously serve God. Obediently submit to his wise direction, for "he that does the will of God remains forever."—1 John 2:17; John 17:3.

Can you answer these questions? For answers read the article above.

(1) What satisfaction will be realized by earthly subjects of God's kingdom? (2) Will conflicts and wars continue to exist, and what assurance do we have regarding this? (3) What will then be the relationship between man and the animals? (4) What change will occur in the habits or disposition of certain animals under God's kingdom? (5) How will the earth then respond to the care given it, and what will it become earth wide? (6) How will the physical health of the Kingdom's subjects be affected? (7) How long may perfect health be enjoyed under the Kingdom rule? (8) Is there any hope of life as a subject of God's kingdom for those who are now dead and in their tombs? (9) What conditions that are common now will no longer exist under the Kingdom rule? (10) What must we do now if we desire to live then?

War in the Middle East

◈ On May 15 Egypt was placed on a "war footing" as combat units and artillery vehicles rumbled through Cairo. The United Arab Republic asked the United Nations to remove its emergency force from the armistice line on the Egyptian border with Israel. Secretary-General U Thant of the United Nations ordered the withdrawal of U.N. troops. Israel issued a call to arms. She ordered a partial call-up of her reserves. America urged her citizens to get out of the danger areas. On May 23 President Nasser of Egypt announced an Egyptian blockade of the Gulf of Aqaba, cutting off Israel's access to the Arabian Sea. The matter was referred to the United Nations. The Security Council of the United Nations was called on to meet. On June 4 fighting broke out between Israel and the Arab nations. Battles raged from Syria, on the north, to the Sinai Desert, on the south, and on the Jordanian-Israeli border. Cease-fire efforts were stalled in the United Nations. U Thant said failure in world morality is what has brought on the crisis and may bring on another world war.

Hit by Blackout

◈ Four states in the United States were hit by a massive electrical power failure on June 5. The shut-off of power came at mid-morning. It was not until 8:15 p.m. that the entire area was back to normal. Some sections, however, began to regain power within a half hour. The precise cause for the blackout, which hit New Jersey, much of eastern Pennsylvania, eastern Maryland and the northern half of Delaware, was still being sought. For the most part people took the power failure very much in their stride. However, those following the Middle East crisis felt somewhat annoyed when their televisions went off.

High Abortion Rate

◈ Dr. Vinicio Calventi, gynecologist at La Maternidad Nuestra Señora de la Altagracia hospital in Santo Domingo, Dominican Republic, reported that 20,000 abortion cases had been treated in this center in the past seven years at an expenditure of two and a half million pesos. In 1966, 3,643 abortions were registered. The majority of these were self-induced or performed by persons without medical knowledge and thus resulted in infection, hemorrhage, and complications, often incurable.

Dr. Calventi estimated that, for every case treated, there were two that did not seek hospital aid. He added that this hospital treats one case of abortion for every four births. The figures given apply only to the city of Santo Domingo, which represents one-fourth of the total population of the Republic.

Fire Disaster

◈ About 1,000 persons—customers and employees—were believed to be in the huge L'Innovation department store in Brussels, Belgium, on May 22, when fire broke out. Before the fire was brought under control, some 300 shoppers and store workers had perished, making it one of history's most disastrous building fires. Some suspect that the fire was the work of arsonists with anti-American motives. The store was showing special displays of American goods and flying the United States flag at the time. A store official put the loss at about $20,000,000.

Wild Weather

◈ People can do nothing much about the weather but talk about it, and April and May provided ample material for conversation. Drought in southern Florida threatened to dry up the Everglades, but heavy rains in May helped relieve the condition. In northern California some 400,000 construction workers grumbled about heavy rains, which kept them idle for two consecutive weeks. Massachusetts had a snowstorm on May 25, hurricane winds struck New England, killer tornadoes and hailstones blasted central and southern United States. Why all the unusual weather? Weather officials say that it is due to the activity of jet streams—high altitude "rivers" of fast-moving air undulating in paths from west to east across the nation. When these move in exaggerated sweeps, they say, extreme peculiarities in the weather pattern result. And this year has had its share of extremes.

"Couldn't Think Straight"

◈ *The Observer,* a magazine published by the United Church of Canada, gave the following answer to the question: "If a man came to you with a large gift of money for the church, and then explained that he had won it gambling, would you accept it? What would you say and do?" Answer: "We'd accept it and say 'Gulp!' If later we thought we shouldn't have, we'd forgive ourselves with the excuse we were so surprised we couldn't think straight." Perhaps that is part of Christendom's problem—it cannot think straight because of its love of money and double morality.

150 MPH Trains

◈ In Japan, the famed Tokaido Line has trains with top speeds of 160 miles per hour (mph). However, the top speed in daily operation is about 125 mph. In the United States, the New York Central recently ran a test train, propelled by a jet engine, at 185 mph. The Pennsylvania Railroad has demonstrated a short-haul ride on a train that traveled up to 150 mph. The run between New York and Washington, D.C., reportedly will take 2 hours and 55 minutes. The railroad companies hope, by means of the newly designed trains, to compete with the airlines for traffic in these heavily traveled areas.

Where Houses Disappear

◈ Florida, known for its cooling breezes and warm winter sunshine, is faced with a problem of sinking houses. Mrs. Benny Watson of Bartow, Florida, glanced out of the window one Sunday morning, to see two of her neighbors' houses disappear into the ground. It appears that the rock structure of Florida erodes underground. Then, often without warning, huge areas fall in, engulfing houses, roads, even people. Geologists describe the rock upon which Floridians live as "soft limestone." The stone contains enormous quantities of water. During the recent drought much of the water drained, leaving gigantic underground caves. When the rains finally fell, adding tremendous weight to the surface, cave-ins were inevitable.

Compulsory Inoculation

◈ "The Constitution of the Republic should make provision for medical freedom as well as religious freedom. To restrict the art of healing to one class of men and deny equal privilege to others will constitute the bastile of medical science," so wrote Dr. Benjamin Rush, signer of the Declaration of Independence. *Newsday* for May 3 reported that a number of students were barred from classes in Levittown, New York, after failing to produce proof of immunization against polio. Robert Neidich, assistant superintendent of the Levittown School District, said the school administration will not accept a statement by a parent who claims that individual conscience prohibits his child from being inoculated. The only exceptions allowed by the new state law requiring immunization to polio are for children whose physicians say they should not be inoculated or for children whose families belong to "a bonafide religious group" whose teaching forbids inoculation.

Parochial School Problems

◈ Due to the decline in the number of clerical teachers and the growth in Roman Catholic parochial schools, laymen now constitute one-third of the teaching force within the Catholic school system in the United States. Until recently, it was unusual for lay teachers to teach in Catholic schools. But now that lay teachers are in these jobs they want better wages and better living conditions. Most parochial school systems have what many view as painfully inadequate tenure, pension and medical-insurance programs. The inevitable result is not only discontent among laymen but a disturbingly high turnover. In the past few months, teacher walkouts have hit perhaps a dozen or more Catholic schools from New York to Los Angeles. Parochial school administrators say they lack the means to satisfy the teachers. Faced with rising costs, many dioceses have shut down or combined marginal and inefficient schools. And *Time* magazine for June 2 stated that some Catholic educators are beginning to wonder whether it might ultimately be necessary to abandon parochial school education entirely. St. Louis' Joseph Cardinal Ritter recently is reported as having said: "If we were confronted with the question of whether we should start parochial schools today, I am sure they wouldn't be started."

Presbyterians' New Creed

◈ After nine years of debate, study and revision, the United Presbyterian Church, the latter part of May, approved the "Confession of 1967." It is the first new Presbyterian creed in 320 years. What does it say? The Confession, a 4,500-word document, commits Presbyterians, in the name of Christ, to labor for such causes as world peace and the elimination of poverty and injustice. Nothing is said about the Christian responsibility of making disciples of men and preaching the good news of God's kingdom as a witness to all nations. (Matt. 24:14) The document describes the Bible as simply the "witness without parallel" to God's word rather than the Word inspired by God, as the apostle Paul so appropriately referred to it. —2 Tim. 3:16.

Human Guinea Pigs

◈ A United Press International report out of London stated that Dr. Maurice Pappworth, a London consultant physician, charged that British and American teaching hospitals used patients as "human guinea pigs" for medical experiments that were sometimes unnecessary and resulted in death. Dr. Pappworth was reported to have said that hours-old babies, expectant mothers, convicts, the chronically and mentally sick, the aged and the dying had been submitted to experiments in the past twenty years. Pappworth, who gives 200 examples of alleged experiments, said that in 1954 New York doctors gave high oxygen concentrations to 36 premature babies for two weeks, despite reports indicating danger from this treatment. Out of the 36 infants, eight developed "irreversible" blindness of both eyes and two others had possible involvement of one eye. The charges are made in a book by the doctor called "Human Guinea Pigs—Experimentation on Man."

LSD's Heavy Price

◈ Four users of LSD impaired their eyesight for life. While under the drug's influence, they stared at the sun, which resulted in the burning of the macula, a small part of the cornea, and caused total loss of reading vision. It was reported on May 18 that the patients, all males between 18 and 24 years of age, had no awareness of pain or discomfort while the sun was burning through the eye's tissue because they were under the influence of the hallucinatory drug.

Abortion Advice

◈ In a 600-word statement twenty-one Protestant ministers and rabbis in New York city declared that they had set up a consultation service to assist women seeking advice about abortions. Clergyman Howard R. Moody, spokesman for the group, said that the new group would offer advice in obtaining legal therapeutic abortions and advice on alternatives, such as keeping the child or having him put up for adoption. "In some instances," the clergyman said, "it is possible we would attempt to facilitate her getting an abortion in a country where it is legal." Even though abortion has repeatedly been denounced as murder, these clergymen stated that they disagreed with such a view. In fact, they held that "when a doctor performs such an abortion motivated by compassion and concern for the patient, and not simply for monetary gain," they "do not regard him as a criminal but as living by the highest standards of religion and of the Hippocratic oath." Of course, the opinion is that of these religious leaders and not that expressed in the Bible.

What PURPOSE *Is There in* LIVING?

We need to have a purpose in life. Those who have none usually come to a tragic end. But as indicated by the lack of true happiness in the world, there is something lacking in the goals many pursue as their main purpose for living. The Bible says that "the whole obligation of man" is to "fear the true God and keep his commandments." What loftier purpose could we have? But what are God's commandments? What does God's Word say on all these vital matters that affect our daily lives? Be sure! Make sure! Read:

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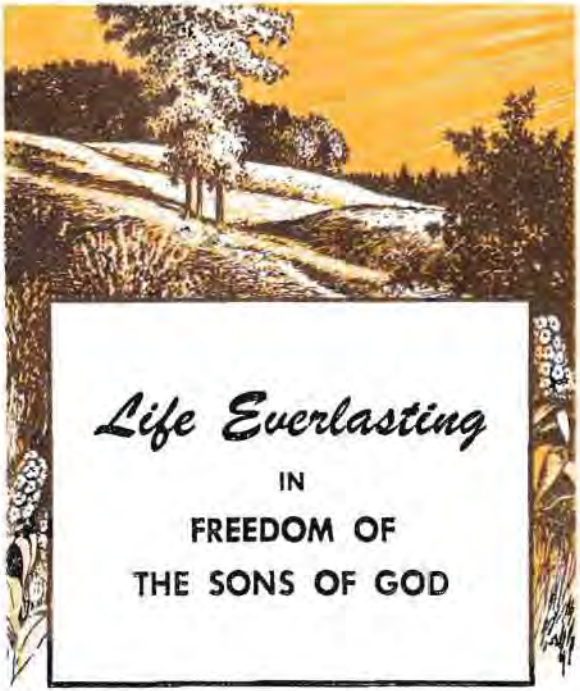

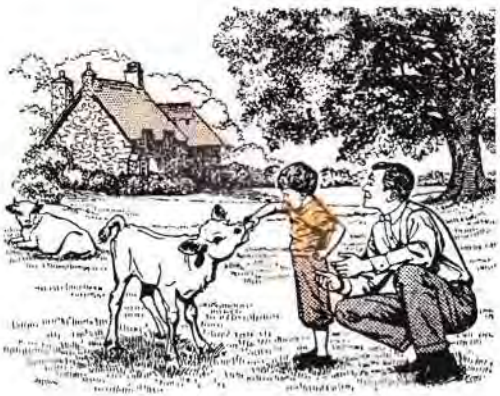

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Awake!

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Where the Wind Holds Sway

PAGE 24

JULY 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Why So Many Parental Heartbreaks?

Why do so many youths today puzzle parents and police officials? What can parents do about it?

RECENTLY in a leading American woman's magazine a mother told of her heartbreak. She and her husband were well-to-do, in their forties, and had three charming teen-age daughters. They had given these, as she tells it, "stable, secure homes, religious training, a clear-cut moral standard." More than that, they had the courage to say "No" to their children when this seemed right, and even had been careful as to the kind of TV programs and motion pictures they permitted their daughters to view. They were also well acquainted with their daughters' friends.

Then one day, in the middle of the forenoon, her husband came from work to hand her, ashen-faced and trembling, a letter to read. She wrote that as she started to read the letter it seemed as if a sewer pipe had exploded in her face. Halfway through she felt she could not continue, but her husband insisted that she finish reading it. What was it all about?

It was a letter, "pornographic in language, cynical in its philosophy. . . . Its chief characteristic was total depravity . . . Nihilism [which denies that there are any such things as truth and goodness] breathed from every word." It was a letter in which the writer was bent on the pursuit of pleasure and calmly viewed suicide as the way out if things got too complicated. The letter had been written by, of all persons, one of her daughters to a friend on vacation. The father chanced to come upon it and, being suspicious in view of recent events, had opened and read it, to his great dismay. They experienced an even greater horror, the mother said, when they confronted their daughter with the letter, for she felt no shame or remorse.

They had seen the heartbreak of a number of their friends because of the lawless conduct of their children, and now these parents joined their ranks. Taking stock, they found that their other two daughters were being tainted by the same moral poison. Although, as far back as could be

remembered, the families of these parents had never been involved with the police, "yet in the past six months we have had official dealings with police, probation officers and school officials in dizzying succession," the mother said.

She complains: "The authorities . . . are as baffled and frustrated as we are by the growing phenomenon of problem children coming out of good homes. . . . If training, discipline and living a code of ethics and a stable, secure existence cannot insulate them from these evils, what can? . . . We have spent many an agonized hour reviewing our lives to see what spawned our heartbreak. We have not found the answer in our home life. Why did they learn to lie with smiling ease? How did they acquire expertise [skill] in deceit and deviousness? How, we wondered, in such a daze, had we come to find ourselves adrift in this crazy, juvenile hell of grinning faces, dirty feet, empty brandy bottles, dingy rooms? . . . I cannot reconcile myself to what has happened to our child." She further asks, 'Why did the beliefs and principles that supported us parents fail to support the morality of our children?'

The Part Environment Plays

Undoubtedly world conditions are a major contributing factor to such parental heartbreak. Peruse the morning paper, and how often one finds, not only crime and war, but, day after day, one exposure after another of corruption in business and politics. There is an "increasing of lawlessness," even as Jesus Christ foretold and as this mother grants when she says: "The things we don't want to come in nevertheless do come in, via TV, telephone, magazines, newspapers, and by plain word of mouth." And helping to make matters worse is the blasé attitude of some parents, such as the neighbor who told this heartbroken mother: "Kids have no morals these days—I don't know what we can do about it."—Matt. 24:12.

No mistaking about it, we are living in the times that the apostle Paul foretold: "In the last days critical times hard to deal with will be here. For men will be . . . without self-control, fierce, without love of goodness, . . . lovers of pleasures rather than lovers of God." It may be that these heartbroken parents made the mistake of equating conditions that prevailed in their childhood with those that prevail today.—2 Tim. 3:1-5.

It is as though they had learned to navigate on the sea of life in peaceful, calm and sunny weather and thought that teaching their children to navigate under similar conditions was all that was needed. But the parents may have overlooked entirely the fact that the moral weather of the world today is like a storm, like a hurricane. What a vast difference there is in the moral tone of the modern novel and of today's TV and motion-picture programs as compared with those of twenty-five and more years ago! When it comes to inculcating principles of righteousness, these are not times for 'business as usual'! A failure to recognize this fact without a doubt is one of the basic reasons why there are today so many heartbroken parents who truly meant well. They did not take seriously enough the danger of their children's being infected by what this mother calls "the deadliest disease of all —moral dry rot."

Aesthetics or Ethics?

Another reason for much of the parental heartbreak no doubt is a failure to distinguish between aesthetics and ethics. Aesthetics—culture, love of beauty, fine manners, appreciation of art—are one thing, but ethics—moral principles, love of righteousness and truth—are some-

thing entirely different. Thus this mother states in her defense that "all during the time our daughters were growing up we sought to exclude not only the harmful but the trite influences," that is, the commonplace in literature and entertainment, "so that they would reject of their own accord the mediocre and tasteless." She also complains about the glorification of "the banal and the mediocre."

But culture in itself is not the antidote to the degrading tendencies of our times. More than one noted figure in such fine arts as literature and music had very questionable morals. Ancient Greece was very cultured; Corinth was its wealthiest city and excelled all others in such arts as painting, sculpture and poetry. But it also became notorious as the most licentious city of all Greece, whose patron goddess was Aphrodite, the goddess of love or sexual passion, and in whose temple there were more than a thousand female slaves (*hierodouli*) for the use of strangers.

So mere emphasis on aesthetics is not the answer to the question as to how to protect modern youth from modern evils. Youth turns to the commonplace and mediocre, not because of a lack of education in aesthetics, but because of its quest for thrills, for sensual pleasure, for excitement, for things that appeal to the lower instincts in fallen man. Depravity, for that matter, has its refinements just as virtue has, as can be seen by the works of such men as Marquis de Sade, whose depraved writings are considered art by some, one of them even becoming a modern "hit."

Keen Moral Consciousness

What is needed to counteract the morally degenerate environment of our times is a keen moral consciousness, a strong awareness of the difference between right and wrong, a devotion to the principles of righteousness. The Bible inculcates this by telling, not only that "God is love," but also that He is a God of justice and power and, in fact, a "consuming fire" to wrongdoers. The wholesome fear to displease him is "the start of wisdom," and it helps one to hate what is bad. Parents must have this strong love of what is right and hatred for what is bad and inculcate these in their children if they would protect them from the "moral dry rot" and not become heartbroken parents themselves. And, in particular, must the father do this, as he is best fitted for such instruction. But today, all too often, fathers have abdicated their proper position as head and disciplinarian of the family. —1 John 4:8; Heb. 12:29; Prov. 9:10; 8:13.

True, the heartbroken mother in question describes her family as "church-going, middle-class people." "Church-going," yes, but what does that mean? What kind of spiritual food do many clergymen dispense from the pulpit? Often it includes Darwin's theories, who himself became an out-and-out agnostic, wholly without faith, and those of Freud, who called religion "the grand illusion." Such theories tend to weaken the moral sense that distinguishes man from the lower animals. No wonder that Dr. James W. Clark, Princeton Seminary professor, once complained that one of the prime needs of modern churches is "the capacity for moral wrath." According to him, many clergymen "can stand and gaze upon moral evil without their pulse increasing a single beat or without any rising anger." Far from being moved by evil, many clergymen today actually justify fornication and homosexuality.

And to what extent is there regular Bible instruction in the home and a daily inculcation of Bible principles? To mention but a few of these principles: "Just

as you want men to do to you, do the same way to them." "The wages sin pays is death." Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap." Wise parents will heed the instructions that Moses gave to fathers: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." Those who do this are far less likely to suffer parental heartbreak.—Luke 6:31; Rom. 6:23; Gal. 6:7; Deut. 6:6, 7.

ARTICLES IN THE NEXT ISSUE

- The Problem of Conscience.
- Church Programs Get Updated.
- Wild Foods for Your Table.
- Meet Us in Bombay.

Other Influencing Factors

Among other factors that must be taken into consideration if parents would avoid the heartbreak caused by their children's not turning out well is that of training their children from earliest infancy. From the day of birth onward, certain truths must be impressed ever more clearly on the child's unconscious and then on the conscious mind, even as child psychologists have recently discovered. One of these truths is that it is truly loved by its parents and another is that it can always depend upon its parents. Important also is the fact that the child learns early that certain things are right and permitted and certain things are wrong and forbidden. As God's Word says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

In particular the importance of love, not sentimentality, cannot be overstated. Love is firm when it needs to be. Where there is a strong love for the child, there will be a genuine concern for the child's welfare and an awareness when something is not right. Love has eyes! Such a parent will not hesitate to sacrifice pleasures for the sake of the child's well-being. As a result the likelihood will be strong that communication will always remain open between parent and child and so the parent naturally becomes the confidant to the child. Yes, parents must give of their own souls to their children, as the apostle Paul said he did to his Christian "children."—1 Thess. 2:7-11.

This brings up the question of the wisdom of a mother's having a career aside from that of caring for her husband and children. A career in the Christian ministry is one thing, but a secular career is something else. It may be exciting, stimulating and rewarding, but also exhausting and tiring. It may well be asked how much time and energy a mother has for her children if she is pursuing a secular career. Can a mother do justice to both? The aforementioned heartbroken mother happened to be a career woman.

Among the greatest helps of all is the teaching of Bible truths. Here is where the Christian parent has an advantage over others. From the Bible one can learn about original sin, why God has permitted wickedness and that in His due time he will bring an end to it. Then the child will not be in trouble when he sees, "not once, but many times the rules he is taught to live by broken, and broken without punishment," as that heartbroken mother complained.

That children can be protected against the evil environment of our times and parents kept from becoming heartbroken is being demonstrated by the children of Je-

hovah's witnesses throughout the world. Thus a police captain in Brooklyn told a Witness overseer of a congregation that he was glad that the Witnesses did not expect the police to keep their children in line as did other religions. And at the latest convention of Jehovah's witnesses at Yankee Stadium a Jewish newspaper reporter exclaimed: "It is amazing what you are able to do with your children! You have them all here with you at this religious convention and they all seem to enjoy it!"

Yes, in his inspired Word the Creator provided the means for properly training children. Parents who follow its wise counsel will keep barriers from forming between themselves and their children and greatly lessen the likelihood of suffering heartbreak.

Plants That Like Meat

MANY are the plant-eating creatures we see around us on earth, but did you know that there are also a number of flesh-eating plants to add variety to the earthly scene? There is no doubt that there are such deadly plants lurking by the wayside and watching for victims. But do not worry, humans are a bit too large to be endangered by the plant predators.

Imagine, if you will, a round-faced green leaf, hinged along its diameter, and spiked around its circumference in such a way that as soon as a very delicate spring is tripped the two halves close almost imperceptibly, and the spikes mesh so that anything caught within is helplessly trapped. That describes what is known in the plant world as a Venus flytrap. Another engaging feature of this plant trap is that its surface is coated with a sticky substance that temporarily bogs down the insect visitor until such time as the trap is securely closed. Then the plant's digestive juices go to work, disposing of the victim. Later the "bones" or indigestible parts are ejected.

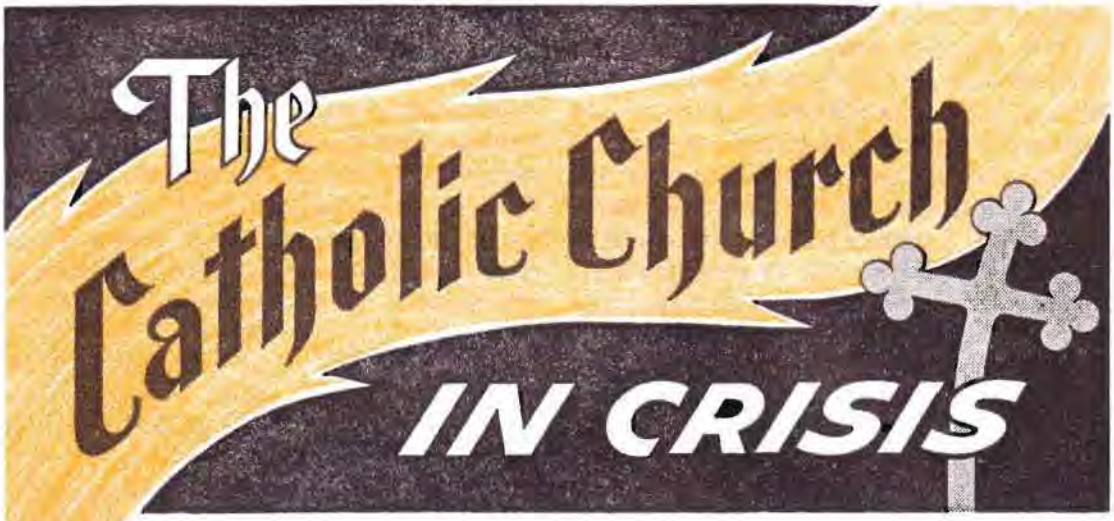
Then there is the pitcher-type plant. This has the same effect as a pitcher the inside surface of which is sticky with sweet syrup. Once a small insect gets inside, it is almost impossible to get out. But even more ingenious is the plant's snare, for all around its inside edge are spiky hairs pointing downward, so that the struggling victim cannot make any headway upward. When his struggles have ceased he slides to the bottom of the pitcher and is there gradually digested by the plant.

Still more amazing is the welcome prepared by the sundew plant for any marauding insect, even a grasshopper or a butterfly. First, the large flat leaf sets the bait in the form of tiny drops of a moist, shiny substance. When the insect lands to investigate, little tentacles on the leaf's surface grab it and proceed to digest the creature.

Then there are the water plants that enjoy a tasty meat dish. The bladderwort is one of these. It has many small balloonlike bladders that float around waiting for tiny aquatic creatures to venture too close. When they do, the bladderwort has a little trap door on each bladder that will suddenly open inward, and the victim gets caught in the rush of water into the bladder. The victim cannot escape, for the trap door will not open outward.

You have probably also heard of those little creatures like lizards and frogs that can use their tongues lasso fashion to collect their food. Well, there are tiny fungus plants that follow the same practice. They shoot out thin feelers that form into loops, and, when some delectable morsel such as a worm blunders into the loop, it quickly tightens and, presto! the larder is restocked.

But in case you get the idea of growing some of these plants in your home, stop and think about what is involved first. If your home is equipped with screens to keep out insects, where will your plants find their food? Are you going to be their personal provider? Most people find that they have problems enough bringing home meat for the family, without adding plants to the list of those to be fed.



"FROM Boston to Bombay, the Catholic world has entered upon a time of tension without parallel since the age of Luther," stated *Newsweek* of March 6, 1967. Similarly, a religious editor observed: "The Roman Catholic ferment is more profound and more far-reaching than that of any other denomination."

A theologian of Vatican Council II confirmed this by confessing to his students: "I have long resisted use of the word 'crisis' to describe this age of our church. I resist no longer. I know no other name for our present state." And a church historian, Monsignor J. T. Ellis, noted concerning Catholicism: "This is not a time of change, but a time of revolution."

In all areas, whether doctrinal or organizational, the Roman Catholic Church is being shaken by disputes. These are so serious that this period has been likened to the time just before the French Revolution of 1789 overthrew the established order.

Church teachings such as papal infallibility, celibacy, birth control, meatless Fridays and abortion, and organizational matters such as the church's authoritarian structure, freedom of speech and conscience, as well as many others, are being openly challenged by both Catholic clergy and laity.

The situation in the United States was described by the publisher of the *National Catholic Reporter* as an "age of unbelief that has finally begun to hit the church in America." In Britain, the crisis is so intense that the New York *Times* of March 13, 1967, stated: "Hardly a week has passed in recent months without some gesture of defiance of orthodoxy by progressive elements among the clergy and the educated laity of the nation's five million Roman Catholics. Such words as 'corrupt,' 'heresy,' 'anarchy' and 'lies'—epithets more suitable, perhaps, for the rough-and-tumble of political debate—are being exchanged among prelates and laymen in public assemblies and in the columns of religious and secular newspapers."

Spectacular Defections

This ferment has led to increasing defections from the church of high-ranking officials as well as ordinary priests and nuns. Some defections have been of a spectacular nature.

In Newburyport, Massachusetts, the

New York *Times* of May 9, 1967, reported, the following took place: "A young Roman Catholic priest stunned his parishioners yesterday by announcing from the pulpit that he was leaving the priesthood. The Rev. Walter Thomas Whalen, 30 years old, turned to face the 1,000 worshipers at the 9 a.m. mass at the Church of the Immaculate Conception. 'I have a special announcement to make,' he said. 'After a very long period of consideration, I have decided to cease the active priestly ministry.' " He then walked briskly from the church to the rectory, packed his bags and departed.

A far more profound impact was made earlier this year by the decision of Britain's leading and best-known Roman Catholic theologian, Charles Davis, to leave the priesthood and the church. He had taught for sixteen years and was serving as a professor of theology at Heythrop College, a seminary. Since 1960 he had edited the Catholic publication *Clergy Review*. He was also one of the "periti," the experts who gave bishops advice during the Ecumenical Council.

Why did Davis come to his decision to leave the church? Among the reasons he gave were the following: "The more I have studied the Bible, the less likely the Roman claims have become. . . . there is simply no firm enough biblical basis on which to erect so massive a structure as the Roman Catholic claim requires. . . . I have suffered agonies as a theologian in the Roman Catholic Church. I find no attention to truth for its own sake. Reasons of expediency, above all, the preservation of authority, seem always to dominate. I look in vain at the official level for a joyful sense of the value and power of truth as truth."

Davis also stated: "I should take more kindly to this constant anxiety over the institution, were it not true that the Church in recent history has again and again compromised its mission to save its institutional existence or privilege. The glaring instance is the Church in Nazi Germany, but this does not stand alone. When in fact has the Church ever entered into conflict with established authority to bear witness, even at the cost of its institutional position? The Church as an institution is turned in upon itself and more concerned with its own authority and prestige than with the Gospel message. I cannot accept its claim upon my faith."

Commenting on dissension within the church, Davis said that the "Church is now internally torn by tension and incoherence, since its institutional faith is in truth incompatible with biblical criticism and modern theology."—London *Observer Review*, January 1, 1967.

Further dissension quickly erupted within the ranks of the British clergy in regard to Davis' charges against the church. Writing in a Catholic publication, prominent Catholic priest Herbert McCabe stated of Davis' charges: "These charges seem to me very well founded, and their truth would on the whole be taken for granted by English Catholics. The church is quite plainly corrupt."

Steady Erosion

Not all defections were as spectacular. Nevertheless, as *Time* magazine of December 30, 1966, said: "Catholicism unquestionably is suffering a small but steady erosion of its clerical ranks."

Part of the erosion can be seen in the sharply decreasing numbers of candidates for clerical orders. In North America, priest Robert McNally of Fordham University said that the ratio of religious vocations to the Catholic population, not only is failing to hold its own, "but is falling below normal and average." He called the trend a "crisis" and added: "This decay

is nationwide. Before the century is over the Catholic Church in North America will find herself in the same disastrous situation as her sister church in South America," where a severe shortage of priests exists. McNally noted that the typical response to his suggestion that young men enter the priesthood is: "Sorry, father, that is not for me."

One of the causes of the erosion of those already priests is that many of them leave the church to marry, and thus are excommunicated automatically. Others are leaving because they strongly object to the doctrine of celibacy, even though they have no immediate intention of marrying. Typical of such erosion was this item in the New York *Times* of February 20, 1967, concerning Catholic priest Malcolm Tudor: "The celibacy doctrine of the Roman Catholic church has caused another British priest to give up the clergy. . . . His action followed last week's announcement by the Rev. Arnold McMahon, another West Midlands priest, of an intention to marry."

In the Netherlands, twice as many left the priesthood in 1966 as in 1965. At a clergy conference in that land a reporter was told: "We do not believe this increase is greater than other countries." Throughout the world it is estimated that there are some 60,000 persons who have left the priesthood.

Nor is the steady erosion limited to the priestly ranks. In an article entitled "The Nuns That Quit" the *Ladies' Home Journal* of April 1967 said about the United States' situation among nuns: "According to reliable estimates, at least 3,600 professed sisters left their convents for good. These were not uncertain novices or postulants, but mature women who had taken their vows and served the Church for years." It added: "The alarming rise in the number of nuns leaving their orders is a little-known and poorly understood aspect of the revolution now sweeping world Catholicism . . . A rebellion by these patient, dedicated, selfless women once seemed impossible. Yet that is precisely what is happening."

Some church officials estimate that the number of nuns who resign in America has more than doubled in the past five years, and that new vocations are down as much as 50 percent. In the New York Archdiocese alone, twice as many left in 1966 as in 1965.

Dissension Gathers Force

Many contend that the crisis gathered force from the time Pope John XXIII summoned Catholic bishops to meet in Rome for the Second Vatican Council late in 1962. At the time, he expressed the purpose for the Council in these words: "We intend to let in a little fresh air." —*Maclean's*, August 20, 1966.

Few would have imagined that from "a little fresh air" winds of dissension would grow swiftly to crisis proportions, of hurricane force. Indeed, what has happened since the beginning of the Ecumenical Council has been more like the opening of the mythological Pandora's box, when "vices, sins, diseases, and troubles instantly flew out" and could not be put back.

Since the airing of doctrine and practice by the Council, dissension, debate and division are being felt with increased intensity throughout the Catholic world. Aside from those who leave the church, many remaining within it are being torn by differences. For example, at Cambridge University recently, Archbishop Thomas Roberts was lecturing to students when a priest, Joseph Christie, the acting chaplain for Roman Catholic students, interrupted the talk to accuse Roberts of heresy for advocating freedom of choice

in matters relating to intermarriage, contraception and abortion. A shouting match followed between the two, both Jesuits, and the meeting was promptly ended.

Disturbances that would have been considered unthinkable a few years ago are occurring at Catholic schools. In April of this year at Washington's Catholic University of America the students and faculty, 7,200 in all, walked out in protest over the firing of a theology professor, priest C. E. Curran. Curran had been discussing his liberal views on various subjects, particularly on birth control. So he was dismissed by the school's board of trustees, which is composed of all five United States cardinals, twenty-two archbishops, six other bishops and eleven laymen, and whose chairman is New York's Francis Cardinal Spellman. The striking students, priests and nuns carried placards demanding Curran's reinstatement.—*Time*, April 28, 1967.

Of the turmoil in Catholic colleges, *U.S. News & World Report* of May 8, 1967, said: "Suddenly, the churchmen who run the nation's Roman Catholic colleges and universities are waking up to deep trouble on their doorsteps. Religious control of these institutions, once absolute, is under fire. Coming into the open is campus dissension over issues confronting the Church today—birth control, the nature of God, and even papal infallibility. In the process of change, one Catholic college has 'gone secular' completely, and other institutions are giving much power to laymen."

Webster College had been a Catholic women's school of about 1,000 students founded and run by the Sisters of Loretto. Its president was a nun. But this year the school became entirely secular, abandoning control by the church. Its nun-president relinquished her vows as a nun and became the school's secular president. She stated: "It is my personal conviction that the very nature of higher education is opposed to juridical control by the Church."

Of the ferment in the schools *U.S. News & World Report* also said: "Roman Catholic colleges and universities are being confronted with major change. Even at Catholic University, the unrest of recent weeks is far from over. Faculty members are asking for a basic overhaul that would give more power in running the university to educators and less to the Church hierarchy."

Growing dissension has even resulted in Catholic churches' being picketed by parishioners. In May, sign-carrying Roman Catholic parishioners demonstrated in front of two Roman Catholic churches in San Antonio, Texas. They were demonstrating in support of four priests who had been suspended for criticizing the archbishop of San Antonio. Another priest who had been banished earlier stated that there "is a crisis in the Catholic Church, and events over the last three months prove the crisis has come to San Antonio."

European Hierarchy Challenged

Especially throughout Europe is the rule of the Catholic Hierarchy being challenged. On this matter, columnist E. J. Hughes wrote in *Newsweek* of March 6, 1967:

> "The conflict probably looms most clear and dramatic in Europe, as north is pitted against south. While 22 of the 29 cardinals in the Roman Curia continue to be Italian, the clergy and laity of Northern Europe pay them less and less respect. In France, the bishops recently retorted with defiance to Alfredo Cardinal Ottaviani's alarm over 'audacious opinions' plaguing the church: the bishops happily hailed the suspect views as 'adventurous.' In the Netherlands, a Catholic community now grown to 40 per cent of the population confidently wishes, as a leading Franciscan says, to 'show its own face' in the Catholic world. . . . At the same

time, the Catholic views of church-and-state relations, in Northern Europe and in Southern Europe, seem to differ almost as profoundly today as when the Spanish Armada set sail."

Nowhere is the division within the church more surprising to casual observers than in Spain. There the church is split between the younger, progressive, liberal priests on one side and the older, conservative hierarchy members who have controlled Spain's religious affairs. A headline in the New York *Times* of November 7, 1966, declared: "PRIESTS IN SPAIN SCORE HIERARCHY." The article said:

"The rebellion of the 'new church' in Spain has reached a milestone with the delivery here of a resounding protest from the rebellious priests to the conservative Roman Catholic hierarchy.

"In a document charging the hierarchy with 'complicity and a compromise with the established temporal order'—the regime of Generalissimo Francisco Franco—the rebellious prelates demanded that the Spanish church accept fully the precepts of the recent Vatican Ecumenical Council on political and religious liberty and social justice.

"The document . . . was described in Catholic circles as being without a precedent in the modern history of the Spanish church."

To back up the document, the rebellious priests gathered the signatures of 450 priests throughout Spain.

A month later the *Times* of December 5 carried this headline: "CRISIS CONFRONTS SPAIN'S CATHOLICS." A subheading noted: "Unrest in Church Grows in Wake of Vatican Council." The article declared:

"It is clear that Spanish Roman Catholicism is going through a serious crisis in the wake of the Ecumenical Council.

"As one lay leader put it, if anything became apparent during that historic meeting, even to Spaniards, it was that the church in Spain is still bogged down in feudal structures from which Catholicism everywhere else has largely extricated itself. . . .

"A recent pastoral survey showed that only 13 per cent of Madrid Catholics attended mass; in other parts of Spain even lower percentages were noted.

"Anticlericalism — never a stranger in this land — is found almost everywhere.

"All this worries many earnest young priests. 'We look around,' one of them said, 'we know how many people should be at mass and how many actually are. We are impelled by evangelical conviction to protest against the "system" that we hold primarily to blame for the leakage.' "

One priest said of the situation in Spain: "This period is a kind of deathwatch; anyway, things will change. They have to, they simply have to!"

Reactions of Catholic Population

The crisis has caught many of the Catholic population throughout the world unprepared. Some favor change, some oppose it, some are bewildered by it all. Others turn away in disgust at the turmoil.

Particularly is there a division regarding birth control. The official church doctrine is against any use of artificial devices to control birth. But in this connection a poll of American Catholics revealed that fully 73 percent want a change in the official birth-control regulations. Even more overwhelming was the 84 percent of Catholic college graduates who wanted reforms.

Actually, a rapidly growing number of Catholics are ignoring the church's official teaching and are practicing artificial means of birth control. It was found that of those under the age of thirty-five, 60 percent were using artificial devices, contrary to the church's official teaching on the matter.

Doctrinal points that have been changed since the Vatican Council have staggered many lifelong Catholics. When the American hierarchy, with Vatican support, dispensed with the practice of abstaining from eating meat on Fridays, a housewife

exclaimed: "All these years I thought it was a sin to eat meat. Now I suddenly find out it isn't a sin. That's hard to understand." A survey found that six out of ten Catholics disapproved of the change.

The same survey noted the further division existing on other doctrinal points: 41 percent of Catholics oppose the church's teaching on abortion; half are against the church's stringent laws on divorce; three out of ten objected to the changes in the liturgy of the mass; and only one Catholic in five felt obligated to follow a priest's instructions to integrate a neighborhood!

Papal Authority

The surge of discontent and rebellion from within the Roman Catholic Church has reached to the top of the hierarchy, to Pope Paul VI. On April 19 he scored extremists within the church. He lashed out against the liberal advocates of "beat" masses and said that "aberrant" forms of extreme innovation posed "a threat of spiritual ruin."

A week earlier Italian Catholic author Tito Casini had called Cardinal Lercaro's liturgical reform the worst threat to the Catholic church since Martin Luther. Yet, in that instance, the pope sharply deplored the author's attack as "unjust and irreverent."

Because of the dissension, Pope Paul called on all Catholics to join him in a "year of faith." He said that some church scholars were subverting the faith by criticizing church doctrine. He urged Catholic intellectuals to develop a "loving, trusting and filial veneration" for the hierarchy's teaching authority.

Yet, as he called for such loyalty to papal authority, the opposite was taking place. A growing number of Catholics, including priests, were criticizing the pope. Jesuit J. L. McKenzie, a Catholic scholar, said: "There's a loss of confidence in ecclesiastical leadership. The church's hierarchy wants all the creative action to come from the top, but they don't produce any action except a council once every hundred years or more. Now the church is polarizing into extremes, and there is no longer any room for us in the middle."

That loss of confidence was also noted when priest Davis defected from the church in England. He said of the pope: "One who claims to be the moral leader of mankind should not tell lies. To say, as the Pope did, that the teaching authority of the Church was not in a state of doubt on the issue of birth control was to deny a plain fact. A dishonest evasion of truth is not excused by the desire to save the authority of the Holy See."

In December of 1966 statements by American Cardinal Spellman in Vietnam concerning the war ran directly counter to Pope Paul's repeated pleas for negotiations for peace. While visiting the troops in Vietnam the cardinal proclaimed that victory was the only acceptable solution to the war. But, as the New York *Times* of December 28 reported, "Vatican sources said Cardinal Spellman's description of the United States role in the war as a crusade for civilization was at sharp variance with papal views on peace." A high Vatican source said that Spellman "did not speak for the Pope or the church."

How widespread is resistance to papal authority? Priest Maurice Ouellet of the United States said: "This whole new attitude in the Church is that there is not one man who stands at the top, a medieval concept, the idea of a feudal lord with all the answers."—*Life*, June 24, 1966.

And of the Catholic population in general a poll about the pope's authority revealed that six out of ten "hold the convenient belief that his absolute authority

extends only to those changes with which they agree."

The truth of the matter is just as defector Davis said: "Papal infallibility is a theory which has very little relevance today because for increasing numbers of Catholics it rarely matters what the Pope says about anything." Also, as the Toronto *Daily Star* of January 23, 1967, observed: "Davis said the Roman Catholic Church, as an institution, was on the way out." Davis stated: "There is no doubt it is in the process of disintegration. The birth control controversy is one sign. Many Catholics have ceased listening to the Pope for moral guidance."

The Larger Crisis

The crisis in the Catholic church is the more striking aspect of the larger crisis that today confronts all of this world's religions, particularly the religions of Christendom. As an Anglican priest in England said: "I think things are going to get a lot worse. There is a national disappearance of Christian morals and values. The disbelief in institutional Christianity is almost total."—Toronto *Telegram,* March 11, 1967.

And in Dallas, Texas, the pastor of the nation's largest Baptist Church predicted that "Christianity—already fading—will almost cease to exist by the 21st century." He blamed "the loss of conviction on the part of preachers that the Bible is the word of God."—Houston *Post,* November 5, 1966.

While such conclusions will cause dismay among sincere churchgoers, it is altogether expected by those who have closely studied Bible prophecy. For there, in God's Word, the decay within the ranks of the orthodox religions of our day was foretold. Indeed, the end of all worldly religion was foretold for this very generation!

That does not mean the end of true worship, for that is not only prospering now, but will continue to grow until it fills the entire earth. "The earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." —Isa. 11:9.

As you see the crisis developing in the religious organizations of our time, do you feel you want to be part of them? As you see the disintegration take place, you must make a choice as to whether you will remain in what does not have God's favor, or choose to abandon it in favor of true worship while there is yet time.

When you answer this question, keep in mind that forsaking a false religious system does not mean forsaking the Bible and the clean, pure worship it teaches. It does not mean abandoning all religion, but abandoning that which is divisive, corrupt and not based on God's Word. It means accepting true worship, the worship God authorizes, that Jesus and the apostles accepted, that is taught in the Bible. By doing this, as Jesus said, "you will know the truth, and the truth will set you free." —John 8:32.

TRANSPLANTING DIFFICULTIES

✔ In the November 11, 1966, issue of *Medical World News* an article appeared under the title "Transplant Reaction Still Blocks Major Surgical Advances." It reported that at a San Francisco meeting of surgeons "the unofficial key note . . . was that surgery had gone about as far as it can go—until transplant rejection is licked." Experiments have continued along this line with animals and humans, using a new serum called ALS (antilymphocyte serum). The serum is prepared from horse and dog blood cells. The experiments performed make it evident that efforts to transplant organs run into conflict with the laws that govern the normal growth and repair of the human body.

A Delicious Treat from the Tropics

By "Awake!" correspondent in Brazil

IF YOU were to visit Brazil, you would see trucks heaped high with a green tropical fruit pass you on city streets. At the docks these trucks unload their fruit, which is transferred to refrigerated ships that take it to North America and Europe. There it is displayed for sale in fruit markets, no longer as green-colored fruit, but as a yellow fruit. While being transported to these markets it becomes ripe and is transformed into a delicious treat from the tropics. This popular fruit is one that you may enjoy sliced on top of breakfast cereal and in various types of desserts. It is the tasty banana.

But that tropical treat is not the only variety of banana that Brazil grows in its warm climate. In fact, there are many varieties of bananas, more than one hundred of them. For example, there are the *maçã, ouro, prata, nanica* and *São Tomé* bananas, to mention a few. The word *maçã* means apple, and as the name suggests, this variety of banana has a slight apple taste; it is truly delicious. But it must be picked at just the right time, when it is slightly ripe, so the pulp is not "hardened," as the banana growers say. *Ouro,* which means gold, is a sweet and very tasty banana. *Prata,* which means silver, is not quite as good as some of the other varieties. Nevertheless, it is widely cultivated because of being a hardy variety. The *nanica* banana is a popular export variety.

Some types of bananas cannot be peeled and eaten as can the variety that is popular in northern markets. A visitor to Brazil discovered this when he bought some extra-large bananas. When he tried to peel them, he had great difficulty removing the skin. It had to be cut off with a knife. This was a most unusual banana, he thought. When he bit into the meat and found that it set his teeth on edge and tasted like a raw vegetable instead of like a banana, he was convinced that it was uneatable. But before he threw it away, a helpful neighbor told him that this type of banana is known as *banana-da-terra* and must first be cooked before it can be eaten. This can be done by boiling it in water with its skin on. In the English-speaking sections of the tropics, it is known as plantain.

You may wish to take some of the ordinary bananas that can be bought in a local store and fry them, as is often done with plantains. Many persons find them very tasty when prepared in this manner. In fact, you can make a dessert out of bananas that have been fried whole in butter and then rolled in sugar and sprinkled with cinnamon.

As you no doubt know, bananas are used in a great variety of recipes. They are a nourishing food, about 22 percent of a banana being sugar and the rest being water, fat, proteins and minerals. It contains vitamins A, B_1 and B_2.

On a banana plantation here in Brazil you would see hundreds of banana plants. Although there are varieties in other countries that may grow to a height of twenty feet, those in Brazil may be only about six feet high. A new plant, which can be planted almost any time of the year, takes nine to ten months to begin producing bananas. The root has many buds on it from which grow the stalks of the plant that appear aboveground. These are the basal portions of the leaf stalks, which overlap on one another and are tightly pressed together. Each stalk produces a flower spike that carries many yellowish flowers. The spike comes out of the top of the plant and bends downward. On it will grow 50 to 150 individual bananas. After the stalk has produced its fruit, it dies. But since the root has many buds, more stalks grow up, and so the plant keeps producing bananas year after year.

The leaves of the banana stalk grow to a length of about ten feet, and they have proved to be very useful. Some people in Brazil use them for thatching the roofs of their homes and sheds. Others use them for wrapping around food that is to be roasted under or above the embers of a fire.

In the tropics the banana is one of the principal starchy foods for the large populations in these areas. But for people living in northern climates, the banana is more of a dessert than a staple food. To satisfy the popular demand for this treat from the tropics, Brazil has made it one of her most important exports.

FLUORIDATION —is it good or bad?

SEVENTY million people in the United States are now drinking fluoridated water. Whether this is good or bad depends upon the viewpoint you take. From the viewpoint of the United States Public Health Service, the American Medical Association, the American Dental Association and the American Association for the Advancement of Science it is a good thing. These organizations would like to see many more millions of persons drinking it. But from the viewpoint of a number of private citizens, including some doctors and scientists, it is a bad thing.

The practice of fluoridating public water supplies began after the mineral fluoride was discovered to be something that could make teeth resistant to decay. Dentists regarded this as a major discovery, because tooth decay is a widespread problem. It has been estimated that 97 percent of all persons in the United States that are over the age of six have had some experience with it. The claim is made that the addition of one part of fluoride to a million parts of public drinking water can reduce tooth decay among children by as much as two-thirds.

In 1945 three cities were tested with one part per million of sodium fluoride added to the public water supply. The cities were Grand Rapids in Michigan, Newburgh in New York, and Brantford in Ontario, Canada. Studies made in these cities after they had used fluoridated water for ten years revealed that the children had 60 percent less tooth decay than those in a neighboring community that did not fluoridate its water supply.

The medical histories of 474 children in the city of Newburgh were examined, as well as the results of clinical and radiological examinations, and the conclusion was that fluoridation had proved harmless to them. On the basis of these and other studies more and more cities began to fluoridate their water supplies.

Many additional studies have been made to determine the safety of fluoridation. In one instance 170,000 X-ray examinations were made of persons living all their lives in an area where the natural fluoride content of the drinking water was 4 to 8 parts per million, and it was found that only twenty-three persons had radiological evidence of osteosclerosis, an abnormal hardening and thickening of the bones. After presenting this information and the findings from other investigations, the *British Dental Journal* of October 5, 1965, stated: "A comprehensive review of the evidence on skeletal fluorosis leaves no doubt that in temperate climates with water fluoridated at one ppm [part per million] there is a wide margin of safety."

It was acknowledged in the *American Journal of Nursing*, in its issue of February 1966, that concentrations of fluoride ranging from four to many hun-

dreds of times the fluoride level recommended for drinking water can produce toxicity, but then it concluded by saying: "There is almost no natural substance, organic or inorganic, that does not contain some fluoride. Excessive quantities can have a deleterious effect but in the trace amounts added to water to prevent tooth decay, fluoride is harmless."

But when trace amounts are added to a water supply there is no control on how much a person ingests, because some persons drink more water than others. Neither is there control over the amount of additional fluoride a person gets from the food he eats and the polluted city air he breathes. That the fluoride content of food is a factor to consider is evident from a report that appeared in the New York *Times* of November 27, 1966. It revealed that the United States Food and Drug Administration was delaying approval of the use of nutritious fish protein concentrate because of the possibility that the fluoride content in the concentrate may give people drinking fluoridated water too much fluoride.

Upon the basis of the studies that show that fluorides in small trace amounts are safe in drinking water and the statistics that show a marked decrease in tooth decay among children drinking such water, dental and medical organizations have been urging cities to fluoridate their water supplies. These organizations are firmly convinced that this practice is for the good of the public.

Why Opposition to Fluoridation

The conviction that sodium fluoride is a poisonous substance causes many persons to oppose fluoridation. Despite assurances that trace amounts have proved to be harmless, they argue that it can produce bad effects. Doctor Alfred Taylor of the University of Texas argues that the treatment of drinking water with a compound that is known to be completely harmless would be perfectly all right but that sodium fluoride is not a harmless compound but a poisonous one.

In twelve experiments made by Dr. Taylor that involved 645 mice, he found that mice that drank fluoridated water tended to develop cancer sooner than mice on fluoride-free water. He also found that mice that drank as little as one part of fluoride in one million parts of water had a life-span shortened, on an average, 9 percent. Still another observation from this experiment was that small amounts of sodium fluoride accelerated the growth of cancer tissue as grown in mice. Proponents for fluoridated water dispute these findings.

Another doctor who has expressed concern over fluoridation is Dr. Simon A. Beisler, chief of urology at Roosevelt Hospital in New York city. He observed, as reported in the New York *Times* of January 2, 1967: "I just don't feel that this thing has been researched the way it should have been. Fluoride in the water can reach every organ in the body and there are indications that it can be harmful over a long period of time." This matter of accumulating fluoride in the body is a cause of worry among many who object to fluoridation.

It is pointed out in the *British Royal Society of Health Journal* of March/April 1966 that part of the fluoride that is ingested goes to the bones, with the remainder being excreted through the kidneys and sweat glands. One-third of the dose will be eliminated by the kidneys in a matter of four hours, and it will be almost completely removed from the soft tissues in that space of time.

This report points out that about the only place where fluoride accumulates is in the bones and teeth. This fact causes

opponents of fluoridation to fear skeletal malformations and a disruption of the ability of the bones to act as storehouses of calcium phosphate and magnesium from which the body can draw when necessary. They claim that fluoride locks these minerals in the bones so they cannot be drawn out. Another objection is the fact that fluorides are powerful enzymatic inhibitors and might have some effect on the action of enzymes in the body.

Fluoride is called a cumulative poison by Dr. F. B. Exner and Dr. G. L. Waldbott. They call it this because the amount of fluoride put out by the kidneys is less than what is ingested, which means that the amount of fluoride in the body increases over the years. Opponents claim that there is no evidence that this accumulation, if it does indeed take place, causes bodily harm.

The fact that the only persons benefiting from fluoridation are children, especially those up to about the age of eight, is a very strong reason why there are objections to the practice. Ingested fluoride becomes fixed in the enamel of the teeth only when the enamel is being formed. This means that adults gain no dental benefit from drinking fluoridated water. Since the children who do benefit are a small fraction of the population of a city, it can be said that fluoridation is not for the welfare of the general public but is for the welfare of relatively few persons.

The practice of forcing everyone to drink a chemical that benefits only a minority is regarded as grossly unwise by fluoridation opponents. They look upon the practice as mass medication and as an opening wedge for using the public water supply for dispensing medicine for many ailments suffered by numerous people in a community.

Proponents of fluoridation deny that it is mass medication. They claim that it is merely an adjustment of drinking water that is deficient in fluoride. Regarding this, Dr. Fredrick J. Stare, Professor of Nutrition at Harvard, stated: "Fluoride as used in fluoridation is not a medicine nor a drug, and is not being used to treat any disease. . . . Fluoride as used in fluoridation is a mineral nutrient, just as are copper, manganese, zinc, molybdenum and some twelve other minerals."

Other Ways to Protect Teeth

Rather than make everyone in a community drink fluoridated water when only a few benefit from it, opponents contend that other methods that can be applied on an individual basis should be used. They point out that fluoride can be added to milk, salt or vitamins for those children whose parents want them to have fluoride. A report in the New York *Times* of January 27, 1966, said that fluoridated vitamins can help to reduce tooth decay at least as well as fluoridated water. This discovery was made by three scientists at the Indiana University School of Dentistry. Other experiments there have shown that phosphate-treated cereals can reduce tooth decay among children by 20 to 40 percent.

Fluoride tablets or drops in water or fruit juice are still another method of individual treatment. An argument used against it is the fear that parents may not be regular in administering the daily recommended dose to their children. In one test only half the parents did so on a daily basis.

What appears to be the most effective method is for a dentist to apply stannous fluoride directly to the teeth. It has been found by the United States Navy that this method even benefits adults by making their teeth more resistant to decay. The New York *Times* of December 6, 1966,

reported that the Navy has developed a three-step fluoride treatment that involves no more than a visit to a dentist once a year for a half hour and the regular use of a fluoridated toothpaste. In a two-year study Navy dentists found that this method reduced tooth decay in adults by more than 70 percent, whereas the drinking of fluoridated water gave them no protection at all. Since this method began to be used at the United States Naval Academy, tooth decay there has been virtually stopped.

The first step in the method is to clean the teeth thoroughly with an abrasive that contains stannous fluoride. After the teeth are dry a 10 percent solution of stannous fluoride is applied to the teeth for fifteen seconds. In the third step the patient is shown how to brush his teeth properly with fluoridated toothpaste, which he must use regularly. Fluoride applied in this manner becomes physically attached to the enamel surface of the teeth.

A principal cause of tooth decay is sugar. Regarding this, the *American Journal of Nursing* stated in its issue of February 1966: "When foods containing sugars are eaten, bacteria in the mouth digest the sugars and reduce them to acids. These acids, formed within 15 minutes after eating sugars, dissolve the enamel surface of the tooth . . . A single attack on the enamel surface by acids is not sufficient to cause obvious decay; but numerous daily acid attacks can result in cavities occurring within six months or one year." This publication then mentioned that decay could be prevented by brushing the teeth within fifteen minutes after eating foods containing sugar. Since this was said to be too much to expect of children, much less for them to stay away from sweets altogether, this publication advocated the fluoridation of public drinking water.

Right of Free Choice

A serious objection to fluoridation is the loss of free choice on the part of the people. Instead of permitting each person to decide for himself whether he wants to be treated with sodium fluoride, fluoridation forces him to ingest it.

With regard to this matter of coercion Arthur Selwyn Miller, a professor of constitutional law, wrote in the magazine *Saturday Review* of April 3, 1965: "The contest is between the power of state governments to legislate for the health, safety and morals of the populace—summed up in the label of police power—and the right of the individual to be free from invasions of his physical integrity. The invasion here seems to be clear. Persons are subjected to ingestion of fluoride without their consent. . . . Fluoridation deprives the individual of his right to care for himself as he sees fit."

The fact that cities chlorinate their water and add other chemicals to make it safe does not justify fluoridation, say its opponents. They contend that it is the duty of a city to provide safe and pure drinking water but that fluoridation has nothing to do with water purity or safety. Therefore, forcing it upon everyone in order that a small minority might have less tooth decay is irritating to opponents of the practice.

It was this matter of coercion that convinced the mayor of Honolulu to veto a bill adopted by the City Council to fluoridate Honolulu's water supply. He expressed the opinion that adoption of the bill would be an abuse of the city's police powers by forcing fluoridation upon all in the city whether they liked it or not.

When considering the controversial question of fluoridation, the issue being prominently pushed to the fore is how to preserve the individual right of free choice.

HEARD AT THE Bethel Dinner Table

LIVING and working with a family of over 785 of one's Christian brothers and sisters, one finds it difficult to keep track of everyone. Though there can be a nodding acquaintance with many, it is not easy to match names with faces. This is the situation that confronts the Bethel family making up the headquarters staff of the Watch Tower Society in Brooklyn, New York. Then, too, the number is further enlarged by over one hundred students who have come here from ten different lands to receive five months of training for missionary service—training provided by the Watchtower Bible School of Gilead. Also, the Kingdom Ministry School now operates at the Society's headquarters, and that means a new group of fifty overseers and ministerial assistants from many congregations of Jehovah's witnesses arrive here every two weeks. So there is a problem.

Late last year President N. H. Knorr of the Watch Tower Society announced over the sound system connecting the dining rooms that steps would be taken to overcome this problem by the use of television. Excitement mounted as we noted television screens being hung from the ceiling around each dining room. With mixed feelings members of the headquarters family awaited the time when they would be facing, not merely the microphone, but the television camera and bright lights. Then, upon the return of the Society's president from the Latin-American assemblies, the new equipment went into action. As members of the family offered their comments at each morning's discussion of a selected Bible text, closed-circuit television made it possible for all to see and hear them make their contribution. How satisfying to be able to connect names with familiar faces!

Then President Knorr informed us of still another feature that would enhance the pleasure of assembling for the noon meal. Two brief experiences would be related each day, with members of the Bethel family, students of Gilead School and students of the Kingdom Ministry School having opportunity to tell about things they heard or experienced in connection with the Kingdom preaching work. This provision is now looked forward to by all, and has proved to be so stimulating and happifying that we want to share with you some of the things we have heard.

Echoes from Latin-American Assemblies

Edith Suiter, who has served at the Society's headquarters for eleven years now, told how she had thoroughly enjoyed the South American tour. She recounted an experience that she had heard. Two missionaries had been robbed of their book bags and were quite perturbed over the loss, mainly because they contained precious notes they had taken while attending Gilead School. Sometime later, to their

surprise, a man came to their home bringing the bags and their contents intact. It was his son who had stolen the bags, but the father had read the literature and the notes, and now was eager to learn more about the Bible. He and his son are now attending Kingdom Hall meetings regularly, having renounced thievery and all dishonesty.

Another member of the headquarters family, Herbert Fogarty, who has served in that capacity for sixteen years, mentioned some interesting facts about his visit to Cuzco, Peru—oldest inhabited city in the western hemisphere, and once the gold-emblazoned capital of the Inca Empire. The flight to this 11,500-foot altitude in the Andes was by small plane, a thrilling experience in itself. In the largest cathedral here the visitor noted a painting of The Last Supper, a painting notorious for the fact that the lamb of the Bible record is replaced by guinea pig—this, it seems, in deference to the ancient Incas' ignorance of sheep.

Dickran Derderian, member of the Bethel family for fifty years, was thrilled about his experiences among people who speak his native language (Armenian) in Brazil. At Montevideo, Uruguay, he visited many of his relatives and had the opportunity to comfort his own nieces and nephews over the recent loss of their father. Many pieces of Bible literature in the Armenian language were placed with interested persons, and he has since heard that a Bible study he started is now being cared for regularly by one of the Witnesses in Brazil.

Audrey Knorr, of the Bethel family, told of the pleasures of attending English-language sessions at the South American assemblies. Said she: "You got the feel of the missionary work—the tremendous amount of work accomplished in preaching the good news, and how Jehovah has so signally blessed the efforts of faithful missionaries." She told of meeting a seventy-year-old Witness in Colombia who started preaching in 1924 and is still active. She also saw the seventy-five-pound phonograph he used to carry on his shoulder over mountainous terrain for as many as thirty miles on a trip. On it he had often played Bible sermons to groups of appreciative natives.

Told by Gilead Students

One young student, Mario Flores from El Salvador, recounted that at the age of seven he was already a Bible student and had gained enough knowledge by the following year that he decided to leave the Roman Catholic Church and join the Adventists. It angered him when his mother agreed to have a Bible study with Jehovah's witnesses. The only way she could get him to come to Kingdom Hall meetings was to suggest he come for the purpose of criticizing. Well, he attended, and since then has seldom missed a meeting. At ten he was baptized in symbol of his dedication to God and began to share in the full-time pioneer ministry. At twelve years of age he was assigned to an isolated area to help some interested people, and at fifteen he was overseer of the small congregation that resulted from his ministry. In the four years spent in his latest assignment, a very new congregation, the number of Witnesses grew from fifteen to sixty-five.

And here is a choice experience passed on by Rosemarie Rainer, one of the Gilead students from Austria, an experience told at an assembly in her home country: A woman received two magazines from a Witness, but paid little attention to them at the time. Later, when she read them she immediately wanted more. But how, since she had only a general idea of the locality where the Witness lived? She de-

cided to go from house to house with a basket of cheese, at each door saying: "A lady here ordered cheese. I forget her name, but I see you are not the one. Excuse me, please." However, one lady wanted the cheese, and there she was without pretext to continue her search. Weeks later she tried again, this time offering sausages. In the very next house to where she had previously left off she contacted the Witness. A Bible study was arranged without delay; she attended the next assembly of Witnesses in that region and is now herself a zealous Witness.

Antonia Kuilan, Gilead student from Puerto Rico, told of the strangest duel she had ever known. In the small town to which she was first assigned as a special full-time minister there was considerable hostility between the local priest and the Methodist clergyman. On one occasion when the Methodist was criticizing the Catholic church over a loudspeaker, the priest proceeded to drown out his speech by ringing the church bells. The Methodist countered by ringing the bells in his own church, to the consternation of the people all around. As soon as the Witness missionaries arrived in this little town the priest tried to persuade the landlord to put them out of his home. Instead, the priest was put out of the landlord's home and told to mind his own business.

Told by Kingdom Ministry Students

Milton H. Cofer, from Dallas, Texas, passed on this experience: A young Witness threw out some House-to-House Records, or notes on his ministerial visits, that seemed to be out-of-date. Sometime later the overseer of his congregation told him he had some of his notes and asked if he would not like to follow up on some of the evident interest indicated in them. He was puzzled about how the overseer came to have the notes. Well, a garbage man had noticed some mention of *The Watchtower* on these pieces of paper, concluded they were too valuable to be thrown away, and decided they must have been discarded by an oversight. He handed them to a Witness who was conducting a Bible study in his home, and that Witness, in turn, passed them to the appropriate overseer. And what do you think? The young Witness was able to start another Bible study when he followed up interest recorded on those old notes.

Eugene Glover, of Century Unit, Los Angeles congregation, recalled how one of his nieces came to spend a few weeks at his home. Her parents, knowing that he was a Witness, stated that they just wanted the girl to see a few of the sights during her stay. Well, she was taken not only to see the sights but also to attend five meetings each week at the Kingdom Hall. She became truly interested. At departure she urged her uncle to visit her home soon and, if possible, give a Bible lecture while there. Eventually the visit was arranged, but the problem was where to hold a meeting. The niece's father would not consent to the use of his home for the purpose, and other prospects failed to materialize. Finally, a preacher in a local church was asked if he would permit the use of his church. He consented, and, as it turned out, the preacher was called out of town on the day of the lecture; the Witness addressed an audience that packed out the little church, much to the delight of his little niece.

Another student, James Thorpe of Phoenix, Arizona, told about a young man who became very interested in the meetings for Bible study at the Kingdom Hall. However, his parents were quite cool to the idea, not understanding why he should want to change his religion. How was he going to interest them? A method was suggested, and here is how it worked.

Each week three or four select Scripture texts were written on a card and handed to his parents, with the request that they look them up in their own Bible and read them. As they did so the boy would offer a clear comment in explanation of each text. This continued until the parents, impressed by his progress in Bible knowledge, agreed that a family Bible study should be conducted regularly in their home.

Further Interesting Reports

Milton Henschel, one of the Society's directors, read an unusual item from the Atlanta, Georgia, *Constitution* of February 25, 1967. The publisher of this newspaper himself arrived in New York one wintry day. Snow was piled high along the streets and no taxicabs were available. A middle-aged Negro man heard him ask a policeman about transportation and offered: "I'll give you a ride." Who was he? It turned out he was no cab driver or car rental agent, but produced identification showing that he was one of Jehovah's witnesses. He refused to accept any payment for the service rendered. The visitor was quite astonished, concluding his article with: "It isn't often you meet such a nice, fine friendly man—and such a good Witness for Jehovah."

Another young member of the Bethel family, Cyril Chain, gave a report on the progress of the preaching work among New York city's 50,000 Chinese. About a year ago a Bible-study group for Chinese-speaking people was commenced, with five attending, three of whom were Bethel family members. Excellent results followed. Many Bible-study aids in Chinese, such as *"Let God Be True"* and *From Paradise Lost to Paradise Regained,* were distributed and seventy-four subscriptions for *The Watchtower* (Chinese edition) were obtained. Two Bible studies have been conducted regularly with families of interested ones. One Chinese lady diligently looks up all the Scripture citations ahead of time so as to make the most of the one hour allotted for the weekly study. Two local Chinese have dedicated their lives to Jehovah God and have symbolized that step by water immersion.

These are but a few of the upbuilding and stimulating experiences heard at the Bethel dinner table. Do you not agree that they are faith strengthening? Yes, being at Bethel is like being at a busy crossroads where one can associate with people from all around the earth and where there is an 'inciting of one another to love and fine works.'—Heb. 10:24.

The "New World Translation" in India

● Since its publication a number of years ago, many persons have expressed appreciation and admiration for the clarity and beauty of the *New World Translation.* From an unexpected quarter in India comes an experience that demonstrates that appreciation for this marvelous translation has not diminished. A special pioneer minister approached the manager of a Bible Society's local shop and offered him a copy of the *New World Translation,* which the man readily accepted. Soon afterward, the pioneer received a letter from the representative of this society that contained expressions of admiration for the *New World Translation* and an order for more copies. Upon delivering the requested copies, it was discovered that a translation committee of this society was in session and was working on a revision of the Telugu Bible, utilizing the *New World Translation* in their work. This Indian Bible uses the name Jehovah in the Hebrew Scriptures. There was a question as to why the *New World Translation* used the divine name in the Christian Greek Scriptures and an explanation was given. Bible students in India are now anxiously awaiting to see what sort of revised Telugu version will appear.

BY "AWAKE!" CORRESPONDENT IN CHILE

WIND is a prominent feature of life in the Province of Magallanes in southern Chile. Indeed, calm weather is such a stranger that people here tend to feel uneasy until the familiar movement of the air once more plays upon them. It is no soft zephyr that blows upon this wild, indented coastland of the extreme south. Rather, the winds are fresh, brisk, invigorating, stormy and even savage at times. Though the prevailing wind direction is from the southwest, there is no guarantee that the wind will not change direction several times in a day. Plants, animals and men just have to conform to a way of life that is governed in great measure by the wind.

Note, for example, the stunted growth of bushes that hug the ground in these parts. Tough, fibrous, spiny, they thrive amid chilling, drenching rains and wild squalls. Forests rising no more than six inches above ground can be seen along the exposed western coast. There are larger trees, but the trunks and branches all lean over in a northeasterly direction because of the pressure of the prevailing wind. Strangely contorted trees give testimony to the force of many a gale.

Some idea of the general weather may be gained from the record of one year in some off-coast islands: three hundred days of rain, twenty-five major gales, and the remaining sixty-five days, though rainless, by no means fair. Winds, at times, reach a velocity of eighty to a hundred miles per hour.

Animals have to be hardy to survive in this region. So, there is the guanaco, brother to the llama and distant cousin, it is said, of the camel, which is known to enter the freezing waters of the Cape Horn area and swim from one island to another. Amphibians, such as the seal and the sea lion, usually associated with Arctic regions, are numerous here. Otters, porpoises, wild geese and flightless ducks abound in and around this "toe" of the South American continent.

Indians Suffer from New Way of Life

At one time nomad tribes throve in this windswept land, seldom lacking sustenance as long as there were herds of guanaco and as long as fish and mussels could be harvested from the nearby waters. Sheltering in oval-shaped huts draped with animal hides, naked despite the brisk temperatures, they led a healthy though rigorous life. Greasing the skin served to shed the rain and protected them from chills and other maladies.

When Darwin visited this area he reported that white men clad in heavy woolens would be huddled shivering around the fire while naked Indians nearby would be perspiring freely. Even today the Indian complains about the heat when

summer brings the temperature up no more than about twenty degrees. When the white man recommended clothing, the Indian did not realize that he ought to remove and dry it when wet. So rheumatism and pneumonia took over, crippling and decimating the tribes. Comparatively few Indians now survive.

When sheep farmers first moved in from the north, the Indians sought to stem the invasion of their precious grazing lands on which the guanaco subsisted, raided the sheep pens and carried off sheep in the night. The white men declared war and paid professional Indian hunters a bounty of one pound sterling for the ears of man, woman or child. Subsequently, the surviving Indians had to submit to the white man's ways—a system that brought them disease and death.

Adjusting to the Windy Life

Punta Arenas, capital of Chile's southern province and itself southernmost city in the world, has become a shipping center for wool, hides and other produce. A visit to this city of some 50,000 people reveals something about the influence of the wind on human life. Notice how people on the street walk along with that forward bend of the body as they lean head-on into the wind. During the few, brief dry spells sand and small stones sting pedestrians on the face and on unprotected legs.

Homes have to be solid and well built, for winds that can smash large trees can quickly demolish light structures. Overhanging signs have to be securely hung so as not to be a hazard to passing people. Where vegetable gardens are grown, a tall fence is often erected to serve as windbreak so that the tender young plants can survive the ordeal by wind.

The climate here has its advantages also. In few places in the whole world does the wool of sheep grow so thick. The constant air movement banishes most of the bothersome types of insects, notably the mosquito. Certainly one would never be plagued by smog here. And those who have lived here for some time will tell you that, provided one is adequately clothed, there is a bracing vigor imparted by the wind.

People accustomed to sleeping close to a busy railroad find it strange to move to a quieter location. So, too, the resident in this southern land becomes used to the wind. It may be the moaning of the night wind, or the roar of swirling gusts that threaten to sweep him off his feet, or the piercingly cold winds that penetrate like a knife; but he has become inured to the constant buffeting. To him there is something thrilling about the scudding clouds, the gale-tossed seas, and the rustle of the vegetation. He has known them from infancy.

Not so, however, those who have come to this windy region from a tropical or a temperate zone. It takes time and perseverance to become acclimatized. For those missionaries, graduates of the Watchtower Bible School of Gilead in New York, who willingly came to settle here in Punta Arenas and share the cheering news of God's kingdom with others, it was a drastic change. They have had to learn to live with the wind. When wind and rain combine they might just as well leave the umbrella home. Better to button up the raincoat and tie on a waterproof head covering, for this land has an average rainfall of five hours per day, and gales are known to rage for weeks on end.

So in their house-to-house visitation they have had to get used to raising the voice so as to be heard above the wind. Of course, the people here are friendly, and there is warmth of satisfaction in

sharing with others the marvelous knowledge of God's sure promises. They may meet and talk with descendants of those Indians who used to roam through this very territory. Or, as some have recently done, they may venture across the strait to the main island of Tierra del Fuego and carry the good news to spiritually hungry people there.

How wonderful to be able to acquaint those simple people with a way of life so different from what they have known, to give them proof that not all men are motivated by greed and commercial interest, to impart to them the hope of life in a New Order that will shortly bring peace, prosperity and happiness to obedient ones! Then, not simply as "children of the fresh winds" but as liberated children of the Creator, it will be possible to enjoy life to the full even in this land where the wind holds sway.

Capitalizing on a Quechua Princess

By "Awake!" correspondent in Chile

THE tradition goes back to the early days of the Spanish conquest when the conquistadores, arriving from Peru, brought among their captives the daughter of a chief of the Quechua Indians. Goaded to desperation by the tyranny of her captors, she managed to flee with some of her tribe and settled in the vicinity of what is now called the village of La Tirana. This name, which means "She Tyrant," came to be applied to her, and later also to the village, from her cruel and merciless treatment of any whites who fell into her power. She would personally torture them and finally sacrifice them before all her people.

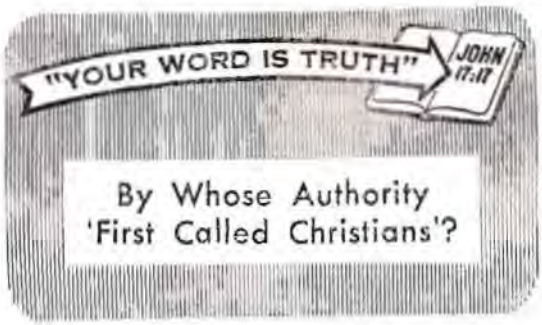
One day, however, the intrepid Portuguese adventurer, Vasco de Almeida, ventured into her domain, was captured and, like his predecessors, sentenced to a cruel death. As preparations for the sacrifice got under way, the intended victim sought to have the princess fall in love with him. He succeeded, allegedly converted her to his Catholic faith, baptized her and persuaded her to flee with him. The flight, however, was detected and the treason of the princess adjudged punishable by death. Her own subjects sacrificed her in compliance with the ritual she herself had established.

Later, so the story goes, a Catholic missionary found the burial place of the princess marked by a wooden cross—though some claim it was a statue of the Virgin of Carmen, Chile's patron saint. In any event, on this very spot the Church of La Tirana was erected in 1908. And this is the goal of a multitude of pilgrims from all over Chile and from many parts of Bolivia and Peru during July each year.

Wild and licentious dances performed by masked dancers representing devils, bears, Gypsies, Redskins, Chinese, and so on, arouse the onlookers to a high pitch of excitement. A carefree carnival spirit takes hold of the celebrators. Wine flows freely, but served in teacups and coffee cups, because the region is declared "dry" by the authorities for the week of this notorious festival. A regular market is set up and does a roaring trade.

The importance of this fiesta in the eyes of north Chileans may be gauged by the fact that activities in the city of Iquique, one and a half hours away by road, come to a virtual standstill during the celebration. For lack of hotels the rooms in private homes rent by the square yard, and many pilgrims have to sleep on the floor, observing the limit of space assigned to each individual by chalk marks. At times the proceedings are marred by noisy quarrels and pitched battles fought by wine-crazed pilgrims.

Of course, there is the procession through the village preceded by the image of the Virgin of La Tirana or of Carmen—it does not seem to matter which. Finally there is mass in the church at eleven o'clock of July 16, at which the Catholic pilgrims turn up in various stages of nervous exhaustion and drunkenness. Described by Chilean journalists as "the most pagan festival celebrated in all the Americas," it has been adopted by the church as a most profitable sideline.



MANY religious groups have adopted the name that their opponents first gave them as a nickname. Thus a religious cyclopedia tells us regarding the Methodists that "they were called 'Methodists' first in a taunting spirit, because they were unusually precise and 'methodic' in the observance of their religious duties." Among other religious groups that might be mentioned who adopted their nicknames are the Lutherans, the Baptists and the Quakers.

Is this also true of the name Christian? Was it first used in derision by their foes, only afterward to be adopted by themselves? By no means! On the contrary the Bible tells us: "It was first in Antioch that the disciples were by *divine providence* called Christians." And says the apostle Peter: "If he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name."—Acts 11:26; 1 Pet. 4:16.*

But perhaps someone will object, saying: 'My Bible does not read that way at Acts 11:26; it simply says that the Christians were called such first at Antioch.' True, of some fifty translations in several modern languages, only one other indicates that God had anything to do with the name "Christian," *Young's* reading: "The disciples also were *divinely* called first in Antioch Christians."

Why do these two translations read this way? Because the word in the Greek text is the verb *khrematizo*. This Greek verb does not merely mean "to call," but always has the implication of something supernatural, oracular or divine associated with it. Thus Strong's *Lexicon* defines it as "to utter an oracle, . . . i.e. to divinely intimate." And says Robinson's *Lexicon* of the New Testament: "Spoken of in respect to a divine response, oracle, declaration, *to give response, to speak as an oracle,* to warn from God."

Regarding the expression at Acts 11:26, *Clarke's Bible Commentary* states: "The word *khrematisai* in our common text, which we translate 'were called,' signifies in the New Testament, to *appoint, warn* or *nominate,* by *Divine direction.* In this sense, the word is used . . . therefore, the name *Christian* is from God."

Scott, in his *Bible Commentary,* states: "The word implies that this was done by divine revelation: for it has generally this signification in the New Testament, and is rendered 'warned from God' or 'warned of God,' even where there is no word for God in the Greek" text.

Yes, this Greek verb, as well as its noun form, does not merely mean "to call" or "warn," but always has the implication of something supernatural or divine associated with it. This can easily be determined by consulting other Scripture texts where this Greek verb appears. Thus the astrologers (Magi) who came to visit Jesus and later his parents upon their return from Egypt were "given divine warning." (Matt. 2:1, 12, 22; see also *Moffatt.*) For similar references see Luke 2:26; Acts 10:22; Hebrews 8:5; 11:7; 12:25. At Romans 11:4 occurs the noun form *khrematismós,* and there it is rendered, in the *New World Translation,* "the divine pronouncement."

Is this not in harmony with the facts?

* The only other instance of "Christian" in the Scriptures is at Acts 26:28, where Herod Agrippa I tells Paul: "In a short time you would persuade me to become a Christian."

There must have been more than human factors involved. What name could have been more appropriate to the followers of Jesus Christ than "Christian"? Do not the Scriptures speak of Jesus as being the bridegroom, the head and the husband of his anointed footstep followers, and of them as his bride, body and wife? They certainly do, even as we read: "He that has the bride is the bridegroom"—the words of John the Baptist. And said the apostle Paul: "I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ." "A husband is head of his wife as the Christ also is head of the congregation." And as the bride and wife takes the name of her bridegroom and husband, so the true followers of Jesus Christ take a name related to him.—John 3:29; 2 Cor. 11:2; Eph. 5:23.

More than that, did not Jesus command his followers to be witnesses for him? Indeed, even as we read: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." As witnesses for him they bear a name that testifies to him.—Acts 1:8.

And how important it was that Christ's first followers bear a distinctive name! No more was it sufficient to say that they were Jews. They needed to be differentiated from those believers in God who did not recognize Jesus as the Messiah, the Christ, and by what more logical, appropriate term than "Christian"?

Of course, to be a Christian requires many things. It means to recognize the Hebrew Scriptures as the Word of God, as the truth and as one's authority, even as Jesus did. (Matt. 4:4; John 17:17) It means to make disciples of people of all nations, even as Jesus made disciples and then sent forth his followers to make still other disciples. (Matt. 28:19, 20) It also means to love one's fellow Christians, even as Jesus commanded: "Love one another; just as I have loved you . . . By this all will know that you are my disciples." —John 13:34, 35.

Perhaps someone will now ask, Since the name "Christian" is divinely authorized and so appropriate, why have the Christian witnesses of Jehovah also taken to themselves the name "Jehovah's witnesses"? Because, for one thing, they truly are witnesses for Jehovah as well as being Christians. They are true to the words of Jehovah God, who said: "You are my witnesses." (Isa. 43:10-12) And in this they follow Jesus Christ, for he said that he was "the Amen . . . the faithful and true witness," and that he had been born and had come into the world to "bear witness to the truth." Further, he said that he made his Father's name manifest to his followers.—Rev. 3:14; John 18:37; 17:6.

But more than that, they also use the name "Jehovah's witnesses" because today there are hundreds of sects in Christendom that have hundreds of millions of adherents, all of whom claim to be Christians and yet do not begin to measure up to the above-enumerated qualifications of Christians. So as to distinguish between those who profess to be Christians but do not measure up to these requirements and those who do, these Christians have additionally taken the name "Jehovah's witnesses."

Thus we see that the name "Christian" was no nickname but was given by divine providence even though so few Bible translations make this apparent by their rendering of Acts 11:26. And since Jesus was a witness for Jehovah, the Christian witnesses of Jehovah have also accepted the name "Jehovah's witnesses." At the same time this differentiates them from the many professing to be Christians but not meeting the Scriptural requirements.

War's Aftermath

◈ The Middle East war began the morning of June 5, and fighting did not end until the guns went silent in Syria at 6:30 p.m. on June 11. In the three-front war that Israel fought against Arab countries, they suffered 679 killed and 2,563 wounded, 255 of them seriously. Figures for Egyptian and Syrian casualties were not available at the time of writing. Jordan has announced that she lost 15,000 dead in the war. Israel conquered territory four times its size, but the problems of the territory remain unconquered. More than 100,000 Palestinian refugees had crossed the Jordan River from the west to the east bank. The new arrivals have become a great burden on an already terribly weakened Jordanian economy, which now has 275,000 refugees. Some refugees began to trickle back westward across the Jordan River to their former homes. Russia and her satellite nations broke off diplomatic relations with Israel. The United Nations is now engulfed with the dubious task of restoring peace in the embittered areas.

Emotional Ills

◈ Moderation in all things is the Christian way. (1 Tim. 3:2; Phil. 4:5) Too much of anything has repercussions and ill effects. Dr. Seymour L. Halleck of the University of Wisconsin medical school in Madison said some college students, products of today's "too much" society, develop emotional illness marked by rebellion against authority. "It appears that too much freedom, too much affluence and too much psychological mindedness can make some people sick," said Dr. Halleck. An increasing number are seeking psychiatric help, complain about vague feelings of apathy, boredom and meaninglessness and chronic unhappiness. "They talk about being washed up at 25." And it is difficult to convince them that life is worth living and that people over 30 can be happy and enjoy life. The illness partially stems from the "affluence, leisure, automation and decline in utopian ideals which have contributed to apathy and withdrawal of youth," said Dr. Halleck.

Celibacy Problem

◈ According to the Roman Catholic Douay Version Bible, "forbidding to marry" is "giving heed to spirits of error and doctrines of devils." (1 Tim. 4:1-3) Although Catholic clergy in large numbers are battling for the right to marry, they are finding it increasingly difficult to convince the church hierarchy of this God-given right. In May some 7,000 Roman Catholic priests were polled in the New York area on ending celibacy for Catholic clergy. Priest Robert T. Francoeur, spokesman for a group called the Metropolitan Co-ordinating Committee, said that members hope to use results of the poll to "convince the American bishops that changing the celibacy requirements for priests is a pressing problem." Why should men beg from men what God has ordained as their right?

Slave Labor Camps

◈ Slave labor is generally believed to be a thing of the past. But it is reported that in the Multan area of West Pakistan police in May swooped down on 18 slave labor camps, where 90 teen-age boys were forced to work for up to 20 hours a day and in some cases suffered torture and other brutality. West Pakistan police freed several hundred men and boys from such slave camps.

Religious Mob Action

◈ Mob rule is lawlessness and savagery at its worst and certainly not befitting those professing Christianity. The residents of the Cholula region of Mexico, who are almost all Roman Catholics, have yet to learn this lesson. Last year a group of Texans were driven away by an armed mob because they offered to help Protestants to build a church. This year rumor circulated that a partially completed house in Cholula was to be a Protestant church. Raiders, "hooded like the Ku Klux Klan," mobbed the newly built structure and completely demolished it. Later it was learned that the structure was not a Protestant church in building but a man's home.

When the Winner Loses

◈ Eighty-one-year-old Maria van Tieghen of Ghent, Belgium, won $180,000 in the na-

tional lottery. The shock of winning, plus the avalanche of beggars asking for loans and handouts was too much for her. She was buried a week after she won the lottery prize.

Baby Burglars

◈ Two girls, one eight years old and the other eleven, were arrested on May 17 after New Jersey police said they had admitted breaking into five homes and taking $550 in cash and $350 in jewelry. The girls spent most of the money on candy, clothes and having their hair done. By the way, Where are your children?

Pope as Pastoral Leader

◈ C. Kilmer Myers, Protestant Episcopal Bishop of California, called on all Christians, June 4, to recognize the pope of Rome as head of the "universal church." "We need a Holy Father," the bishop said. On June 6 he said that he hoped world church leaders would respond to his call. Such recognition would be made "without at this point committing themselves to any schemes for reunion," said Myers. A prominent Episcopal spokesman said that the pope could hold the principal place of honor in a unified Christian church but that papal infallibility was unacceptable to Anglicans. The suggestion of Bishop Myers is not entirely new or original. Similar proposals for "a spiritual rapprochement" with Rome have been made by others in the Church of England. Recently Dr. Carl E. Braaten, a Lutheran theologian at the University of Chicago, also advocated a reunion of Christians under the pope. Reaction to Bishop Myers' plea was described as mixed. However, an aide said some opposition "was very violent." The bishop himself said that he saw "organizational unity with Rome as far off."

Narcotics and Hepatitis

◈ Irresponsible living takes its toll. United States Public Health Service officials stated, on June 6, that the liver disease called hepatitis is spreading in America through groups of narcotic addicts sharing the same needle. Dr. Ronald F. Johnson, chief of the Hepatitis Section of the Communicable Disease Center at Atlanta, said that hepatitis is a virus disease that can be spread through the bloodstream or by contact with contaminated food or a person who has the disease.

Common-Law Marriages Blessed

◈ If the clergy are not taken seriously these days, one reason may be because of their view toward the sanctity of marriage. In Canada there are an estimated 200,000 common-law marriages. United Church ministers in Hamilton, Ontario, have recommended that special church services be devised to bless common-law marriages. Minister H. N. Hillyer said the present stand by religion drives many away from the church. Others have feelings of guilt and rejection as a result of the position of the churches. "Our strong feeling," he said, "is that the moral relationship between the partners validates the marriage"—and that the union should be blessed publicly. Why does Hillyer not recommend the legalizing of their partnership, according to God's law and the law of the land?

Quakes in Five Countries

◈ Earthquakes persist in one place after another in fulfillment of Bible prophecy. (Matt. 24:7) Five countries, India, West Pakistan, Argentina, Bolivia and Chile, were rocked by earthquakes in May. Quetta, West Pakistan, was shaken by earthquakes accompanied by an underground rumbling noise. India recorded a "quite strong" tremor southeast of New Delhi.

Disappearing Glaciers

◈ If the melting of Norway's glaciers continues at the rate of the past 30 years, all of Norway's glaciers will disappear in a hundred years. So says glaciologist Olav Liestol of the Norwegian Polar Institute. The tips of most Norwegian glaciers are receding well over 65 feet a year.

U.S. Concentration Camps

◈ A published United Press International report stated: "If the United States declared war, it could set up concentration camps 'for people who are delaying the way.'" This proposition reportedly was made by representative Joe Pool of Texas. "Under a declared state of war," Pool said, "we could get the attorney general to prosecute certain people for sedition and treason." "Then, if they persisted in their action, the Justice Department could move to put them into concentration camps, and leave them there for the duration of the war." Was not this the way concentration camps in Nazi Germany got started before Hitler introduced the gas chambers?

Wild Storm Strikes

◈ Burma's southwestern coast was battered for 48 hours by a violent storm that destroyed 800 villages and left more than 100,000 persons homeless in May. Tidal waves swept over thousands of acres in the wake of the storm, inundating whole villages. Seawater has polluted wells and lakes, creating a critical shortage of drinking water. Relief and rescue teams have been rushed to the area.

Sex and Gore on TV

◈ The television networks in America have deliberately introduced sex and violence into American homes to build up ratings and attract advertisers. The U.S. Senate Juvenile Delinquency subcommittee was presented with evidence to this effect. The TV networks' obsession with girls and gore is de-

liberate and in total disregard for the millions of children and adolescents who make up the television viewing audience. Under cross-examination David Levy, a former TV program director, was asked: "So what you are telling us is that he [a White House aide] wanted you to play up sex and violence?" demanded Senator Tom Dodd. "Yes," agreed Levy, "I guess that is true." While men in high places scheme to beam more sex and violence into American homes, they hypocritically bewail the rise in delinquency and violence among American youth.

Deadly Transfusions

◈ At least 5,000 cases of infectious hepatitis are being caused in California each year by transfusions of blood from paid "skid row" donors. Dr. J. Garrott Allen, a Stanford University surgeon, said the contaminated blood is not only spreading hepatitis but killing many patients who receive transfusions during surgery. "There is nothing more tragic than to cure a person of cancer and then have him die, because of a blood transfusion," Dr. Allen said. He also declared that it is impossible to test banked blood for hepatitis. If one out of every twelve Californians holds the hepatitis virus in his blood, as is asserted, what about the nation as a whole?

Roll Dice for Bibles

◈ In front of the altar at the twelfth-century parish church in St. Ives, England, eighteen children rolled dice. The vicar, Ronald Jennings, who approvingly watched the gambling, handed out leather-bound Bibles as prizes to the winners. "I see nothing disrespectful about gambling in church," he said. "We regard the dice games as quaint and historic ritual," Jennings explained. Few people care enough about what goes on in church these days even to register a complaint.

Not Serious About Religion

◈ The world in general does not take the church seriously today and there is no use pretending that it does, says Howard H. Clark, primate of the Anglican Church of Canada. The church is kept for Sunday, he said. But since weekends are now being used for other purposes, it may be wiser to move worship services to Wednesday, when everyone is in town. "The world is no longer a God's world," he said. "It's a man's world. For the first time in history, man can take the universe and fashion it to his needs." In the light of mounting world woes and human dilemmas it is obvious that man has failed to do so successfully.

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August 10-13: Barrie, Ont.; Columbus, Ga.; Oshawa, Ont.; Peoria, Ill.; Rouyn, Qué. (French only); Sault Ste. Marie, Mich.; South Bend, Ind.

August 17-20: Aiea, Oahu, Hawaii; Brockville, Ont.; Costa Mesa, Calif.; Moncton, N.B.; Orlando, Fla.; Worcester, Mass.

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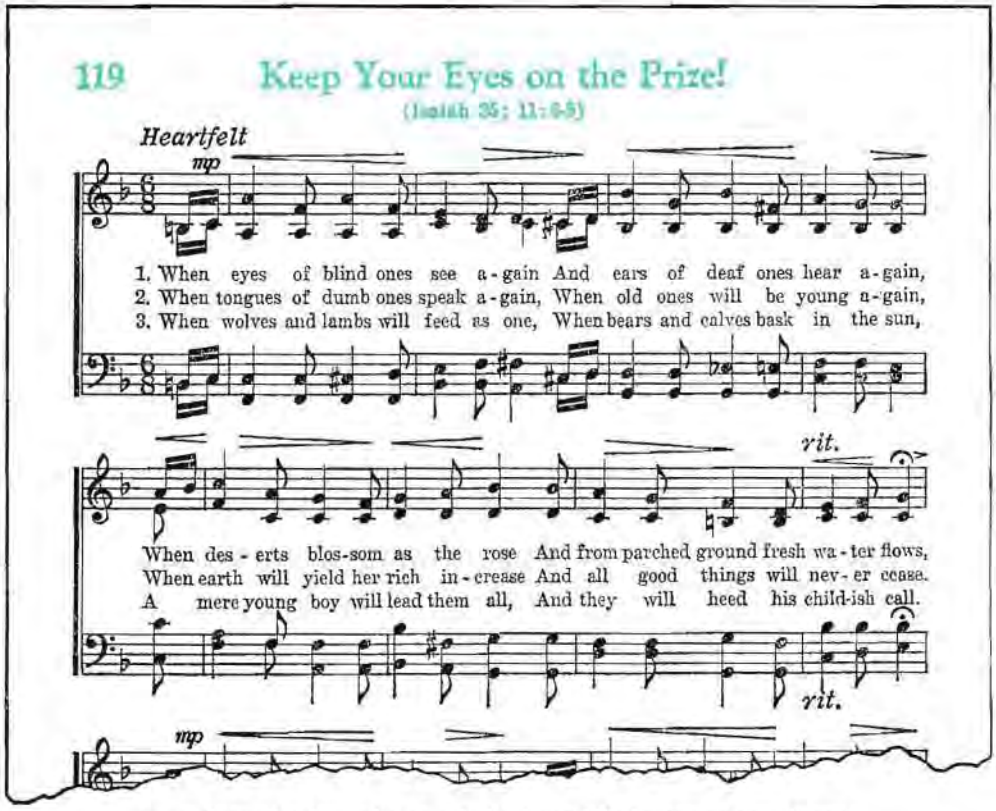
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3. When wolves and lambs will feed as one, When bears and calves bask in the sun,
rit.
When des-erts blos-som as the rose And from parched ground fresh wa-ter flows,
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Awake!

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Church Programs Get Updated PAGE 8

Wild Foods for Your Table PAGE 12

Military Junta Rules Greece PAGE 20

AUGUST 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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THE PROBLEM OF CONSCIENCE

HOW close the problem of conscience comes home to every one of us today! More than ever before difficult decisions must be made because of the changing moral standards, the pressures of business and the demands of governments.

The problem of conscience does not exist for the lower animals. A lion feels no guilt for killing and devouring the graceful and harmless impala, nor the crocodile for gobbling up a beautiful fish or waterfowl, nor the mosquito for depriving you of some of your blood, at the same time tormenting you. You can teach a dog or a cat not to take certain things, but you cannot teach them not to steal. The Decalogue or Ten Commandments of Moses have no meaning for them. This is another testimonial to the great gulf that exists between man and beast.

Our conscience is our moral judgment applied to our own conduct. We should all strive to have a good, clean conscience. To have a bad conscience means to have one that reproves us, one that weighs us down with the burden of guilt.

The Word of God, the Bible, by its counsel and examples strengthens our conscience. It tells us to "hold a good conscience." In particular does the apostle Paul stress the conscience. He mentions it some twenty times in his writings and repeatedly expresses his own concern for a good conscience: "Brothers, I have behaved before God with a perfectly clear conscience down to this day." (1 Pet. 3: 16; Acts 23:1) Could you make that same statement about yourself?

Everyone ought to have a strong, clear conscience. But that is not all. We also need to have an enlightened, a well-instructed conscience. Generally overlooked is the fact that our conscience was not given to us to *instruct* us as to what is right and what is wrong. While the conscience does relate to norms, principles, standards and rules of conduct, in itself it does not instruct; that is not its purpose. What is its purpose? To prompt us

to choose to act in accord with what we have learned to be right and to avoid that which is wrong.

But with what are you going to instruct your conscience? Your choice will directly influence how your conscience functions, whether it serves you well or leads you astray. For instruction in what is right and what is wrong the Creator has given us his Word, the Holy Bible. In it we find summed up our duties in the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "You must love your neighbor as yourself." —Mark 12:29-31; 2 Tim. 3:16, 17.

One cannot logically escape the obligation of this first commandment, at least not in his own mind, unless he becomes an agnostic or an atheist; which may well be why some persons accept these alternatives to faith, so as to feel free from accountability to God. Nor can we escape the logical imperative of the second commandment, for it obligates us to do to others as we would have them do to us. (Ps. 14:1; Luke 6:31) Yet how many people are there whose decisions in life show that they are deeply influenced by a conscience that has been instructed in these basic principles of life?

Why Such a Problem

The matter of conscience presents serious problems by reason of the fact that certain influences exert pressures on persons to act contrary to their understanding of what is right and what is wrong. Among these have been and are the pressures of nationalism. Testifying to this is the London-based "Amnesty International." Its aim is to pressure governments to set free "prisoners of conscience." In the past four years it has seen some 800 such prisoners released, although it does not claim that this was the result solely of its efforts. At present it has a file of 1,200 such cases it is trying to help by appeals to governments and publicity.

This problem of conscience has also been brought to the fore by a series of articles entitled "The Order of the Skull," which recently appeared in the German news weekly *Der Spiegel* (*The Mirror*). One of these articles told of the Nazi plan systematically to liquidate the cultured classes of Poland as the German armies moved forward. This wholesale murder disturbed some of the elite of the armed forces but not the elite of the SS to whom Hitler had committed the task. These latter doubtless salved their consciences by claiming that they were duty bound to obey the orders of *Der Führer* regardless of what these might be. However, in the trials of the Nazi war criminals by the Western powers, these defendants were repeatedly reminded that they had a conscience of their own to which they were accountable. But to what extent have men learned the lesson of the Nuremberg trials?

Are the courts today, under all circumstances, willing to urge men to respond to their consciences? When a certain youth was tried during the past year in the court of a Western power for having refused to enter military service because of scruples of conscience, his attorney highlighted this matter. He illustrated the point by means of a parable: Two men were being tried before a judge. The first, a Nazi, was found guilty of war crimes and was sentenced because he had implicitly obeyed the commands of his governmental superiors instead of following the dictates of his own conscience. The man who immediately followed him was a Christian minister who, for reasons of a conscience trained in Bible principles, had refused to enter military service. For following his

conscience instead of obeying the commands of governmental superiors he was sentenced to prison.

"Your honor," the defending lawyer continued, "on the one hand we pronounce a man guilty because he did not follow his conscience and on the other hand we pronounce a man guilty because he does follow his conscience! Does this make sense?" How would you have judged the case? The judge saw the point, and so gave the young Christian minister what apparently was the lowest sentence he could legally give, namely, one month in prison.

ARTICLES IN THE NEXT ISSUE

- In What Kind of Order Would You Like to Live?
- Assembly Time in Malawi.
- Will the List of Extinct Wildlife Keep Growing?
- How Does Water Work for You?

Conscience and the Vietnam War

In particular has the issue of the war in Vietnam caused the problem of conscience to involve more and more persons, and this has been both on religious and nonreligious grounds. Some 2,000 young United States Adventists, whose religion is opposed to war, have chosen to serve in the Medical Corps. As one of their spokesmen put it: "We don't like war . . . but we tell our boys that when Uncle Sam calls you, you go." And according to the New York *Times*, June 26, 1966, the number of Roman Catholic objectors to war has exploded in recent months. They too face problems because of conscience. More and more young Catholic men are seeking the advice of the Catholic Peace Fellowship on "the Church's teaching on the primacy of conscience."

Then there are those whom some call "peaceniks," young men who refuse to have anything at all to do with war solely on humanitarian grounds. One young man who was imprisoned because of having taken this stand was quoted as saying, among other things: "What was Eichmann's crime, essentially? It was essentially that he obeyed the law even when it contradicted a higher morality. This is the essence of the Nuremberg decision, that when conscience and the state conflict, conscience must be obeyed."

On the other hand, there are also some young men in the United States who are not opposed to war in itself, but to a particular war, the war in Vietnam. For various reasons they hold that the position of the United States in Vietnam is morally precarious, though many, of course, disagree with them.

Speaking in the defense of such young men who have gone to jail for reasons of conscience, *The Christian Century*, June 22, 1966, editorialized: "German war criminals were not allowed the defense that they were merely carrying out the orders of their superior in patriotic obedience. Yet the government of the United States insists in its Selective Service Act that citizens commit what they believe to be 'crimes against humanity' or go to jail." It is indeed evident that the matter of conscience poses problems, both to governments and to individuals.

Dedicated Christian Ministers

In various parts of the world the dedicated Christian ministers of Jehovah also have been sent to jail because of following their conscience in the matter of military service, both in peacetime and in wartime. These have received and are receiving a wide range of treatment. Hitler's Germany, particularly during World War II, had many of them executed. Within the last year or so in Cuba some 300 of them have been arrested and sent to military camps, some being seized so suddenly that

they were not even able to say good-bye to their families. They have had to face beatings, being prodded by bayonets, being buried with only their heads above the ground, their faces scorched and beaten by the sun all day. Others have been told to dig their own graves and warned that they would be shot and buried in them if they did not become soldiers. Why? Because in the matter of military service their conscience would not allow them to do what the State demanded.

In Greece two of these Christian ministers were sentenced to death on account of conscience, but popular clamor throughout the world apparently caused the authorities to reconsider and they commuted the death sentences to seven years and four and a half years, respectively. Somewhat lesser sentences are being imposed on such Christian ministers in France, Germany and the United States. By way of contrast, Sweden has ruled that it would not imprison these sincere Christian ministers for being obedient to their consciences and so now excuses all such who base their objection to military service on the Bible.

Conscience and Everyday Life

Not that it is military service or the war in Vietnam that alone forces the problem of conscience upon men. Questions of conscience face us on every hand. Will a salesman lie to clinch a sale? Will an employee claim he is sick when he was watching a ball game during working hours? Will a student "crib" to pass his examinations? Will a husband or wife cheat by carrying on a flirtation or a more serious "affair" with another of the opposite sex?

Obeying the voice of conscience is not always easy. Not by any means is it the following of the lines of least resistance. How could it be and have any merit? But a knowledge of God's Word can help one to face the problem of conscience with success. By an enlightened study of it one's conscience is educated and strengthened for doing that which is right and wise. Such study fortifies one to combat the weaknesses of the flesh and the unrighteous pressures of the world. Helpful also is right association, choosing as companions those who are concerned with doing what is right.

This problem of conscience is one that you must face. Will you see to it that your conscience is properly trained? Will you take steps to keep it strong? When it prods you, will you respond in the right way? Have you determined to do what is right even when it results in hardship at the hands of others? A properly trained conscience is a protection, and it can guard you against much grief. But under present conditions it also may lead to problems. Upon examining the facts, what do you think? Should a person heed his conscience at all times and regardless of what others may say or do? Your answer will deeply influence your life.

WHEN OPPOSITION IS RESISTED

THE Master, Jesus Christ, foretold that Christians would have opposition from family members. (Matt. 10:34-36) While this can be a severe trial, the following experience shows what can happen when integrity to God is maintained and opposition is resisted:

"Almost from the beginning my husband opposed my attending the congregation Bible studies, saying that he wanted me home

early at night. I explained the importance of the meetings to him, the length of them, and the time involved in my traveling to and from the Kingdom Hall, but he pushed this explanation aside and gave me strict orders to get home earlier or 'else.'

"I tried many times to reason with him, and even invited him to the meetings to see for himself the importance of the things discussed there, but to no avail, for he became more demanding. It was at this point that I knew I had to make a decision as to whether I would continue to obey the Bible's command to assemble, or my husband's demand not to. I decided in favor of attending meetings. Following this decision there came bitter opposition from my husband, including threats almost every time I returned home from a meeting. His verbal threats during one 'lecture' turned into physical blows, but even that did not change my mind.

"He apparently sensed this and decided to change his tactics. His first move was to accept the invitation to accompany me, not for the purpose of learning something, but to 'investigate.' "

When asked recently about his "findings," he said:

"I found out that the meetings were very enjoyable. So much so, in fact, that I never stopped attending. The more that I attended, the more I understood why my wife would not give them up. After attending for a while I was invited into the field ministry and I accepted the invitation. I have been sharing in it ever since.

"A few months after I began preaching, my sister came to live with us. She arrived during the time of our circuit assembly. Since she did not know anyone in our town, she attended the assembly with us. When I asked her what she thought about the things she had seen and heard, she scoffed and ridiculed.

"Although she opposed me and my beliefs, in time, she did allow me to start a Bible study with her. However, she would scoff at the things we were studying, saying: 'Aw, that can't be so.' This was rather disheartening to me at times, but, nevertheless, I kept on trying to help her. My perseverance was not in vain, for in a very short time she became more reasonable and anxious to learn."

His sister explains her change of attitude this way:

"It is true that I rejected my brother's explanation of the Bible, but this was because it was all so new and different to me. However, I started to attend the meetings every week, and through these and my Bible study I learned that the things my brother was trying to teach me were really true.

"About two months after I started attending meetings I was invited into the field ministry. I responded with an emphatic, 'No.' Nevertheless, about one month later I changed my mind, and within two months I was conducting home Bible studies with other persons. Three months after I started in the ministry, my brother and I both got baptized at the same assembly. Six months later my younger sister came to live with us. She agreed to a personal Bible study.

"Although she seemed to take the study seriously, and began attending the meetings right away, yet, at the same time, she was still a regular church attender. For example, she would attend the public talk and *Watchtower* study with me each Sunday, but as soon as these meetings were over she would head for church. After about two months of this she suddenly stopped going to church. Why?"

This is her story: "I had always attended church regularly, and I saw no reason for stopping because I was learning some things from the Bible I didn't know. However, it was only for about two months that I had this excuse, because one night during the minister's sermon he said that men on earth had 'seen God,' walked with him and talked with him. That did it, for right away I remembered learning earlier in my Bible study that 'no man has seen God at any time.' (John 1:18) I could hardly wait to get home and ask my sister to show me that text in the Bible again. The reading of that scripture again ended my churchgoing career." What a marvelous outcome! And all because a Christian wife faithfully withstood the threats, ridicule and opposition of her husband.

CHURCH PROGRAMS GET *Updated*

"CRAZY, man, crazy—and amen," is the way an observer described a religious program at the Trinity Cathedral in Cleveland, Ohio. The service was off and swinging when a jazz band ripped into "Muskrat Ramble." The congregation of 1,200 applauded for "Canal Street Blues" and "When the Saints Come Marching In." Robert Guertin, who had introduced a professional jazz group, the Dukes of Dixieland, called the program "a Gig with a capital G." Bishop Nelson M. Burroughs of the Ohio Episcopal diocese described the service as "an hour of creative worship."

A few years ago this program would have shocked the pious parishioners right out of their comfortable pews, and the ministers responsible for it would have been banished from the congregation. But as things now stand, not only was the program hailed by the parishioners, but the ones responsible for it were praised as vigorous, forward-looking men, men of vision. How times have changed!

Traditionally, the heart of Protestant worship was the sermon. In Catholic worship it was the mass in Latin. People went to church to hear a sermon preached or merely to relax in the realm of awe-inspiring music and religious wonder. Some enjoyed the soul-searching tones of the organ, while others poured their hearts out in song. When it was all over the parishioners filed out of the church in their Sunday finery past their pastor. They shook his hand and usually told him what a fine sermon he gave. That routine seemed to satisfy; if not satisfy, at least pacify. But no longer.

Increasingly, Catholic and Protestant churches have been reaching the conclusion that their way of worship requires updating. The reason for this conclusion has been the empty pews on Sunday morning. Twenty years ago, Gallup Poll interviewers found that 67 percent of the population in America attended church sometime during the week. Today the number of adults answering church bells has dropped below 45 percent. This downward trend in church attendance, despite boasts of growing membership rolls, has created concern among the clergy. Dr. Charles L. Taylor, executive director of the American Association of Theological Schools, said: Unless the eternal gospel is declared in terms that "a new age can understand, soon nobody will listen and the seminaries themselves will be as extinct as the dodo bird."

So modernization has gone to church. Architecturally speaking, the new religious structures are streamlined in and out to resemble the space-age era. Worship also has had a face-lifting. The Roman

Catholic mass, once conducted strictly in Latin, is now heard in the vernacular. The Vatican Council decreed that the priest now may face the congregation instead of having his back to it. In the United States meatless Fridays have been abolished. Even the Catholic view of Protestantism has mellowed somewhat. No longer are Protestants to be viewed as heretics, but as "separated brothers." In Protestantism there has been a liberalizing of doctrine and worship too. Still none of this has forestalled the statistical attendance trend in its downward plunge. Especially conspicuously missing are the youth.

Communications Problem

Ministers have diagnosed the cause to be one of communication. "The old ways of communicating just don't communicate anymore," said Canon C. Parke Street of Louisville's (Kentucky) Christ Church Cathedral. So changes are being made. An Auckland, New Zealand, Methodist minister felt that religious services needed some life. He was convinced that an injection of popular music would be just the thing to enliven "traditionally dull and stereotyped" church services. Minister Basil Hilder, of Northcote, said: "I have felt for a long time that our services are, for the most part, pretty unimaginative and unattractive." "A more modern approach will help to get rid of the 'old fuddy-duddy' image and show that churchgoing can be a joyful, rather than mournful approach to life." Hilder went on to say: "I feel Dean Chandler can be right when he said people were staying away from church because of sheer boredom." Today old ways bore. New ways are being sought.

"We're in a new age of radical change," said Dr. Truman Douglass, executive vice-president of the United Church of Christ Board of Homeland Ministries. "But too many Protestant churches don't seem to have noticed." One change is that younger ministers are growing increasingly impatient with older ministers and their traditional ways. These young men are impatient with the church's apparent inability really to communicate with modern society. And for these reasons, many are beginning to think it is the church that is dead, not God.

A growing number of young ministers want to be where the action is. They maintain that wearing the collar backward does not take away a clergyman's civil liberties. They believe that he has a right as an individual citizen to speak his mind on secular issues, such as disarmament, federal aid to education, birth control, the United Nations, and so forth.

The "New View"

Modern churchmen have endeavored to change the church's image by moving the pulpit into the heart of show business. Startling new techniques have been introduced straight from Broadway and Madison Avenue. Churchgoers were jarred to attention by jazz liturgies, plays, modern dance and folk-rock masses played by long-haired guitarists. They saw puppets and mock warplanes all somehow woven into religious themes. Some churches offered prizes to members who brought in the most new members. Still others advertised fashion shows, hat parties and an opportunity to get their picture taken with an elephant. Others provided baby-sitters for parents with children who desired to go to the football games after church. Even characters from the comic strip "Peanuts" were pressed into service.

But these are only a few of many innovations cropping up in Protestant and Catholic services. "If the church is going to be vital, its music has to be part of

what's happening in music now," said religious composer Edgar Summerlin. "The church ought to use jazz and other modern musical forms." So in came jazz and rock 'n' roll.

In Britain, as in other places of the world, the substitution of jazz for "sacred" music was the first breakthrough. In Chicago, Illinois, jazz musicians performed in the Episcopal Cathedral of St. James. Nightclub entertainers gave a concert to support the work of the night pastor of Rush Street. A Methodist minister in New Zealand injected popular music into his church services. Church attendance overflowed for the first time in thirty years. At St. Stephen's Episcopal Church in Houston, Texas, guitarist Rick Kelley accompanied the choir in a spirited folk song mass. At a service for youth groups at Boston's Old South Church, teen-agers frugged in aisles as a combo accompanied a litany that went, "Praise His Name with Rock 'n' Roll." In San Francisco a trumpeter, drummer and pianist played background music as a priest prayed at the altar during a "Jazz Mass" of the Trinity Episcopal Church.

Even prayers are updated. Some of their titles reveal the nature of their message. "They Are Called an Interracial Couple, Lord"; "This Is a Homosexual Bar, Jesus." Malcolm Boyd, minister of the Episcopal Church of the Atonement, said these prayers seem very real to him. A book of prayers, written for the "hip" generation, entitled "Are You Running with Me, Jesus?" deals with problems ranging from premarital sex to alcoholism and war. One prayer goes something like this: "It's morning, Jesus. I've got to move fast . . . get into the bathroom, wash up, grab a bite to eat, and run some more . . . Are you running with me, Jesus?" Charlie Byrd, guitarist, and preacher Boyd were billed as the main attraction of a musical evening at the Washington Cathedral.

In South America, where there is much religious apathy, churches are trying many innovations to get the people back in their buildings. Three thousand youths were reported to have attended mass, which was accompanied with *yé-yé-yé* (rock 'n' roll) music, in Our Lady of Peace Catholic Church in Rio de Janeiro. A long-haired musical group caused bedlam among the youths present. One mini-skirted miss climbed up on top of the altar. A similar mass was conducted in Curitiba. One of the featured musical numbers was "I Want Everything to Go to Hell."

These new ways of confronting people with what Christendom's religion is all about are understandably at first quite shocking to parishioners. But when the shock wears off, many of them find they like the stimulation of them. While the movement toward change is essentially Protestant, some synagogues and Catholic churches are experimenting as well.

The Dance in Worship

Dancing is also one of the innovations now altering Sunday worship. If music, singing, painting, sculpture and architecture make sense in church, so does the dance, so reasons the new generation. Therefore, at regular Friday-night services at Temple Isaiah, a Reform congregation in Lexington, Massachusetts, a traveling troupe performs a dance cantata commissioned by the synagogue. The St. Mark's Chancel Dancers of McLean, Virginia, are sponsored by St. Mark's Church. A dance and drama festival are the highlight of its program. Canadian dancers performed a ritual ballet in Christ Church Cathedral, Montreal, Canada. Dean William Bothwell of the cathedral defended dancing in church by saying: "Dance de-

mands discipline, so does worship. Let us use all the arts to glorify God."

At the First United Church of Christ in Troy, Ohio, five high-school girls skilled in modern dance reportedly have replaced the traditional vocal choir. Called the "Rhythmic Choir," the group sets traditional hymns to a pantomime that strongly resembles modern choreography. And the Anglican Church of Canada in one of its services featured a "go-go girl." The service was attempting—through its use of swirling colored lights, electronic music, poetry readings and a dancing go-go girl —to duplicate, without the use of LSD, the religious experience that some feel is produced by the drug. The "go-go girl" was to provide or portray a sense of joy during the service, which turned out to be one grand fiasco.

In a Roman Catholic chapel in Italy three mop-haired youth combos banged out a "Beat Mass." A crowd of 500, including scores of priests, jammed into the chapel of St. Philip Neri. They stomped their feet and bobbed their heads to the rhythm of the electric guitars, drums and singers. Another 1,000 outside beat on the door trying to get in.

Enlivening the Service

Clergymen are finding new ways of enlivening the church service. The offering procedure, for example, is being pepped up. Forceful explanations are given by the minister of exactly for what the money will be used. Many churches are holding evening screenings of secular films, such as "Cat on a Hot Tin Roof" and "The Hustler." Afterward, the congregation discusses the film and whether its characters did or did not apply Christian values to situations they faced. At one center, a group examines the philosophy of a "man's" magazine in an attempt to relate it to what they have learned through the church.

Ministers are reading inspirational poetry, showing film clips and even encouraging members to come to church in sweaters and slacks. In a service at the Birkenhead Methodist Church in New Zealand members came in miniskirts and beatle boots. In Brooklyn (New York) a Presbyterian minister stepped before his congregation wearing leotards one Sunday and danced "The Hermit Song" to convey religious feeling. Most of these innovations would not have been tolerated in the churches a few years ago. But O how times have changed!

Churchmen say they are trying to make the church more effective in today's changing world. Attendance figures in many "theatrical" churches have tripled. But as for the effectiveness of the church, seminary professor Dr. Kenneth L. Chafin said: "There is a nominal relationship to the church, but people no longer look to the church for an interpretation of life."

Then, why do they go to church at all? Why do they want innovations? The apostle Paul answers those questions: "There will be a period of time when they will not put up with the healthful teaching [of God's Word the Bible], but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth." (2 Tim. 4:3, 4) People, for the most part, simply do not want Bible truth today. They want, instead, to be entertained, for they have become "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." The admonition of the apostle is: "From these turn away."—2 Tim. 3:4, 5.

WILD FOODS For YOUR TABLE

SUPPLYING sufficient food to feed the hungry mouths in your family can be a real problem if you happen to live in an area suffering from an economic slump or in a country where the general population is undernourished. It has been estimated that half of the people in the world today are ill-fed. Even in prosperous countries there are many people suffering the hardship of unemployment and facing the grave problem of finding adequate food. It is so serious in the Appalachian region of the United States that the Federal Government has launched a one-billion-dollar program in an effort to bring about some measure of relief to this impoverished region. Yet the food problems faced by such can be eased considerably, depending upon where they live, by their use of the free, wild foods growing around them.

In almost every country wild foods grow in abundance. They can be found in marshes, along streams, by lakes and ponds, in open fields, on hillsides, in woods, in vacant lots, and so forth. Usually they are free to whoever wants them. There is often no need for a family to suffer malnutrition when it lives within easy reach of wild foods. All that the family needs to do is to learn to recognize these foods.

Before ever venturing out to gather wild foods, however, it is vitally necessary to become thoroughly familiar with the edible plants. Getting the wrong plant can be dangerous, as there are many poisonous plants. Seven hundred out of the 300,000 species of plant life are definitely known to be poisonous. But the existence of poisonous plants should not frighten you from taking advantage of the wild foods that grow in abundance and that are free to whoever wants them. Books on wild plants are available in public libraries and they will help in identifying them.

Knowing how to cook wild plants is also necessary to make them tasty, and this too can be learned from some of the books that discuss the use of such plants for food. In some cases the water in which a plant is cooked needs to be changed a few times during the cooking process so as to remove substances that might tend to make it too bitter or pungent. There are, however, many wild plants that are delicious without this leaching process. Some make very tasty and nourishing salads that are rich in needed vitamins and minerals.

As with any kind of food that is different from what you customarily eat, it may take awhile to get used to the unfamiliar tastes of wild foods. A family in need, of course, has a real incentive to get used to them since these plants are free and nourishing. Even those families not in need will find the different tastes an interesting change. There is also the benefit

they receive from the high vitamin content in them.

Some Edible Wild Greens

An edible wild plant that is common all over the world is known as chickweed; it has the Latin name *Stellaria media*. This tender, low-growing plant could aid poorly nourished people that live in the vicinity where it grows to have good health if they would learn to recognize it as a food instead of looking on it as an undesirable weed.

Because chickweed is almost tasteless and very mild it is best when mixed with stronger-flavored cooked greens. Due to its tenderness it requires very little cooking. It also is good when eaten raw and can be added to almost any tossed salad.

As surprising as it may seem, the common stinging nettle (*Urtica diocia*) is one of the most nutritious of all plants. It has a high protein content and is rich in vitamins A and C. Probably you are wondering how a plant with stiff, stinging hairs all over it can be eaten, when these hairs can cause painful smarting and a red rash on bare flesh. The answer is that cooking renders the stinging hairs harmless.

Only the tender tops of the young, first-growth stinging nettle, when it is about a foot high, are suitable as cooked greens. Older nettles are not palatable. After cooking them for about twenty minutes, they can be cut into small pieces and served. The juice is worth saving for use as a nourishing soup.

The edible weed amaranth (*Amaranthus retroflexus*) is a good food with a high iron content. It should be picked when it is very young. Since it has a mild flavor, it is best when mixed with wild greens having a strong flavor. In the fall the seeds can be gathered from the dried spikes of the plant and ground into a meal that can be mixed with wheat flour for making pancakes and muffins.

Purslane (*Portulaca oleracea*) is another common weed that is found throughout the world, and it too is good for food. The stem, leaves and flower buds can be used raw in a salad, either alone or with other salad plants, or it can be cooked. The seeds of purslane can be ground into a meal that makes delicious pancakes when mixed with an equal amount of wheat flour.

The common butterfly violet (*Viola papilionacea*) that decorates the open fields in the spring with its pretty blooms is a very fine food, being an excellent source of vitamin A and exceedingly rich in vitamin C. One-half cup of violet leaves contains enough vitamin C to equal four average oranges. In fact, these leaves have more vitamin C than any domestic green vegetable. The blossoms are also rich in it. The leaves can be mixed with other raw greens for a salad or they can be cooked along with other greens. The taste of the leaves is a bit on the astringent side, but this can be lessened by mixing the cooked greens with other foods such as mushroom soup.

Another valuable wild food is curled dock (*Rumex crispus*). Although it is generally regarded as a troublesome weed, it is a food that is rich in vitamin C and vitamin A, and is therefore a healthful vegetable. It has the fine feature of continuing to grow when winter comes. In any warm period during the winter months it will send up fresh new leaves, giving a person vitamin-packed greens in wintertime. The leaves are best when young and while the nights are frosty. After the weather warms up they are very bitter to eat. By creaming the cooked leaves the slight astringency they have disappears.

These are only a few of the many wild plants that can be used as cooked greens or as salad greens. A few others are

dandelion, plantain (*Plantago*), lamb's-quarters (*Chenopodium album*), watercress (*Nasturtium officinale*) and wild lettuce (*Lactuca canadense*).

For those who live near the ocean there are several kinds of sea algae that can be used as food. One is known as Irish moss (*Chondrus crispus*), and another is called tangle (*Laminaria digitata*). There is also agar-agar (*Gracilaria spinosa*), Ceylon moss (*Gracilaria lichenoides*) and dulse (*Rhodymenia palmata*).

A fine food plant that grows in marshy areas is the well-known cattail (*Typha latifolia*). During the months of May and June in the northern hemisphere the green spikes make a fine cooked vegetable. These should be gathered before the yellow pollen appears on the outside. After cooking them a few minutes in salted water, they can be served. The sheath must first be removed so the buds can be eaten from the tough stalk. In a few days a bloom spike will have yellow pollen that can be gathered and used as a nourishing addition to pancakes and muffins. A nutritious white flour can be made from the starchy roots, and bulblike sprouts on the leading ends of the roots are suitable when boiled.

Roots, Seeds and Nuts

The roots of the mallow, the Latin name for one species of which is *Althea* and *Malva* for another, can serve not only as a vegetable but also for obtaining a stiff, whipped froth like that from the white of an egg. The water from the boiled root will whip up after it becomes cold. So will the water from the boiled fruits. The inside of its flat-shaped fruit is good for food whether raw or cooked. The boiled root is best after it has been fried.

Throughout Europe, Africa, Asia and America there is a wild plant that grows small tubers underground that are nourishing and tasty. The plant is known as chufa or nutgrass (*Cyperus esculentus*). When roasted to a dark brown, the tubers can be pulverized to produce a fine flour, which can be mixed with other flours for baked goods. The pulverized tubers also make a good drink that can be brewed like coffee.

A common weed that is a good vegetable when gathered at the right time is known as great burdock or wild gobo (*Arctium lappa*). The core of the roots may be sliced and cooked in water with a little soda for thirty minutes and then cooked for another ten minutes, after the water has been drained off and replaced; it makes a fine food. The right time to gather the roots is in June and early July. After that they are too woody.

At any time of the year, however, the tubers of the day lily (*Hemerocallis fulva*) can be used for food. Only the firm tubers should be used. The blooms and buds are also good when boiled only a few minutes. Even the closed and withered blossoms can be used.

Seeds from the wild mustard (*Brassica*) can be used to garnish salads or to make the mustard preparation commonly used on meats. But that is not all that can be used. The lower leaves on the stalk, when gathered early in the spring can be boiled and served as a vegetable. The bloom buds can also be eaten. In fact, the flowers can be boiled briefly and served like broccoli, but avoid the small upper leaves, as they are extremely bitter. This nourishing plant is rich in vitamins A, B_1, B_2 and C. Some other wild seeds that are useful as food are those from wild rice, sunflowers, wild carrots, curled dock and lamb's-quarters.

As far as nuts are concerned, there are many that grow wild. There are, for example, the black walnut, butternut, hazelnut, hickory nut, beechnut, acorn and piñon nut. The piñon nut comes from cer-

tain types of pine trees. Usually acorns have to be leached in water before they can be used.

Fruits

A much-neglected fruit that is exceedingly rich in vitamin C is produced by the common rose. It is the swelling at the end of the stems, called "rose hips." In some instances a cup of rose hips may be equal, in vitamin C content, to a dozen oranges. The hips can be boiled to make a nourishing soup, and the rose petals, minus the white base, can be used as food in a number of ways if you can get roses that are free of poisonous sprays.

The many wild berries are excellent fruits that can provide a family with fine desserts. There are blackberries, elderberries, blueberries, cranberries, serviceberries (*Amelanchier*), strawberries, currants, mulberries, and so forth. Gathering such wild fruits is well worth the effort.

In desert regions there is the prickly pear cactus (*Opuntia*) that produces thorny knobs about the size of a lemon. This is edible fruit. In other places there are such fruits as wild apples, crab apples, wild grapes, papaw (*Asimina triloba*), wild cherries and persimmon. As with other plants, wild fruits will differ according to the country in which you live.

Teas

An excellent tea can be made from wild spearmint and peppermint. When freshly picked, mint is rich in vitamin C and is richer in vitamin A than carrots. Finely chopped mint can be added to almost any salad. Other usable mints are horsemint, water mint and Native mint. The Latin name for the mint species is *Mentha* and that for Native mint is *Mentha arvensis*. Catnip (*Nepeta cataria*) is another member of the mint family and also is rich in vitamins A and C. It, too, makes a fine tea.

There are many other wild plants that can be used for teas. Pine needles of the white pine, for example, can be used to make a tea that has a vitamin C content five times greater than lemons. The leaves of the small teaberry or wintergreen plant (*Gaultheria procumbens*) make a refreshing tea when boiling water is poured on the leaves and allowed to sit for a couple of days to allow a little fermentation to take place. Basswood flowers, clover blossoms, the leaves of blackberry, raspberry, strawberry and black birch can all be used to make healthful teas.

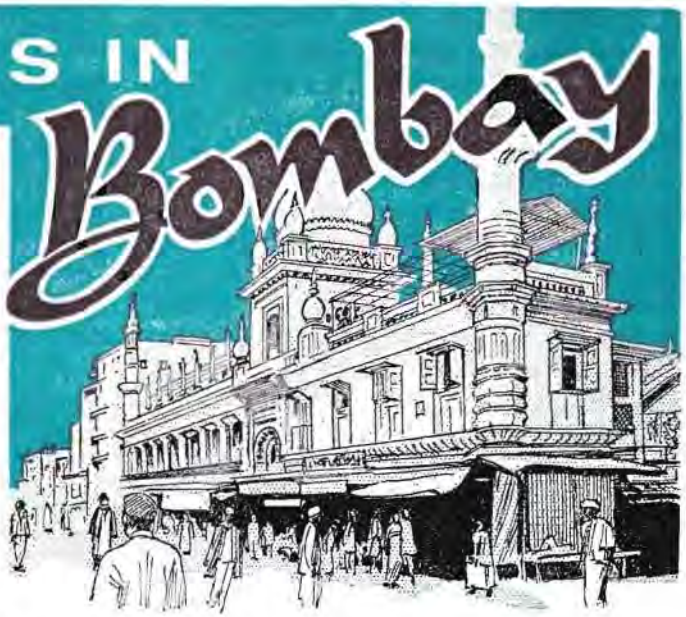
It is not possible to mention in one short article all the wild foods that are available to knowledgeable persons who are willing to make the effort to gather them. Since our generous Creator made a vast number of plants that are suitable for food, it is possible for a person to expand his diet considerably if he so desires. They can greatly help undernourished people who live where they grow and who are able to recognize them.

In the years to come, circumstances may arise in which you will find a knowledge of wild foods to be exceedingly useful. Such knowledge helped many families during the depression years in the 1930's. By learning to recognize just the few plants mentioned in this article a family could do much to meet its food needs now, as well as future needs when circumstances may be different. Once a family becomes acquainted with wild foods, it will seem very natural for them to be part of their daily diet and to have a place on the dinner table.

WORKING ELEPHANTS

It takes upward of six months to train an elephant to move logs in one of India's lumber camps.

MEET US IN Bombay



Hello, Folks,

We were thrilled to get your letter saying you hoped to visit us in India. How soon will you come? If you come during your northern winter, the weather will be nice here—not the hot summer temperatures of 110 to 120 degrees F. Do you want to visit one or two specific places? Or would you like to go on a tour with us for a month or so?

If you were to come with us on one of our typical tours in India it would give you a good idea of travel here, and you would see some of the country. Of course, we do not travel by car here as you do. Distances are too great and the roads are not good. On the other hand, cost of rail travel is very reasonable. We will have to decide whether we will travel first class or third class. The wonderful thing about third class is that its cost is so low, about a half cent a mile—excuse me, you are English; that is, about half a penny a mile. It does have some disadvantages without a booking: You may have to try to climb in the window against a crowd who are trying to keep you out.

Yes, windows are a common means of ingress, with the traveler pushing his luggage ahead of him and then trying to match the right entrance with his own person. As the train comes to a halt the cars really begin to fill to overflowing; the ones already inside resist further encroachments. There then follows a lot of jostling—for the most part, of a good-natured kind. The one who has been successful in getting only his luggage aboard pleads to be allowed also to follow up and consolidate the "beachhead" already established.

Preparing for Train Travel

Besides your suitcase you will need to carry everything you want to be comfortable on the trip. You will need a bedding roll; that is, a thin mattress, pillows and blankets. This is necessary not only in the train but wherever we may stop. Do not forget your umbrella. You will need it, not for the rain, but for the sun. Oh, yes, and then there is your water jug. Most of us travel with boiled water, because stomach complaints are common. Maybe you think you are piling up a lot of luggage, but never mind; everyone here travels with a great deal, and there are coolies to help carry it. But here a word of warning: At every stop and every time the luggage is moved, we count the pieces. It seems best to keep track of everything. We usually have ten or eleven pieces: two suitcases, two bedding rolls

lunch box, typewriter, briefcases, and then we carry the projector to show the Watch Tower Society's films and sometimes a portable amplifier.

Arriving at the station, you do not look for a uniformed porter or a "redcap." Look for a man with a loose red shirt and red turban. The turban is handy because it can be his sheet at night, a good rope to tie your luggage together if necessary, and an excellent pad for his head to pile your luggage on. Do not worry about the load he carries. He may be small but he is strong and will carry anything you can get up on his head. Two suitcases and a bedding roll are the usual.

Once in the train you will soon make friends, for people in India are friendly. You should not feel upset when people ask you questions, for they are only curious. They will want to know, "Where did you come from?" "Where do you work?" "How much money do you make?" "Are you married?" "How many children do you have?" "If none, why not?" And, of course, if you are interested in talking about the Bible, as we are, then it will give you an easy opening, so have your Bible handy.

Bring some old clothes for traveling; most of the year it is a dry, dusty country, and perspiration just makes the dust stick. All the windows will be open, so there is much dust and dirt. For this reason you should not be surprised if many of the passengers travel in their pajamas, keeping their clothes clean until they get off the train.

We can carry food with us if you like; one more box will make no difference. But food on the train is low in price; hot Indian curry costs about a shilling a meal, or a three-course Western meal will cost about five shillings.

Talking about food, we are reminded of the time a traveling companion of ours was standing at the door on the station platform. His food was taken right out of his hand by a vulture that swept by like a dive bomber. And do not leave any food on the windowsill while the train is standing or you may find a monkey climbing down from the roof and grabbing it. The last time we were out we lost two oranges in this way. At mealtimes there are always beggars standing at the window, looking in hopefully for any scraps you have left. Because of the food shortage here in India, Monday evening is "dinnerless." No need to worry about carrying hot drinks; every stop is a tea stop. A pot of tea is available from the dining car, but you will find it more interesting going native and drinking your tea from the Indian "dixie cup," a little baked mud bowl, made by a potter on his wheel, as it was two thousand years ago. In time you learn to ignore the mud taste that goes with the tea.

Travel and Facilities in Villages

When we arrive in town do not expect to find a taxi. You will notice in even many of the larger places that they are few and seldom used. A cycle rickshaw is the thing; we load our luggage on one and climb in another. Or if you prefer, in most places some sort of horse cart is available. The horse carriages in Bombay are called Victorias, because they date back to Queen Victoria's day. In other parts there are the same Indian styles of hundreds of years ago. You will notice that each area has its own style; some have seats, whereas in others one just sits cross-legged on the floor.

If we go to some of the villages, you will find it even more interesting. You may be met by an oxcart. The most difficult part of the ride is when you take a shortcut across the rice fields. Rice fields

are always banked in by mud a foot or so high. A bullock cart is built like a weigh scale, 'honest weight—no springs'! So it is a bruising drop when you come down the other side of the embankment. And, of course, they are not noted for speed. But I think there is one thing slower, and that is a buffalo cart; at least the one we traveled in covered only a mile an hour. Even that beats walking across open fields in the blazing sun.

To anyone used to some degree of privacy there is something to be desired in the toilet facilities. We usually find that when we go to the village pond to bathe and shave we have all the children with us. Usually we just wear bathing suits and sit in the pond and finish the morning ablutions. Once we asked why all the children follow us. We were told: "They like to look at your white skin." Sometimes special arrangements are made for foreigners. In one place they had constructed a toilet in advance so we would not have to use the open fields as they do. The toilet was a scaffold over a rice field; they had thoughtfully closed it in on three sides with sacking. The only difficulty was that the side left open faced the home where we were staying.

The real joy in the villages is the friendly people. If you talk to them about the Bible, as we do, almost everyone will gather around; at virtually every home you will be invited in. You will notice in many of the villages that, instead of the usual cup of tea, they will bring you a green coconut, which will give you a clean, refreshing drink. The homes are not convenient by Western standards. The dining area is usually a mat on the front "porch." We sit down cross-legged and eat food with our hand, and the hospitality makes up for everything we are short of in conveniences.

Travel by Bus

There is no telling exactly what will happen on a trip. Every place we go there are different things to see and experience. In south India we travel a lot by bus. The roads twist and wind over the hills. Invariably someone in the front gets sick in the stomach, and with no windows you can imagine the effect on the passengers in the back! Traveling in the south, you will see some of the most beautiful country in India. The rice fields seem to be constantly green, surrounded most of the time by coconut palms waving like gorgeous plumes in the air. In the hills you will go through tea and rubber plantations that are well cared for.

We can still remember the first time we came to a river without a bridge. We were looking for the ferry to take us across, but there was none to be seen. Then, finally, we noticed they very skillfully put two wheels in one canoe and two in another and poled the bus across. In other places people are allowed to carry just about everything in the bus. Villagers traveling into town will bring in bags of potatoes. We can still remember what a surprise we had when the man in front of us had a dead pig strapped on his back.

Rather than spending a lot of time traveling, would you rather come when we are on holiday and we could make a visit to Agra to see the Taj Mahal and perhaps up to Simla, north of Delhi, from where you would get a beautiful view of the Himalayas?

Traveling in India, you will find one thing quite noticeable compared to travel in Western countries, and that is that one does not see farmhouses and farms. People live in little settlements or villages, and that is why one hears so much about the villages of India. The people go out from the village to the fields to cultivate their land. On the way to Agra and Delhi

you will enjoy seeing the camels in their natural surroundings or carrying loads along the roads. And you will see many beautiful peacocks in their natural habitat.

While you are here you should make a visit to the Himalayas. India is bordered on the north by this gigantic range that rises like a wall twenty thousand feet high out of the flat, dusty, burning plains. There are snowcapped mountains as far as the eye can see, over twenty of them above 25,000 feet high. Our visit to Simla was made most enjoyable by the friendly people. At the foot of the hills we got in the "toy train" to start our fascinating trip up the hill. As the crow flies it is about fifteen miles, but as the train "flies" it is about forty-five miles. It took us over four hours. But every moment was enjoyable.

Getting into the train, we had all our luggage taken to the general compartment at the rear of the train, as we were mixed company, and the front compartment was marked for ladies. We loaded the luggage and left our lady companion to watch it while we went to examine the little engine. We were quite surprised on returning to find a sign indicating that the back compartment of the train had been now made a ladies' compartment. So we mentioned to the conductor that we had already carried our luggage to the back; then he explained: "I saw the lady sitting there by herself, so I had the compartment changed; never mind, you just get in."

The train crew were very friendly, so some of us had the opportunity to ride in the little engine. That was indeed a thrill. Riding over the canyons, we could see the trestle ahead, and with such narrow-gauge track and with the engine swinging back and forth one felt as though one were on a tightrope high above the ground. But just to assure us that it was quite safe, the fireman swung himself outside of the engine cab. We all held our breath, but he did not upset the little engine.

At the dinner stop everyone got out and went up the side of the hill to the restaurant. After our dinner we were slowly making our way back to the train, admiring the beautiful flowers. One in our party asked the trainman, "What time does the train leave?"

"Oh," he replied, "we are ready to leave now; we are just waiting for you to come back." What more could you ask for?

So meet us in Bombay and then "experience" India with us.

Come soon,

Your friends

The Body's Circulatory System

The human body's circulatory system of blood and lymph vessels can be likened to a waterway that takes nutrients and oxygen to the cells and removes wastes from them. How complex is this system? "It may seem outlandish to compare anything contained within the puny proportions of a young man's body to a great system of rivers. Yet, the body's inland waterway system actually stretches an incredible 100,000 miles or more. To pack this much mileage into the confines of the human frame, some of the vessels must be tiny indeed. The capillaries are so fine that 50,000 of them would have to be lined up side by side to cover one inch on a ruler. Yet some vessels—especially those around the heart—are impressively large. The stout aorta, main artery out of the heart, may be an inch and a half in diameter." How great the wisdom of the body's Creator! —*Life*, December 7, 1962.

MILITARY JUNTA *Rules Greece*

OVERNIGHT, April 21, 1967, Greece got a change of government. A military junta, consisting of three officers, sprung a coup d'etat so quickly and efficiently that practically no blood was shed. From one end of Greece to another the army suddenly appeared and took over. Politicians of all ideologies were arrested and hurried off to detention centers, a few later being allowed to return to their own houses but under house arrest. At the same time King Constantine II was isolated until the coup was an accomplished fact.

How was it possible for a triumvirate of officers to spring such a successful coup? Because the Greek government had, with the aid of NATO, envisioned a contingency plan, termed Prometheus, to mobilize the country in the event of war with a Communist country. This plan was fitted to the coup and triggered by it.

Moves by the Junta

What has taken place in Greece since April 21? For one thing, Parliament has been dissolved. According to press reports, all local elections are barred in Greece. From now on the government at Athens is the one that will choose all municipal and communal leaders. And while the military junta holds the actual power, at the insistence of the king the cabinet consists largely of civilians, the civilian premier being the former chief prosecutor in the Supreme Court of Greece.

Changes have also been made and proposed in the economy of Greece. All wages have been frozen and no employees may be discharged. An increase in farmers' pensions has been announced. Major cuts are to be made in the budget, and free enterprise and foreign investment will be encouraged. Thus the Litton Industries of California, which had quit Greece because Parliament could not agree on the terms to offer it, has now entered into an agreement with the new government.

There is also an emphasis on return to puritan morals. Church attendance for youth is made compulsory, but with national rather than religious considerations in mind. All entertainment and literature that is held to be indecent is proscribed. Youths riding buses are required to yield their seats to priests, pregnant women and invalids.

All political dissent has also been proscribed. Outlawed have been 279 Greek organizations. Included among these are three-fourths of the labor unions, as well as youth organizations. Anyone criticizing the government is subject to court-martial, and reports tell of six persons' having been sentenced to terms ranging from thirteen

months to five years. All newspapers are censored.

The military junta is working on a new constitution or, rather, a series of amendments to the present constitution that it has promised to submit to the people of Greece for approval.

The Junta and the Greek Orthodox Church

The junta has lost no time in drastically overhauling the national church of Greece, the Greek Orthodox Church. It dismissed the twelve-member Assembly of Bishops, the governing body of the church, and appointed a new Assembly of Bishops of its own choosing. The chaplain of the king, Archimandrite (an ecclesiastic halfway between priest and bishop) Kolsonis, has been named to replace eighty-seven-year-old archbishop Chrysostomos as primate of the Greek Orthodox Church and archbishop of Athens.* Further, from now on all recommendations for bishops must include three names, one of which will be picked by the government to occupy the office; this is an arrangement such as Franco has and such as other rulers have had with the Roman Catholic Church.

According to one of the leaders of the junta: "There were many things wrong in the Church. They were fighting all the time." Among the lesser things that might be said to have been wrong with it were its educational standards. Only some one-third of the priests had more than a grammar school education and 60 percent of the rest were dropouts from grammar school. There were 1,077 vacancies, and the church was pressing the government to lower the standards so as to get more priests. At the same time many of the priests are so poorly paid, as little as $30 a month, that some spend nearly all their time in secular work to support themselves and their families.

Clergy-caused Scandals

But even more serious were the scandals that came to light from time to time as to the improper conduct of prelates, even as noted in *Time* magazine, December 3, 1965. Thus in 1964 the bishop of Drama was deposed because of having committed adultery with his housemaid. Two years before that the new archbishop of Athens was forced to resign shortly after his election to that office, upon his being exposed as a homosexual.

But most distressing of all to many persons in Greece was the scandal caused by the very bishops of the church as a group because of their money hunger, calling to mind the Pharisees of Jesus' day. (Luke 16:14) The law of the land required that a bishop must remain in the diocese to which he was ordained for the rest of his life. For the longest time the bishops have chafed under this law because it meant that no bishop could move up from a less to a more lucrative bishopric. Bishops draw an average salary of $4,000 tax free, have a fine residence and are able to import an automobile duty free. They also collect 3 percent of all income from weddings, christenings and funerals as well as $1.33 for every marriage certificate, every divorce decree and celibacy certificate (a paper that shows that a person is not married) issued in their diocese. Of course, the more populous the diocese the greater the income. Thus the archbishop of Athens is reported to have an annual income of $70,000.

For some years the bishops of the Greek Orthodox Church have been agitating to have the law changed and, in expectation of such a change, the ruling body of the

* Readers of this journal will remember Archbishop Chrysostomos as the one who, by threatening violence, pressured the Greek government to forbid Jehovah's witnesses to use an Athens stadium for their Around-the-World Assembly in 1963.

Assembly of Bishops failed to fill the vacancies of the more lucrative bishoprics, hoping to be able to assign these to themselves when the law was changed. In October 1965 Premier Stephanopoulos authorized transfers in two of the seventeen vacant bishoprics. Then, without waiting for Parliament to approve of this departure from the rule, the Assembly of Bishops met in Athens to choose bishops for all seventeen vacancies. When one bishop called this to the attention of the government, the Council of State gave orders for the bishops to stop filling the vacancies, at the same time sending 700 policemen to see that the order was obeyed by keeping the bishops out of the church where they had been carrying on their balloting. However, the majority of the bishops merely moved to another church building and continued their illegal balloting for these lucrative bishoprics. Crowds turned out to jeer them, one voice shouting, "Christ-traders; you want gold, not God!"

Premier Stephanopoulos ordered them to stop, but they ignored him. Then the king signed a decree terminating the Assembly, but one bishop tore it off the synod gate. The Assembly of Bishops even ignored a warning from the Ministry of Justice that they were committing a crime to continue illegally to make transfers of bishop offices and kept doing so, sending one bishop after another to new lucrative positions. When the government threatened to take further drastic action, the bishops threatened retaliation.

The congregations themselves to which these new bishops were sent were far from happy with this display of greed on the part of their highly exalted pastors. So instead of welcoming them with the usual chant of "Worthy! Worthy!" they chanted "Unworthy! Unworthy!" and even resorted to kicks and blows with the ones favoring or coming with the new bishops.

Concerning the present situation in Greece and the course taken by the military junta, Colonel Papadopoulos, who, according to news reports, is the leader of the three, stated: "We are in front of a patient lying on an operating table. If you do not tie him down, you may lead him to his death rather than to an operation that will make him recover." Also, it might be said that these men are trying to bring Greece into the twentieth century as far as her economy is concerned. As one of them put it: "The most critical point in the economy is the balance of payments. We attach great importance to foreign investment." In the past Greece has paid three times as much for imports as she received for exports, a most unfavorable trade balance. To what extent the junta will succeed in its self-appointed mission time alone will tell.

In the light of God's Word, however, it might be said that two things are apparent from this crisis in Greece. One of these is how difficult the problem is for imperfect men satisfactorily to govern others. The second is how much mankind needs the kingdom of God, which with divine wisdom and unlimited power can and will solve all the problems that so perplex and baffle men who would rule over others.

Pedestrians, Beware

✔ In 1966 more than 286,800 pedestrians in the United States became casualties. Forty percent of the total deaths occurred on weekends, and four out of five personal-injury accidents occurred in clear weather on dry roads. Almost 32 percent of the drivers involved in fatal accidents were under twenty-five years of age.

OUT OF THE FIRE—ALIVE!

By "Awake!" correspondent in Belgium

IT WAS 1:25 p.m., Monday, May 22, 1967. I was in the basement of L'Innovation, Brussels' second-largest department store, and did not have the slightest inkling of the disaster that was brewing on the first floor. Ready to go to work, I ascended one of the two imposing escalators of the "Big Hall," or central well, surrounded by balconies. This large "empty hall," as we called it, rose up under the glass roof from which, in all directions and throughout the year, cables stretched out, carrying a variety of signs. It was "U.S. Parade" at L'Innovation, and the store was adorned with red, white and blue decorations. On display were a million dollars' worth of American-made goods. In all departments, signs reminded everyone of this special event.

It was time for the bell to ring. It rang, like a telephone bell but longer than usual, for 40 to 50 seconds, as if jammed. About 1:30 p.m. I arrived at my post in the furniture department on the fourth and last sales floor, only the administrative services being on the fifth floor.

When I entered my office, bright flames spurted out umbrellalike from the joints of the ceiling lights. Immediately I broke the glass of a signaling system, to alert the store's fire services and to telephone for help—but in vain. Nobody replied. Already flames were coming out of my office. In view of the rapid spread of the fire and being one of the sales managers for the fourth floor, I gave the evacuation order, being myself the last to leave, together with a twenty-three-year-old salesman.

Efforts to Escape

Having worked at the store for seventeen years, I knew of the emergency doors opening to the stairs situated at the two extremities of the central building. We descended on the north side toward the third floor. A black, blinding, suffocating, swirling smoke engulfed our stairway. It was on this floor, at the cafeteria, that a great number collapsed over their plates, asphyxiated by fumes, although the fire itself was not as yet visible.

Surrounded by cries, foreboding creaks and cracks, we rushed ahead into the cloud. We saw nothing but a terrifying tidal wave of flames and toxic smoke.

On the second floor of L'Innovation, the camping department, stocked with bottles of butane gas, was burning like a torch. We went back to the third floor and ran through an array of lighting appliances. At that moment, while we were under the hanging chandeliers, the lights went out. The flames followed and encircled us, getting closer and closer. Then the glass roof shattered with a mighty crash. The cavernous central hall, open to the sky, became the giant chimney of a volcanic fire. The rumbling of the fiery furnace was punctuated by explosions, probably from gas containers in the camping department.

We next burst through a locked door and went up to the fourth floor, on the side of rue Neuve. We endeavored to reach the windows. We broke one and then found ourselves up against the modern frontage of aluminum sheets applied to the ancient frontage, obstructing the view. Exhausted, but helped by my companion, we hoisted ourselves onto the ledge, slid along the roof, jumped from one terrace to another

and finally to safety. It was 1:50 p.m. I was the only Christian witness of Jehovah working in this large store. Two other members of my family also worked there, and my sister, a salesgirl in the linen department, also escaped.

Rescue Efforts Hampered

From all parts, people arrived in compact masses, restricting the movements of the rescuers in the narrow streets. Cars had to be taken away to enable the fire-fighting hoses to be fitted to the fireplug hydrants by which they were parked. The spectacle had become terrifying. During those few minutes of our harrowing escape the whole building, covering about two and a half acres, was transformed into an immense and monstrous furnace.

People inside the store, trapped by the fire and threatened with asphyxia, threw themselves from the windows. I saw some leap, falling like disjointed mannequins, to crash finally on the street and on the roofs of parked cars. There were no nets stretched out as yet to receive them. Others, suffocating, were seen in the framework of the open windows, only to fall back into the flames. Some had broken the windows, crept along the roof to span the ledges, waiting to be rescued. Despairing cries were heard from all sides.

Ropes had been thrown up and by these some were able to slide down; though burning their hands in the descent, they were glad to be alive. The fire engines tried to maneuver through the mass of cars that was causing congestion in the streets. One fire truck got to the scene four minutes after the alarm sounded, but it was about a half hour later before other trucks and police cars could penetrate the tiny street near the store, where parked cars left only the narrowest of passageways.

The intense heat prevented the rescuers from getting close. Even the fire-escape ladders buckled because of the heat, preventing the sections from sliding up to give the ladders their maximum length of 42 meters (about 138 feet); they were too short.

The fire had now taken on the form of a cataclysm against which the means of fighting it seemed powerless. The hoses spewed out tons of liquid, but because of the extent of the fire, their jets seemed to be like thin trickles of water, and some of these were turned aside by the wind. The steel girders twisted. The security windows, which melt only when the temperature reaches 1,500 degrees Celsus (2,732 degrees Fahrenheit) liquefied, as did also the aluminum frontages, which only a short while before had obstructed our view.

Swift Spread of Fumes and Fire

The ambulance sirens faded away in the distance as they left with the injured. About a half hour had passed and already it had become evident that the chance of rescue now for those who had not been able to escape that frightening fire was nonexistent, as was the case for my sister-in-law, who did not escape. Although she was on leave that day, she had come to have her lunch at the store's third-floor cafeteria. The cafeteria and the fourth-floor restaurant both became dense with smoke and fumes minutes after the blaze started. It is thought that many of the victims who perished were in the cafeteria, which had seats for 350 persons. A young man in the fourth-floor restaurant related that it was "suddenly transformed into a gas chamber," many succumbing. "I saw them fall around me," he said. Within a few minutes, the store was transformed into a fiery tomb for more than 300 persons, buried under a mass of burnt

bricks and twisted girders. It was the worst store fire in history.

The brutality with which the fire manifested itself right from the start remains an enigma that the experts are trying to solve. Its lightninglike spread has caused some to believe that different fires began simultaneously. However, apparently the fire started in a small closet in the children's wear department on the first floor. The saleslady who discovered it said she saw "a red flame but scarcely any smoke." She called members of the store's fire brigade, but they were unable to put the blaze out and the city fire alarm was sounded. What was inexplicable was that within ten to fifteen minutes the whole five-story building, with a frontage of 110 meters (about 360 feet), was completely ablaze.

There were no doubt a number of conditions favorable for the feeding and spread of the fire. The building, dating from the beginning of this century, contained a profusion of inflammable material, such as clothing, decorative boards and a multiplicity of plastic material. The containers of butane gas that exploded produced a brutal liberation of energy, projecting waves of fire violently in all directions. And what about the pressurized cans of all kinds that should not be exposed to heat or flames? They were like explosive grenades. In addition, with the glass roof falling in, the building took on the aspect of a giant forge, transforming the central shaft or "empty hall" into a blast-furnace chimney, activated even more by the drafts caused by broken windowpanes.

As with many disasters, there were those who showed selfishness and those who showed unselfishness. Some shoppers near exits rushed out of the store carrying as much expensive merchandise as they could hold. On the other hand, one young woman who apparently could have made it out safely remained with her aged mother who could not move rapidly; both disappeared in the holocaust.

Store officials, who estimated the property loss at $23,000,000, organized a center for information and shelter that worked day and night, giving help and consolation. Different movements were launched to help the survivors and their families, as well as the families that lost dear ones. However, is it possible to obliterate the distress and sufferings of the survivors? Who other than the Creator can bring real consolation to the afflicted, and that by means of the promised resurrection? That will be possible in the approaching new system of things, where disasters will be unknown.—Rev. 21:3, 4; John 5:28, 29.

Ridiculous Reasoning

People who lack an understanding of Bible principles more often than not will seek to excuse their wrong course of conduct. In regard to stealing, they will usually resort to specious reasoning in order to justify what they have done or to soothe their consciences. Although they may know it is wrong to steal and that it is a violation of God's commandment regarding it, the excuses given are sometimes ridiculous. An example of this can be seen in an interview with a TV star in which she made the following confession: "What a thief I was," she said blithely. "I knew it was a crime to steal, but I figured God would rather I slept in sheets than no sheets, so I discussed it with God and took the sheets." But who did all the talking in that 'discussion'? Did she listen to what God said in his Word? "You must not steal."—Ex. 20:15.

PRISON WALLS NO BARRIER TO BIBLE TRUTHS

REGARDLESS of where a person may be, or the obstacles raised by opposers, God's Word of truth can penetrate. The life-giving message of God and his kingdom reaches even behind prison walls to feed the minds and soften the hearts of those who have previously committed criminal offenses. One former prisoner describes how Bible truths were circulated within one prison despite serious opposition:

"In February of 1961 I was arrested in Chicago for committing two criminal offenses, and in May of the same year was sentenced to prison for a term of five to ten years. Shortly after being imprisoned I began to receive the *Watchtower* and *Awake!* magazines. My mother had strongly suggested that I subscribe for them. However, I rarely read the magazines when they came, but, instead of throwing them away, I let them accumulate.

"Toward the end of the year 1961 an illustration of a locust appearing in *The Watchtower* caught my eye. It was based upon the description found in the ninth chapter of Revelation. I read the article three times before my eyes were opened to an understanding. Even to this day I will never really be able to express audibly the indescribable joy I felt upon coming to learn these Bible truths.

"Soon a small group of us inmates began intensive studies, using some of the Watch Tower Society's hardbound publications, which we happened to secure from another inmate. But then opposition to our studies arose. My subscriptions for *The Watchtower* and the *Awake!* were stopped. The officials, urged by the Catholic monsignor of the institution and the warden, searched our cells in an attempt to confiscate all our Bible publications. However, their efforts were not wholly successful. We managed to hide some of the literature. We remembered the words of Jesus when he said that his followers would be hated and persecuted. (John 15:20) Realizing that Satan was making an attempt to destroy the truth in one place where it was really needed, we were sparked with a burning zeal to thwart his efforts.

"Organizing began. The literature was moved from one hiding place to another. We copied and catalogued the articles that we had preserved. Literature was obtained secretely from the outside. Also, bits of information were received in personal letters, and this was put together.

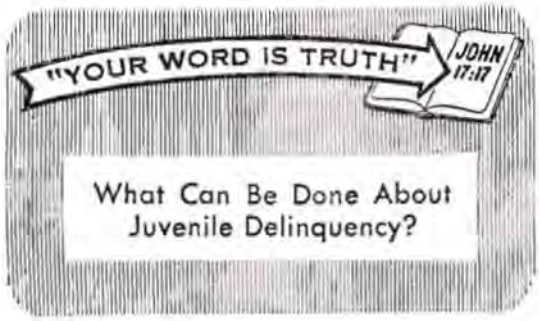
"I had the privilege of typing out approximately twenty copies of books and over 500 copies of *Watchtower* and *Awake!* magazine articles on a little $45 typewriter that I still have as a souvenir. We even made a handwritten copy of the *'Make Sure of All Things'* book, including the index. Can you imagine the work that went into that?

"Meetings, too, were organized. We met out in a yard in small groups twice a week. We had our *Watchtower* studies, a twenty-minute Sunday Bible talk, and Theocratic Ministry School. We even had ideas of getting things organized in other prisons through inmates who were occasionally being transferred. We knew that God's Word must be preached everywhere, and as long as His hand was in back of this work it would never fail.

"In March of 1965 I was released on parole and immediately began attending meetings. It was very hard adjusting to life on the outside after four years in prison. Our assistant congregation overseer began to study with me. One afternoon he and another man named Bill, with whom he also was studying, were doing some carpentry work in the building in which I live. Bill looked familiar, but I could not place him. I learned that Bill had worked on the police force, but still I could not place him.

"Finally, at our last circuit assembly in Zion, Illinois, on December 3, 1966, I was sitting in the reserved area for those who were to symbolize their dedication by water immersion. Bill and his young daughter came and sat next to me. As the baptism talk was just beginning I leaned over and said to him: 'Alright, where was it that I saw you? Or where do I know you from?' I hope you can imagine how wonderful it felt to find out that he was one of the arresting officers who handled the case at the time I was sent to prison.

"So we met again after almost six years, only under different circumstances. Now we are brothers! We study together and are united for one purpose, to serve the Supreme Sovereign Ruler of the universe, Jehovah God."



What Can Be Done About Juvenile Delinquency?

ALTHOUGH the United States population rose only 10 percent from 1958 to 1964, violent crimes such as murder, forcible rape and armed robbery went up 40 percent, and crimes against property soared 61 percent. But especially shocking is the increase of crimes committed by youths—48 percent of all persons arrested for serious offenses in the United States in 1964 were under eighteen years of age! The problem, however, is not limited to the United States; it is world wide. Youths even from respectable homes commonly are "disobedient to parents." (2 Tim. 3:1, 2) These, too, frequently succumb to the pervading climate of disrespect and lawlessness and turn delinquent. What can be done to counteract this bad influence?

Proper guidance and instruction are vital. To find out who is responsible to provide this, please turn in your own copy of the Bible to Deuteronomy chapter six, verses five through seven. If yours is the *Authorized* or *King James Version,* you will find that the wise admonition directed to parents is worded in this way: "Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Thus, a principal requirement in combating juvenile delinquency is for parents to have wholehearted love for Jehovah God and knowledge of the righteous principles contained in His Word. Only then can they properly instruct their children. Manoah, the prospective father of Judge Samson, had the proper attitude when he requested: "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." (Judg. 13:8, *AV*) There is rarely a serious problem with delinquency when parents have a similar respect for God and begin early in life to instruct their children in His ways.—2 Tim. 3:15; Prov. 3:5, 6.

The father should properly take the lead in teaching his children. The Bible admonition to him is: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Under her husband's supervision, the mother, too, should share in instructing the children. (Eph. 5:23) When God's arrangement is thus recognized, and children are taught to respect His wise counsel, later on they seldom get into serious trouble.—Prov. 22:6.

This does not mean, however, that properly guided children will never give any trouble. Not at all, for they inherited sin from the first man Adam and, therefore, have a natural tendency toward wrongdoing. (Ps. 51:5; Rom. 5:12) That is why the Bible proverb says: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22:15, *AV*) So, really, the administering of correction is a demonstration of love. This is true even when it is deemed advisable, at times, to administer the cor-

rection with a literal rod.—Prov. 3:11, 12; 13:24; 23:13.

As parents, you have undoubtedly noted that it is common for youngsters sometimes to talk back or in some other way show disrespect. If this characteristic is left unchecked, it may eventually lead the child into serious difficulty. However, if reverence for God has been inculcated in your child, the child will undoubtedly respond to God's counsel: "Children, obey your parents in all things: for this is well pleasing unto the Lord." (Col. 3:20, *AV*) Your child will obey, not only because you encourage it to, but especially because God in heaven commands it.

Never to be overlooked or underestimated as a vital factor in protecting your children from delinquency is the setting of a proper example for them. Children naturally copy their parents. So it is not only what you say that counts, but what you do. If you teach them not to be disrespectful of authority, and yet you show disrespect, they are more likely to practice what you *do*, rather than what you *say*.—Rom. 2:21-23.

Perhaps the leading cause of youths' turning delinquent is their getting into bad company. "Do not be misled," the Bible wisely warns. "Bad associations spoil useful habits." (1 Cor. 15:33) It is not enough simply to tell your child not to associate with bad company. Rather, parents need to take a personal interest in the activities of their youngsters; they need to share with them in recreation and in work. A child's best companions are his parents, who have his best interests at heart.—Prov. 1:10-16; 13:20.

Close association with their youngsters will help parents to prepare them better to face the problems that are certain to arise in their lives. An especially critical time, for example, is when the bodies of youngsters begin to develop the capacity to carry out the marvelous function of procreation. Children need to be told in advance what to expect—what changes will occur in their bodies and in their feelings toward the opposite sex. They need to appreciate that procreation is God's arrangement, and must be carried on only in harmony with the regulations that he has set out in his Word.—Prov. 5:3-11; Heb. 13:4.

In addition to instruction given by parents in the home, children should be taken to meetings of the Christian congregation, where they can hear mature persons discuss God's Word. To God's people the Israelites the command was given: "Congregate the people, the men and the women and the *little ones* . . . in order that they may listen and in order that they may learn." (Deut. 31:12, 13) Not only will this knowledge of God protect youth from delinquency, it will also prepare them to become active praisers of their grand Creator.—Eccl. 12:1; Ps. 148:12, 13.

Can you answer these questions? For answers read the article above.

(1) What is responsible for so many youths' turning delinquent, and how widespread is the problem? (2) Who is responsible to provide the guidance and instruction youth need, and when should it be given? (3) What knowledge do parents need in order to combat juvenile delinquency, and what fine example did Manoah provide? (4) Who should take the lead in teaching children, and what benefit will be realized by heeding God's counsel? (5) Why is there foolishness in the heart of a child, and what will remove it? Of what is correction an evidence? (6) What benefit will be realized from inculcating within your child reverence for God? (7) How important is it for parents to set a proper example? (8) What influence do associates have on youths, and how can parents assure good association for their children? (9) How can parents help their children to have a proper view of sex? (10) Where should children be taken for further instruction in God's Word, and what will this help them to become?

District Assemblies Begin

◈ The four-day "Disciple-making" District Assemblies of Jehovah's Witnesses opened on June 22 with simultaneous assemblies in Stockton, California, Kalispell, Montana, and Shreveport, Louisiana. A peak attendance of 9,043 heard the public talk on the subject "Rescuing a Great Crowd of Mankind Out of Armageddon" at Stockton, 4,496 at Kalispell and 5,731 at Shreveport, with a total of 294 baptized at the three gatherings. The following weekend the assembly at Montgomery, Alabama, had 7,710 present for the public talk; Utica, New York, had 8,506, Galveston, Texas, 7,133, Aberdeen, South Dakota, 2,468, Amarillo, Texas, 5,393, and Sedalia, Missouri, 4,251. There was a total of 35,461 at these six assemblies. All together there will be forty-five district assemblies in the United States this summer, the final ones being held the last weekend in August. Dozens of others will also be held in other countries during this time.

Blood Transfusion Case

◈ On June 19, 20 and 21 three judges in Seattle, Washington, listened to testimony and arguments in United States District Court on the question of whether courts should have the right to order blood transfusions for minor children over the objections of their parents. In many instances this is what has been done, and Jehovah's witnesses brought the suit to challenge the legality of the practice. The Watch Tower Society's vice-president, F. W. Franz, was among those who testified in the case. Both sides plan to appeal if they receive unfavorable judgments, so it may be some time before the matter is resolved.

Kosygin Comes to the U.N.

◈ The premier of the Soviet Union, Alexei N. Kosygin, on his first visit to the United States, gave his speech before the United Nations General Assembly. The talk was described as firm and unyielding. But Kosygin was not like Nikita Khrushchev who, in 1960, twice during General Assembly debate pulled off a shoe, pounded a desk with it and brandished it in anger. Khrushchev was denouncing the U.S. for U-2 "spy flights." In June, 1967, Kosygin denounced the U.S. for the war in Vietnam. Nevertheless, Kosygin and President Johnson met at Glassboro, New Jersey, in a historic Big Two Summit. Despite smiles and handshakes, the hard problems of the world remained unsolved. Kosygin said what impressed him most was the profound differences that divide the two great nuclear powers.

Jerusalem Today

◈ In the blitz war last June Israeli forces took the Old City of Jerusalem. In blitz-fashion they moved bulldozers in and leveled the walls that for nineteen years separated the ancient sector from Israeli Jerusalem. The way has been opened for hundreds of thousands of people to visit old religious shrines. In one day an estimated 200,000 Jews went to the Wailing Wall to pray. There was talk of making Jerusalem an "open city" with free entry for everyone. But Israeli officials were not anxious to have United Nations personnel in the area. Said Brig. Gen. Chaim Herzog, military governor over this occupied area: "We don't want the United Nations here. My view is that the United Nations has been a divisive force, not a unifying one." Before the Arab-Israeli war, Israel took in about $60,000,000 in foreign currency annually from 300,000 tourists. With the added attractions since the war, Israeli officials expect tourist revenue to go up an additional $20,000,000 a year.

African Air Base

◈ Wheelus Air Base in Libya was in operation before the North Atlantic Treaty Organization was formed. It is the last United States air base in Africa. On June 15 the Libyan government asked the United States and Britain to close down all bases in the country, "at the earliest possible moment." The agreement governing the use of Wheelus had been due to run until 1971. Some see the move as an aftermath of the Arab-Israeli war.

Gonorrhea Scourge

◈ The dreaded disease, once thought under control in America, is back on the rampage. It is most prevalent among the young. In Oregon the rate has soared to almost five times that of twenty years ago. Among teen-agers, the

Oregon rate is twice the national rate. The reasons given for the rise in the disease are many. High on the list, however, is the changing moral standards. Loose morals and venereal disease go hand in hand. Also, many have come to trust in penicillin, but the germs have developed a resistance to penicillin. Those with loose morals fail to recognize the truthfulness of the Bible principle, namely, you reap what you sow.—Gal. 6:7-9.

Facing Mass Starvation

◈ True to Bible prophecy these are critical times hard to deal with, and the food problem in India bears this out. The Eastern Indian State of Bihar is facing mass starvation. The lives of many Indians hang by a thin thread in the famine area. Various aid programs and emergency work by volunteer agencies are literally keeping millions of people alive. There is enormous suffering, however. Tens of thousands have, no doubt, already died from the side effects of malnutrition and disease. A long, hot summer lies ahead. After two years of little or no rain, mass starvation appears very close. Says one source: "The tragedy of India's food crisis is that some States have more food than they can use. But these areas are carefully hoarding their surpluses. . . . Food cannot be 'imported' or 'exported' without local-government permission." Bihar has rich soil. Its water resources are said to be enormous. But today the State is facing mass starvation.

Preventing Tooth Decay

◈ The July issue of *The Journal of the American Dental Association* reports that a two-year study has shown that a clear plastic coating applied to the teeth cuts tooth decay significantly. The researchers applied the adhesive coating on 601 decay-free teeth of 201 persons. Six months later the same process was repeated on the same teeth. After one year the incidence of tooth decay was 86 percent less in the treated teeth than in 601 untreated teeth that had been equally healthy at the beginning of the experiments.

Home Environment and Growth

◈ Writing in a June issue of *The New England Journal of Medicine*, four physicians reported: "An adverse environment acting during the early critical years of childhood can be responsible for the growth retardation." The report was based upon the studies of doctors associated with Duke University School of Medicine and Johns Hopkins University School of Medicine. "All children grew at remarkable rates when removed from an emotionally disturbed environment," the doctors observed. One of the doctors, Gerald F. Powell, said in an interview: "It should serve to emphasize to parents the importance of the roles they play in the emotional and physical development of their children."

Drugs Can Be Dangerous

◈ A study made by Dr. Leighton Cluff, professor of medicine at the University of Florida Medical School, revealed to what extent medical drugs used to treat sickness are themselves causing illness. Of the more than 1,000 patients studied in three major hospitals in the United States, 5 percent were hospitalized for illness caused by medicine, and of that group 30 percent suffered further illness from medicines given subsequently in the hospital. With some 5,000 drugs already introduced in the past ten years and 400 new ones coming out every year, the danger of drug-caused ills will no doubt increase. Dr. Cluff therefore cautioned on taking drugs unnecessarily or in numerous combinations.

Who Qualify for Ordination?

◈ This was recently discussed by the syndicated columnist on religious matters, Lou Cassels. He raised the question: "Should a man be ordained to the ministry if he rejects, or is agnostic about, some of the basic tenets of the historic Christian faith?" Cassels pointed out that this was not a "far-fetched hypothetical question." Many students graduate from the seminary, he said, who do not "share Jesus' concept of God as one who can be confidently approached in prayer as 'Our Father,'" and do not believe that Jesus was the Son of God. "Nor do they believe that he rose from the dead." Cassels also noted the extent of this faithlessness: "In some seminaries, teachers say it includes more than a third of the graduating class —who are not Christian believers in any traditional sense of the term." Is it any wonder that the people of Christendom are so starved spiritually?

Noise Called a Health Peril

◈ On June 22 Dr. Lee E. Farr of the University of Texas School of Public Health told a meeting of the American Medical Association in Atlantic City that excessive noise can be an "unsuspected triggering agent" for mental illness, as well as even physical ailments, such as ulcers and allergies. "Even though a sound be of such low intensity as to be just over the threshold of perception," Dr. Farr said, "it still can evoke all the emotional response a louder sound might provoke, particularly at night." Dr. Farr pointed out that "just wearing ear plugs would help."

Who Talk About Their Faith?

◈ Jesus Christ urged that his followers: "Go . . . make disciples of people of all the nations . . . teaching them." (Matt. 28:19, 20) However, a survey conducted for the

Catholic Digest by Dr. George Gallup revealed that only 55 percent of the Protestants and 25 percent of the Catholics said that they had ever tried to spread their faith and get others to join it. Although they were not covered in the survey, each one of Jehovah's witnesses make it a practice to talk about their faith to others, in obedience to Jesus' command.

New Hallucinogenic Drug

◈ "LSD is somewhat old hat," Dr. Timothy Leary, the major exponent for the use of hallucinogenic drugs reported recently. "There are now currently available . . . drugs more powerful which last longer than LSD," he said. One of these, called STP, is increasing in popularity. In June from 5,000 to 10,000 capsules were distributed free at a mass meeting of "hippies" in San Francisco. The effects of STP last from three to four days, users report, as compared to eight to twelve hours for LSD. These effects are anything but pleasant. One user reported: "I saw myself on fire and then I began to feel the pain of fire. . . . If I closed my eyes I knew I would die." At least a dozen persons have been hospitalized because of the effects of the drugs, some users having to be put in straitjackets. The drug is suspected as having caused one death.

Pope Rules on Celibacy

◈ In recent months there have been increased pressures among Catholic clergy for changing church laws that forbid priests to marry. Last year a poll by the *National Catholic Reporter* showed that 62 percent of the Catholic priests in the United States believed diocesan priests should be free to choose between marriage and celibacy. However, in an encyclical letter of June 23 Pope Paul VI refused any modification of church regulations. He declared: "Priestly celibacy has been guarded by the Church for centuries as a brilliant jewel, and retains its value undiminished even in our time when mentality and structures have undergone such profound change." While it may be regarded as a "jewel" by the pope, nowhere does God's Word sanction enforced celibacy. On the contrary, the inspired Scriptures speak of "forbidding to marry" as originating from "misleading inspired utterances and teachings of demons."—1 Tim. 4:1-3.

Copter-Vulture Collision

◈ Recently a vulture collided with a Pakistani helicopter near Faridpur, causing a crash that killed twenty-three persons. An eyewitness said the vulture hit the helicopter's rotor blades, snapping one off.

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Awake!

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AUGUST 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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What are Your Children doing?

WHEREVER you go in the larger cities and towns you are almost sure to encounter evidences of vandalism, damage and defacement of public and private property. Who are the major offenders? Youths and children. But whose children? If you are a parent, how sure are you that your children are not among the vandals? Right now, do you know what your children are doing?

Faced as we are with steadily worsening conditions in all lands, this is surely no time for parents to lose track of the whereabouts and the doings of their youngsters. Unsupervised juveniles are responsible for a great deal of lawlessness. Nor are their actions limited to vandalism. Tragic fires have been started by little children. And sadistic cruelties have been practiced by them. A considerable percentage of fatal accidents on the highways are traceable to teen-age folly.

Pointing up the vital responsibility of parents in this regard was the near-tragedy in a Toronto, Ontario, park where a five-year-old boy was kicked, beaten and his hair set on fire by an older boy and a girl who fled when park officials responded to the little fellow's screams. What about the parents of the five-year-old? Do they customarily allow him to roam around unattended? To what extent do you keep track of your young ones?

Even when such a case is reported in the news, how many parents questioned their own children as to their whereabouts at the time of this vicious attack? Is it possible that most fathers and mothers just concluded that their children would never be involved in anything like that? Even under ordinary conditions, how many parents care enough to require of their children an account of time spent beyond the supervision of the home? Accountability is something that has a healthy effect on adults as well as children.

Then there was the heart-rending case reported in the San Antonio (Texas) *Express/News* of February 4, 1967, of a fifteen-year-old girl who became pregnant, kept it secret, brought the child to birth unaided in the bathroom of her own home, and then left the infant to die of exposure in a vacant lot. How could it happen? Parents would have to be blind and deaf or just completely indifferent in order to be deceived in such a manner. What about your children? Are you closer to them

than that? Do you know what they are doing with their time?

Parents who live in a good neighborhood may treat the matter of child supervision lightly because they feel that children who are well fed and clothed and supplied with spending money have no reason for delinquent behavior. However, a well-known sociologist is reported in the *U.S. News & World Report*, April 26, 1965, as saying: "Delinquency seems to be rising in the suburban areas, and the causes for it, we think, are basically the same that you find in the slum areas." And what are those causes? Lack of parental supervision is the outstanding one.

IN THE NEXT ISSUE

THE POPULATION CRISIS

- **Famine: "The Dreaded Tomorrow Already Has Dawned."**
- **The Future: Disaster or Prosperity?**

It is often too late when some parents awaken to the full sense of their responsibility. Consider, for example, this headline that appeared in the New York *Times* of April 7, 1967: "Parents Win $130,000 in Car Crash Fatal to Son." The circumstances of this case are worthy of special notice. The dead youth had been a passenger in a car driven by his school chum, the car belonging to his chum's father. The driver of the other car having been absolved of responsibility, the bereaved parents sued the chum and his father.

In one family they were mourning a son, while the other family faced financial ruin. Did the parents act in the best interest of their family by letting their boy have the keys of the car? Did they really know their own boy, or just think they did? Did the parents know where the boys were going with the car? Did they bother to check on the associations of their children? Too often the decisions are left to the immature judgment of youth, and too much confidence is placed in the ability of young people to stay out of trouble.

Many are the parents who are conscious of the need to protect their children from others, and this is commendable. But it is only part of their responsibility. As author Henry G. Felsen rightly says in his booklet *Understanding Our Teen-Agers:* "As parents, we have a dual responsibility with regard to our children. We are responsible for protecting them from harm, and we are also responsible for protecting the community from them."

Only when their children are caught in some delinquent act do some parents realize that they have a child who is a bully, or a vandal or a speedster on the highway. In fact, their own children are measurably strangers to them, persons they see briefly at mealtimes or other special occasions. The rude awakening comes because they did not constantly inquire, "What are my children doing?"

How beneficial, then, for parents to examine their actual relationship with their children. Is fond indulgence substituted for firm leadership? Is permissiveness the rule, rather than accountability? Godly parents will heed the Bible's counsel at Proverbs 13:24: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." The 'rod of discipline' may not always be the literal rod, but surely it should involve that proper degree of supervision that demonstrates genuine love for the child, that guards the child from bad associations and bad conduct. "What is my child doing?" is a matter of constant concern on the part of the loving parent.

would you like to live?

Today life is so often filled with pain, hardship and troubles. Are there reliable prospects for better conditions?

UNDOUBTEDLY you have wished that conditions on the earth were better. There are many changes that you no doubt would like to see in this order, that is, this framework of surroundings and conditions that has been built up on this earth and of which the world of mankind is an inseparable part. If you had the power, what would you do to make this a more desirable order in which to live? What improvements would you effect? In what kind of order would you like to live?

In the introduction of their book, *A Sane and Happy Life: A Family Guide,* Doctors Abraham and Rose Franzblau made the interesting observation: "If we were to take a poll of the world population and consult humanity on the kind of world we would all like to live in, it is very likely that we could all agree on certain minimum requirements."

These doctors listed a total of eight essential requirements for an order in which all normal humans would agree that they would like to live. Politicians, doctors and scientists of this system of things have been unsuccessful in achieving these essentials for the blessing of humankind. Interestingly, however, the basic wholesome desires of mankind are the very things that God purposes to provide under the rule of his kingdom. Consider, for example, the requirements listed by these doctors in comparison with the promises of God's Word the Bible.

"World Without War"

This was the first one they listed. Certainly we can all agree with that essential! O how the world of mankind longs to be free from bloodshed, brutality and violence! Yet today over 130 thousand million dollars a year are spent on stockpiling weapons of war. What horrible suffering and distress these are now bringing to millions of men, women and children in Vietnam and elsewhere! The threat of nuclear war causes others to live in dreadful fear, and not without reason.

Yet, the promise of man's Creator, Jehovah God, is that he will soon intervene, and "bring to ruin those ruining the earth." (Rev. 11:18) The assurance of His Word is: "Evildoers themselves will be cut off . . . But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:9-11.

God knows of man's desire for peace, and we can confidently look forward to his taking action by means of his kingdom to end all wars, as promised: "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he

burns in the fire." (Ps. 46:9) In that peaceful, warless order of God's making, the prophecy of Micah 4:3, 4 will also work out in a literal way: "They will not lift up sword, nation against nation, neither will they learn war any more. And they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble."

Is that not the kind of order in which you would like to live? If it really is, then it is urgent that you learn more about the One who will bring it to pass, Jehovah God. Only the powerful Creator, and not mere humans, can usher in such blessings. But there are other essentials necessary in order to make life truly enjoyable.

A World with Plenty

"SECOND, IT WOULD BE A WORLD WITHOUT HUNGER, FROM WHICH FAMINE AND WANT WOULD BE BANISHED FOREVER."

Anyone familiar with the gnawing pangs of hunger will readily agree that this is a vital requirement for happiness. Lack of nutritious food is what makes life so miserable for hundreds of millions of persons today. The Director General of the United Nations Food and Agriculture Organization reported a few years back that "up to half of the world's population, 1,500 millions, suffer from hunger or malnutrition or both." Even richer countries are affected. The late President John F. Kennedy reportedly said: "The facts are that seventeen million Americans go to bed hungry every night."

Although fulfilling this essential presents an insurmountable problem for men today, Jehovah God will satisfy man's desire for good things to eat under his kingdom in the hands of Christ. His promise is: "The earth itself will certainly give its produce. . . . There will come to be plenty of grain on the earth." (Ps. 67:6; 72:16) No one will be lacking fine food. All will enjoy a sumptuous feast of both spiritual and physical things, as the Bible prophecy assures: "Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of well-oiled dishes filled with marrow."—Isa. 25:6.

Would you enjoy living when Jehovah God supplies plenty of food for all mankind? If so, it is now vital to appreciate your spiritual need, for, as Jesus Christ explained: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) These sayings of God constitute spiritual food. We must first take in this food if we are to enjoy the fulfillment of God's promises of physical plenty.

But besides peace and plenty, what other basic requirement could we all agree upon as an essential for the kind of order in which we would like to live? Note what is listed next.

A World Without Illness and Disease

"THIRD, IT WOULD BE A WORLD WITHOUT DISEASE, A WORLD IN WHICH ALL WOULD HAVE THE CHANCE TO GROW UP IN HEALTH AND LIVE OUT THEIR DAYS FREE OF PREVENTABLE AND CURABLE ILLNESSES."

O how humankind yearns for freedom from illness and disease! But has medical science been able to stem the tide of disease and make substantial steps toward bringing about conditions in which all would enjoy good health? The stark fact is that there are more sick and suffering humans on earth today than ever before in history. Many millions of persons die each year from heart disease and cancer, often experiencing an agonizing death. Crippling arthritis, multiple sclerosis and other debilitating diseases make life miserable for additional untold millions. Real-

ly, then, is not an order without illness and disease only a wishful dream?

Viewing the matter from a purely human standpoint, the answer must be Yes. However, Jehovah God knows man's desire for physical health, and he purposes to satisfy this desire for all those taking exquisite delight in him. When God's Son, Jesus Christ, was on earth he demonstrated what could be expected on a grand scale in the way of physical healing during his thousand-year reign. Jesus restored sight to the blind, opened the ears of the deaf, loosened the tongues of the dumb, enabled the lame to walk and even resurrected the dead to life.—Matt. 15:30, 31; Luke 7: 21, 22.

Without doubt you would like to live in an order in which the world of mankind would enjoy such a restoration to physical health. Do not consider the prospect too good to be true, for it is the purpose of the same All-Powerful Creator who designed the earth and its many marvelous creations. He is able to accomplish what he promises.—Rev. 21:3-5; Isa. 46:11.

Satisfying Work and Justice for All

But even with the blessings of peace, plenty and health, life could prove to be boring and lacking satisfaction. Other requirements need to be met in order to have an ideal system of things. So consider the next essential.

"FOURTH, IT WOULD BE A WORLD WITH WORK FOR THOSE WHO WISH TO EARN A LIVELIHOOD TO PROVIDE FOR THEMSELVES AND THEIR FAMILIES."

Today much unhappiness and frustration exist because of unemployment. Humans require satisfying work to be truly happy. Jehovah God realizes this, and, therefore, he has always provided rewarding work for his people. The joy-yielding work of making disciples of people of all nations and of building up the Christian organization will be extended soon to include a literal building program. The prophetic promise is: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. . . . the work of their own hands my chosen ones will use to the full. They will not toil for nothing."—Isa. 65:21-23.

Yet there are still other vital essentials that need fulfilling in order for everyone to be truly happy. For even if all the above blessings were enjoyed, would it be an altogether desirable system in which to live if personal freedoms were squelched by a totalitarian ruler? Note, therefore, the next essential.

"FIFTH, IT WOULD BE A WORLD IN WHICH EVERY MAN WOULD ENJOY FREEDOM UNDER LAW, WITH JUSTICE FOR ALL."

No matter how earnestly they have tried, human rulers have failed to bring about freedom and justice for all. They have seldom shown equal consideration for all people. Injustice and oppression reign world wide. O how humankind longs for a righteous administration of affairs! But what man cannot supply, God will. His appointed Ruler is the resurrected Jesus Christ, and of him Jehovah says: "My chosen one, whom my soul has approved! . . . Justice to the nations is what he will bring forth." (Isa. 42:1; Matt. 12:18) Yes, under his administration, "the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." In these words we can confidently trust.—Rom. 8:21.

Opportunities and Leisure

Often today race, nationality or social position is a determining factor as to the rights and opportunities one enjoys. Prejudice and even persecution against unpopular groups are common. Although in many countries there are efforts to secure equal

rights and opportunities for all and to break down prejudice, little real success has been achieved. Understandably, then, the following is an essential for a desirable system of things:

"SIXTH, IT WOULD BE A WORLD IN WHICH EVERY HUMAN BEING WOULD HAVE THE OPPORTUNITY TO DEVELOP HIS CAPACITIES AND TALENTS TO THE FULL, AND BE REWARDED FOR HIS ENDEAVORS, WITHOUT PREJUDICE."

Such an arrangement there will be under the rule of God's chosen king, Jesus Christ. Christ will copy the example of his Father, who "treats none with partiality nor accepts a bribe." (Deut. 10:17; Rom. 2:11) Therefore, all will have opportunity to develop their talents to the full. God through Christ will answer the request made to Him concerning the king: "May he plead the cause of your people with righteousness and of your afflicted ones with judicial decision. Let him judge the afflicted ones of the people, let him save the sons of the poor one."—Ps. 72:2, 4.

Man was created to be happy and enjoy life. And while satisfying work is necessary, so also is rest from one's daily work. Certainly, then, we can all agree that the following is also an important essential.

"SEVENTH, IT WOULD BE A WORLD IN WHICH ALL MEN WOULD HAVE AMPLE LEISURE TO ENJOY THOSE THINGS THEY REGARD AS THE GOOD THINGS IN LIFE."

God created man and, therefore, appreciates his need for an opportunity to desist from his regular work. Jehovah took this need into consideration and provided his people the Israelites a sabbath day each week in which special attention was to be given to spiritual matters. So we can be assured that under the rule of His kingdom God will satisfy the human desire for periods of time in which to desist from one's work, relax and give special attention to spiritual matters.—Ex. 20:8-11.

An Order Founded on Love and Integrity

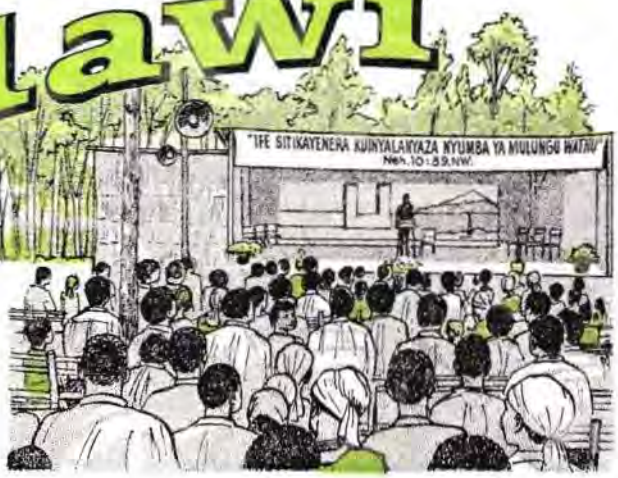
What other requirement, you might wonder, could there be for a desirable order? The eighth and last essential listed by the doctors involves qualities possessed by those who would inhabit that order. Consider how important these are.

"EIGHTH, IT WOULD BE A WORLD IN WHICH THE HIGHEST PREMIUM WOULD BE PLACED UPON THOSE QUALITIES WHICH DISTINGUISH MAN FROM THE LOWER ORDERS OF LIFE, SUCH AS INTELLIGENCE AND CREATIVITY, HONOR AND INTEGRITY, LOVE AND LOYALTY, SELF-RESPECT AND UNSELFISHNESS, AND CONCERN FOR HIS FELLOW MEN."

Love. Integrity. Unselfishness. Concern for one's fellowmen. Are not these the qualities that truly make life pleasurable? Would you not delight to live with a society of people who have genuine love and concern for one another? But how can such an order be established? Through the efforts of men? Have their attempts thus far given reasons for optimism? It is obvious that they have not. If we are going to enjoy these ideal conditions, it is clear that mankind needs an entire new system of things to administer his affairs.

Man's mistake has been in failing to look to his Grand Creator for the creating of such a righteous new system. Yet, this very thing God has promised, in harmony with his purpose and for man's eternal blessing! (2 Pet. 3:13) So if we want life, yes, if we want to live in a righteous new order amid people who manifest love and integrity, then we must turn to Jehovah God, who is the only One who can bring it about. We must learn God's will, and do it. For it is a fact: This "world [of unbelieving mankind] is passing away and so is its desire, but he that does the will of God remains forever," to enjoy eternally the blessings to be showered upon them by their loving Creator.—1 John 2:17.

ASSEMBLY TIME in Malawi



By "Awake!" correspondent in Malawi

THERE is excitement in the air. Three more days and the much-talked-about assembly is due to begin. Assembly delegates from various parts of Malawi are already arriving at the assembly site. While we are busily engaged in helping our fellow workers with the building of a mammoth grass roof to serve as a sunshade for the 6,000 delegates expected to attend the assembly, an elderly man with a most happy face walks up to me. "I also want to help in this work," he says. Nothing unusual about that, but, as I learned from him, this assembly delegate had spent the last month or so in walking some 500 miles to the assembly site. He had just arrived, and the first thing he did was to volunteer his services in the preassembly work!

Many others who, like this old man, could not afford to use public means of transport are now arriving. Some of them have cycled 400 to 500 miles in order to get here. Their spontaneous and heartfelt expressions of joy and happiness at what they see upon arrival at this neat-looking, newly built convention village seem, for the time, to transcend everything else. Yes, assembly time in Malawi is a happy time that Jehovah's witnesses here do not want to miss, even if it means walking or cycling for hundreds of miles.

Here in Malawi we build our own meeting place, so why not join me in seeing the preparations for an assembly?

Selecting Assembly Site

Selecting a suitable assembly site is not always easy. We may find a spacious, beautiful place and feel that everything is just right. We have enough ground, the place is near to the main road and not far from the railway station—things that are important to consider at this stage. Suddenly, however, something comes to mind. Water! The fact that there are only a few houses in the vicinity makes one wonder if it could be the water situation that is keeping people away from this beautiful area.

"Zikomo Bambo" ("Excuse me, Sir," in Cinyanja, the local tongue), I say to a man coming out from his thatched-roof hut, "where is the nearest water hole or stream with some good drinking water?"

"Pepani" ("I am sorry"), but it is a long way from here. Can you see those blue gum (eucalyptus) trees over there in the

distance? Just behind them there is a lovely stream."

If that happens, we can no longer consider the place for an assembly site because there is no water available within a reasonable distance. But for the assembly now drawing near we have at last found a suitable site. Yet, if you could see it two months ahead, you would no doubt say: "But where is the assembly going to be?"

It is all "bush," long grass head high, big stones, rocks and trees. This is where we are going to have our assembly, and it is going to involve a lot of work.

Preassembly Work Begins

Early in the morning we are at the site ready to start work. More than fifty of us are here with the same thought in mind: Our assembly is only eight weeks off. Looking out over the bushy and stony area, we are comforted to know that there will be hundreds of our Christian brothers coming to give us their voluntary help each weekend.

Now to the work! Our first task is to build some sleeping houses. This very place will be our home for the next two months. So off we go to cut enough grass, bamboos and a few trees. That is all we need in the way of building materials. It is true that we use a few nails, but for the most part we use "luzi," a natural "homemade" string, as a substitute for nails. This "luzi" is taken from the inner bark of the "mombo" tree mostly and is very strong.

When the sun sets, our houses are not ready, but we have sufficient shelter for the night. Before we retire we enjoy some good food in an improvised dining room made earlier during the day. This dining room has a grass roof supported by some bamboos, a long table, also of bamboos, with the top made of grass tightly tied together. There are some bamboo seats on each side of the table. While enjoying our evening meal, we are entertained by a music festival provided by the birds in the trees, singing their evening songs and filling the air with their soft melodies, and the gentle breezes refresh one's tired body.

"The first thing we have to do is to cut 25,000 bundles of grass," the one in charge of the work tells us the following morning. "It will take us at least four weeks to do that. Some of you have been assigned to cut grass, others to tie it in bundles and others again to carry it out to the main road. From there it will be brought here by truck and stacked in various places, as a precaution against fire."

After having completed the grass cutting, which took us four weeks, we are taken to a place fifteen miles from the assembly site to start cutting bamboos. "We will need approximately 6,000 bamboos for the construction of assembly departments, the platform, a cycle park, a sunshade for the assembly arena, and seats for 6,000 people," we are told.

From early in the morning to sunset we cut bamboos. We are happy because already with our eyes of imagination we can see 6,000 seats in the assembly arena. Some of the women Witnesses are preparing a meal for us right there in the bamboo field. They had to carry water in big buckets on their heads for over a mile and at least two of them had babies on their backs. We certainly appreciate the meal they prepare, enjoying it under an open sky.

We cut and carry out about 1,000 bamboos a day, which means that in a week's time we have enough bamboos to meet our needs. Since some 600 trees are needed mainly for the construction of the sunshade, the meeting place and the sleeping houses, we also cut them and have them transported to the assembly site. Some

smaller trees, about 600 of them, are also cut to be used with some 3,000 bamboos for building the seats.

Plan of the Assembly Area

By now we are tired. The cutting of all the grass, bamboos and trees is hard work, not entirely free from dangers, with a few poisonous snakes having to be eliminated to make the area safer.

When showing us a plan of the assembly area, the Witness in charge gives us some interesting facts about the work to be done. The meeting hall is to be 36,000 square feet, 120 feet by 300 feet. There is to be a distance of 15 feet between each of the supporting poles holding up the gigantic 36,000-square-foot sunshade, which is to be 12 feet high near the platform and 7 feet at the back of this open-air "stadium," making it possible even for tall people to walk around freely without having to bend. Can you picture before your eyes such a mammoth grass roof? The platform, 30 feet by 20 feet, is to be built of very steady eucalyptus trees with neat-looking reed mats attached to a split-bamboo frame. It is to be 12 feet high and have a floor made of dirt and bricks with a cement top painted red. The entire back wall facing the audience will have a beautifully designed painting framed with dark-blue curtains. What an exciting sight for the assembly delegates, some having walked for days from faraway bush villages!

But that is not all. Equipment to furnish electric light is to be brought in, not only for lighting the platform, but for lighting the whole assembly area. What a surprise! Electric lights in the bush! The assembly area will look like a small lit-up town. Needless to say, we are really excited when we think of all these things as more interesting details about the assembly are made known. "We are going to build bamboo seats with back supports for more than 6,000 people," we are told. "True, this is something new in our country, but with Jehovah's blessing we know we can do it. We will also build a cycle park for hundreds of cycles. This park will have a sunshade made of bamboos and grass. Any assembly delegate turning in his bicycle to this park is to receive a numbered ticket from an attendant in a small reed-mat office specially built for that purpose. When a cycle owner again wants his bicycle, all he has to do is to turn in his ticket to the attendant."

We are going to have two huge towers of bricks to mark the entrance to the assembly hall. A big banner with the assembly theme on it is to be stretched from the top of the two towers. All the various departments, thirteen of them, are to be built of bamboos and reed mats. Sleeping quarters covering an area of more than 70,000 square feet to provide accommodation, dormitory-style, for some 5,000 people are to be erected. Each house is to accommodate from 200 to 700 assembly delegates.

Cool drinks and other refreshments are to be served from three refreshment stands, and there are to be two cooking areas. Not many assembly delegates will come in private cars, but a well-designed car parking lot is to be cleared up, leveled and marked off with whitewashed stones, sectioning off a space for each car. What a strange thing to see on a maize field! Finally, the little pathlike road leading off from the main road to the assembly area has to be widened.

Organization of the Work

After having received all this information, with only three weeks to go, we realize that we have a lot to do, but we are determined to make the assembly a success; so early next morning we are out in

well-organized groups. Clearing the area of grass, bushes, trees and stones and then leveling it is the first task. As soon as one area is cleared, the group measuring and marking the sizes of the various buildings comes on the scene. Everything is clearly marked off with bamboo sticks, and immediately after the measuring is done a construction group with all the building materials now on hand begins working. A few are assigned to dig the holes in the ground for the poles and the bamboos; others are cutting the trees and the bamboos to the right size; some are splitting the bamboos; a few are handling the grass and some are busy using the hammer. For thirteen days about fifty Witnesses are busily engaged in making bamboo seats, producing each day seating for almost 500 people. The excitement grows daily as more and more neat-looking rows of seats are produced, until, finally, the entire area of 36,000 square feet is covered.

Only some hundred yards from the main entrance to the meeting hall, where two bricklayers are busy building two huge towers twelve feet high, with a three-foot diameter, another group of Witnesses is making some stands for the cycle park. Not far from the assembly center, many small groups are erecting the sleeping houses. Half the total number of sleeping houses are a bit bigger in size. The women will sleep in these. The children sleep with the mothers and so they need more space.

During the assembly the women get up early and go for water to a river about a quarter of a mile away. Hundreds of them walk to the river with either a bucket or a big pot on their heads. They first go downstream to wash themselves, their children and maybe some clothes, and then they walk upstream where the water is clean to get their needed supply. Then, with the water container on their heads, they go back to prepare some food before the morning session starts at eight o'clock.

A hazard at assemblies like this is fire. With many cooking fires and with an abundance of dry grass around, fire is indeed a danger, particularly when strong winds blow. So, on top of a huge abandoned anthill, a fire tower has been built. Twenty-four hours a day, assembly delegates take turns on the tower, looking out for fire or thieves who might try to enter the assembly area.

As we are walking back to the assembly center with the program soon to begin, a friend runs up to me all excited about the things he has seen. With thousands of others he has just arrived to attend the assembly. "I cannot believe my eyes, what a difference in such a short time!" he exclaims.

Yes, he, like many others who saw the place before the work on it started, may have found it hard to believe his eyes, but it all came about by hard work of a group of dedicated people who had a burning desire to make assembly time in Malawi, not only a happy occasion, but one that would bring glory to Jehovah.

TRAVELING WHILE AT HOME

We seldom think, perhaps, about the great amount of traveling we do, even while we are at home; for the earth, our home, is in orbit, revolving rapidly around the sun. As it so orbits, the earth is about 93,000,000 miles away from the sun. This may seem like a great distance; but the earth travels that far around the sun in about 60 days! Revolving around the sun at an average of 18 1/2 miles a second, 66,600 miles an hour, or about 1,600,000 miles a day, the earth completes its orbit around the sun after traveling about 595,000,000 miles a year. A person a hundred years old would have traveled with the earth nearly 60,000,000,000 miles!

"Proof That There Is Liberty"

THE above headline appeared in a newspaper in São Paulo, Brazil, on June 14, 1966. The proof given that there is liberty was that a number of Jehovah's witnesses had claimed and been granted exemption from performing military service because of religious convictions.

The then minister of the army, and now president, Marshal Arthur da Costa e Silva, was talking with a group of university students concerning some individuals opposing military service for what were considered political reasons, but of Jehovah's witnesses he declared: "We have some exemptions from military service of the 'sons of Jehovah.' These men prefer to lose their political rights rather than abdicate their pacifist convictions, but they are really pacifists, because they suffer the sanctions, they lose their political rights, and I am tired from signing claims of the 'sons of Jehovah' that do not want to perform military service for they abhor war. *So these men exercise a right that is always observed.*" (*Diário Popular* of June 14, 1966) (Italics ours) The right referred to is set forth in Article 150 of the Constitution of the Republic of Brazil, recognizing religious liberty.

Exempt Because of Religious Convictions

Before Marshal Costa e Silva assumed power on March 15, 1967, Marshal Castelo Branco governed Brazil, and his administration had already recognized the right of Jehovah's witnesses to exemption from performing military service because of religious convictions, and even before that this exemption was given, but the procedure was not well clarified. After the revolution of March 1964, the revolutionary government decreed the cancellation of the political rights of a number of persons prominent in Brazilian politics to remove from power men that were considered corrupt or dangerous to national security, but this was not the case with Jehovah's witnesses, who are recognized as being peaceful, upright and in favor of order, being obedient to the laws and the constituted authorities. Some misinformed newsmen wrote sensational reports when they read the presidential decree canceling the political rights of Jehovah's witnesses who were granted exemption from performing military service. Nevertheless, in high military circles the position of Jehovah's witnesses was well understood and no animosity was shown toward them for requesting such exemption because of religious convictions. There were needed, however, better established instructions and procedures on the handling of the requests. The military authorities studied ways of doing this.

On his ascension to the presidency, Marshal Arthur da Costa e Silva well knew the position of Jehovah's witnesses, for he had served as minister of the army in the previous government. Now the authorities showed a desire to formulate a procedure for the processing and solution of the cases of Brazilian citizens seeking exemption from military service because of their religious convictions. Thus the constitutional right to religious liberty would be strengthened and clarified. So, in Decree No. 56, on June 8, 1967, the present minister of the army, General Aurélio de Lyra Tavares, set out instructions to the Directory of Military Service for granting claims for exemption

from performing military service because of religious convictions.

In accord with this decree, the minister of the army, in harmony with the proposal of the Directory of Military Service and the opinion of the chief of staff of the army, decided to approve detailed and complete instructions for the processing and solution of these cases. These "Instructions" were published in the government newspaper, the *Diário Oficial,* on June 14, 1967, pages 6381 and 6382. Thus all military authorities throughout the country were advised of such instructions and will now be better able to attend to the claims of persons requesting such exemption. The *Diário Oficial* also published the terms of the request of the claimant and models of the declarations that should accompany it, making it a matter of regular routine.

To facilitate the handling of these requests by Jehovah's witnesses the Directory of Military Service sent an official communication to *Sociedade Tôrre de Vigia de Bíblias e Tratados,* the legal agency of Jehovah's witnesses in Brazil, asking that all "Congregations of Jehovah's Witnesses" in the country be informed of this and that they read the "Instructions" published in the *Diário Oficial,* and this was immediately done.

Although simplifying the process by which a Brazilian citizen may be exempt from performing military service because of religious convictions, this would not be a right automatically granted without investigation. The "Instructions" of the minister of the army published in the *Diário Oficial* indicate the investigation to be made "in order to verify the truthfulness of the religious condition of (the petitioner), as claimed in the process in which he requested the right to exemption from performing military service because of religious convictions." The investigator would interview the superintendent of the congregation of the petitioner and then make his recommendation as to whether the request should be granted or not. The head of the religious community would accept responsibility for the information given, seeing that it was truthful and exact.

Since this is a personal matter of conscience, the military authorities expect that the petitioner have true religious motives in order to enjoy such constitutional rights, and that he understand that the concession implies the loss of political rights if the exemption be granted. This would mean that he would be unable to vote, hold elective office, or act as a functionary of the government. Jehovah's witnesses recognize that each individual must make a personal decision in this and other matters of conscience, and the overseers of the congregations would limit themselves to transmitting the instructions published in the official government organ.

A People Who Are Respected

After being observed for many years, Jehovah's witnesses in Brazil have gained the respect of the people and of the governmental authorities by their good record of conduct and obedience to the laws. This was strikingly noticeable in January of this year when more than 46,000 gathered in an international assembly in São Paulo. For five days Pacaembú Municipal Stadium was transformed into a gigantic Kingdom Hall of Jehovah's Witnesses as Bible dramas and discourses showed the practical application of Christian principles in modern living.

A number of years ago there was a move to have the legal agency of Jehovah's witnesses dissolved, one of the charges being that they were against military service and civic worship of the flag. But after eight years of investigation, the

counselor general of the republic gave a favorable opinion for Jehovah's witnesses, and this was supported by the president of the country.

The Brazilian authorities have consistently recognized the constitutional right to freedom of worship, and the text of the new Constitution, which became effective on March 15, 1967, confirms this freedom. In Article 150, paragraphs 5 and 6, it states: "The Constitution assures Brazilians and foreign residents in the country the inviolability of their rights concerning life, liberty, security and property, in the following terms: . . . §5 - There is complete freedom of conscience and the exercise of religious worship is assured to believers, as long as it is not contrary to public order and good customs. §6 - No one will be deprived of his rights because of religious beliefs, or philosophical or political conviction, unless he requests exemption from legal obligations imposed on all, in which case the law will determine the loss of rights incompatible with the excuse of conscience."

Jehovah's witnesses have shown their appreciation of the recognition of these rights, and will continue to be obedient to the laws of the land, to pay their taxes honestly, and to respect that for which the flag of the nation stands by being orderly and progressive. Throughout the country they conduct free adult reading and writing classes, and this contributes to the progress of the people. Above all, they teach the high moral values found in God's Word, the Bible, building up in men, women and children appreciation of eternal spiritual values that contribute to the well-being of all peoples.—By "Awake!" correspondent in Brazil.

WILL SUCH LIBERTY EVER COME TO SPAIN?

FREEDOM-LOVING nations grant ministers of religion exemption from military service. However, in Spain such exemption has not been granted to non-Catholic ministers. The New York *Post* of July 6, 1967, reported: "At least 67 Jehovah's witnesses face the possibility of life terms in Spanish prisons for refusing to do military service."

Under Spanish law these ministers are being imprisoned repeatedly on the same charge. The *Post* noted: "The courts invariably sentence them to between six months and six years for the first offense, at the end of which they are obliged to present themselves again for military service. . . . when they again refuse to serve, military courts impose bigger sentences of up to seven years' imprisonment." And England's *Guardian* of July 4, 1967, reported: "Four of the men are now serving their third consecutive prison sentence. They have been in prison for periods totalling between eight and 14 years."

One minister, Alberto Contijoch Berenguer, has been sentenced three times to terms of 3 years, then 4 years, and then 6 years and one day, a total of 13 years and one day. In May of this year he was indicted for the fourth time for the same offense and is a prisoner in the Spanish Sahara.

Spain's authorities have had several opportunities to correct this deplorable situation, but they have not done so to date. For instance, the *Guardian* noted: "Although Spain is officially a Catholic country, it has not so far implemented a declaration by the Second Vatican Council recommending 'that laws make humane provisions for the case of those who, for reasons of conscience, refuse to bear arms.'"

Another opportunity presented itself when Spain passed a new law on religious liberty. The original draft would have exempted non-Catholic ministers from military service. But what happened? The *Guardian* stated: "Right-wing deputies reversed the law in the Cortes, expressly altering it to ensure that non-Catholic ministers of religion, unlike Catholic priests in Spain, must be liable to military service."

Spain's course of action shocks decent people everywhere. They ask: Will true liberty ever come to Spain?

PATIENT ENDURANCE YIELDS RIGHTEOUS FRUITAGE

JEHOVAH GOD has set the perfect example in exercising the qualities of patience and endurance. And as his doing so has resulted in some persons' repenting and taking up His service, so the exercise of these qualities by Christians often has been similarly blessed. The following is an experience illustrating this fact:

"It was in 1956 that my mother and I first began to associate with Jehovah's witnesses. I was nine years old and my brother was just two. At this time our circuit minister encouraged my mother to begin a regular family Bible study. At first my father made no objections, since he was working full time and was home only in the evenings.

"However, my mother soon began taking us to all the congregation meetings. This irritated my father, as he felt that this was 'too much religion.' About this time he began having problems, and thereafter could work only part time.

"In 1958 my mother and I both symbolized our dedication to Jehovah God by water baptism. I was eleven years old at the time. This really upset my father, because he realized how seriously we took our religion. And while he never caused us bodily harm, his constant belittling of Jehovah and his people often made it almost impossible to study the Bible at home. So we went 'underground,' and never missed our Bible studies.

"In 1960 both my mother and I took advantage of the provision to share in the full-time ministry for a limited period (vacation pioneering), and we found this to be a great source of encouragement. Also encouraging to us through these trying times, when father was giving us such a hard time, was the love and consideration shown by our Christian brothers in the congregation.

"In that year, 1960, we also derived upbuilding from attending the Peace-pursuing District Assembly. However, this irritated my father so much that he broke some of our furniture. He also threatened to burn down the new Kingdom Hall that the Witnesses had recently built. And causing him even greater distress, my little brother, who was then five years old, became a regular Kingdom proclaimer.

"During the last three years (1963 to 1966) my father's mental condition became increasingly worse. But because of his attitude, there was little that we could do to encourage him. We had about given up hope that he would ever change. In the meantime, I became a regular full-time pioneer minister, in August of 1965.

"By the fall of 1966 my father's condition worsened. My mother said: 'All we can do now is leave it in Jehovah's hands and wait on him.' And that we did.

"During the first week in November 1966 father began listening to our new Kingdom songs, and his attitude began changing. These songs softened him and he began to cry. Then he started reading the Watch Tower Bible publications for the first time in ten years. He got rid of his guns, and then things really began happening—for the good!

"That first week in November we will never forget. One evening father announced that he was going to become part of our family unit and share in all family activities. He even had prayer offered at the table, which is something he had never done before in his life. That same night he asked for a Bible study, and we arranged for one to be held with him. To top it off, he wanted to attend all the congregation meetings! In January he was present at the Theocratic Ministry School to hear his son, who is now twelve years old, give his first fifth student talk. It was indeed a very special occasion for us all!

"For the past two months father has been attending all the congregation meetings, commenting at our congregation book study, answering at the *Watchtower* study, and even sharing in the house-to-house field ministry! He recently attended his first circuit assembly and was thrilled by the program, and especially by the loving consideration shown him by our Christian brothers. As mother said: 'We are so happy we do not know what to say except, "Thank you, Jehovah, for helping us to patiently endure."'

"While ten years may be a long time, because of our present joy it seems almost as though the troubles that we experienced never really happened."

Will the List of EXTINCT WILDLIFE KEEP GROWING?

By "Awake!" correspondent in Canada

IF YOU were asked to cite some specimen of extinct animal life, which creature would you name? You might think first of the huge dinosaurs or perhaps the hairy mammoth. But did you know that other famous names have been added to these?

Indeed, modern times have produced some unexpected vacancies in the list of animals and birds, and man has had much to do with these disappearances. In fact, it has been said that man is responsible for the disappearance, or near disappearance, of more than 450 animal species. Now, with such a lengthy list as that, which would you suspect to be the most famous extinct animal or bird?

Unhappy Fame

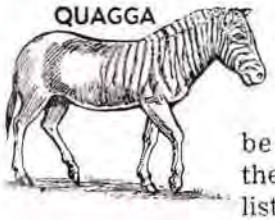
You would, perhaps, guess the dodo, for this curious creature has become the very symbol of extinction. Although Mr. Dodo always appeared in the most proper dress, attired in dark-gray plumage and whitish breast, he was a most improbable bird. A member of the pigeon family, he was larger than a turkey. His combination of heavy body, large hooked beak and short curly tail waddled about on stubby legs. And for wings—mere rudiments! Mr. Dodo was earthbound!

DODO

The dodo's rise to unwanted fame followed its discovery on the island of Mauritius by the Dutch in 1598. Appearing doltish and clumsy in bearing, it fell victim to the sport and cooking pots of sailors who called at the island. When the island was colonized, introduced rats, dogs, cats and pigs escaped into the woods to destroy the eggs and the young of the dodo. Its forest home was stripped for ebony. By 1681 this defenseless bird had disappeared, becoming one of the most celebrated examples of extinct creatures.

Among the names of vanished animals few are more intriguing than the quagga of South Africa. This zebra-like creature was chestnut brown with black-and-cream stripes on its head, neck and shoulders only. Thickset and stocky, it resembled a colorful pony.

From the time of their arrival, European colonists killed the quaggas to provide meat for their native servants, leather for their shoes, and hides to make sacks for storing grain. In 1800 these splendid animals existed in droves of countless thousands. Less than a century later, by 1878, relentless hunting had completely annihilated them in the wild. A few had been sent to Europe, one pair even learning to draw their delighted owner's two-wheeled carriage about London's Hyde Park on Sunday outings. But, on September 12, 1883, a lonely quagga in the Amsterdam Zoo relinquished the



melancholy distinction of being the only quagga in the world. Its beautiful race was thereby added to the list of extinct creatures.

The North American Scene

Each continent has suffered the loss, in whole or in part, of animals and birds once plentiful. However, "of all the continents, North America has witnessed the most drastic changes in abundance of wildlife and the greatest number of extinctions in historic times," according to the United States Fish and Wildlife Service. And once again, humans take the blame!

Massive Extermination

The classic example is that of the passenger pigeon. This bird once comprised an estimated 35 percent of the entire bird population of North America. Here, indeed, was a most unlikely candidate for extermination. It is difficult to imagine the spectacle it presented along migration routes of 150 years ago.

In the distance one could hear the roaring like a gale at sea. On the horizon appeared a dense cloud of dark furor, advancing at speeds approaching sixty miles per hour, until the air was filled with the din of millions of beating wings. The sun disappeared behind the wheeling, darting mass of feathers. For hours the uproar continued! Alexander Wilson, a leading ornithologist of 1810, described one flock that stretched for 240 miles and was one mile wide. He estimated that it contained over two thousand million birds, ten times the entire bird population of Great Britain!

When such flocks settled to roost or nest, hundreds of birds filled every tree until large branches gave way under the weight. Nuts, seeds and fruits were consumed in tens of thousands of tons daily. Many square miles of lush forest were devastated by a single nesting. While such invasions could hardly be allowed to continue unchecked without ruinous damage to valuable crops, man mishandled the situation so badly that the unthinkable resulted—the passenger pigeon disappeared!

The habit of congregating in dense flocks made the passenger pigeon vulnerable to mass slaughter. Hunters, amateur and professional, greedy for sport or profit, performed a full-scale massacre. Men and boys equipped with guns, nets, clubs, poles, axes and even small cannons, waded into the roosting grounds and reduced the pigeons by millions annually. Records from the 1870's tell of eleven million birds' being shipped to food markets from one point near the Canadian-American border in one three-year period alone, and more than fifteen million from another point in only two years. Hundreds of thousands of mangled pigeons were left to rot or to be consumed by scavengers. "Sportsmen" captured others alive for later use, such as the 1881 Coney Island pigeon shoot that blew 20,000 birds out of the sky as they were released from their cages. Not even the multitudinous passenger pigeon could withstand such an onslaught.

One of the last nestings in considerable numbers was reported from the Canadian prairie province of Manitoba in 1887. Thereafter the flocks dwindled and disappeared until, finally, a solitary blue hen

blinked with forlorn gaze from her perch in the Cincinnati Zoological Gardens. Her name was Martha. A reward of $1,000 was offered to find her a mate. No one collected. On September 1, 1914, Martha died a spinster at the age of twenty-nine years. The passenger pigeon was added to the list of the extinct!

Persecuted Wildlife

The great auk, a penguin-like, flightless bird, once decorated the barren ocean rocks of northern Europe, Iceland, Greenland and Newfoundland. However, it was long slaughtered indiscriminately for its flesh, feathers and oil. In early June, 1844, a pair waddled across a ledge into the path of three waiting hunters, and the last two great auks known to man joined their forebears in oblivion. Another addition to the extinction list.

GREAT AUK

The heath hen, a form of prairie chicken, was industriously pursued for early American cuisine. Once plentiful, it too was reduced to a point of no return. It was last seen on March 11, 1932. All of these extinct birds were once considered too plentiful ever to vanish. This misconception of inexhaustible wildlife also resulted in a change of scenery in the Canadian and American West.

Bison to Bones

It is early fall on the western Canadian plains. Below our vantage point an unbelievable panorama unfolds on the vast windswept prairie of southern Saskatchewan. As far as the eye discerns, the entire plain is a sea of bison in the most breathtaking seasonal migration among land animals! Shading our eyes from the dazzling sun, we blink a moment; the vision vanishes, and in its place are fields of golden grain, where a million bison once roamed the grasslands. In retrospect, the moment of history required for man to deplete the "buffalo" appears just as fleeting.

An estimated sixty million bison once trampled the Great Plains from Canada to Texas. This humped, thick-shouldered beast provided the Plains Indians with virtually everything needed for their existence. Indian hunts took a heavy toll, but it was the coming of the railroad and professional hunters that really staggered the bison. An unprecedented slaughter ensued. One hunter recorded a kill of 4,280 bison in just twelve months. His name was William Cody, the famed Buffalo Bill.

Railroads, in Canada and the United States, transported hides and tongues, the latter considered a delicacy, to eastern markets, leaving millions of carcasses to decompose on the plains. When the herds were gone, bleached bones were shipped east to be ground for fertilizer. The appalling sight of glistening bones scattered everywhere so impressed the settlers that these bleak remains were incorporated in the naming of settlements. Regina, provincial capital of Saskatchewan, had the inglorious title of "Pile-O-Bones" until the 1880's.

Public sympathy toward the bison finally spurred attempts to save it from being added to the growing list of extinct animals. Although now gone from the wild state, the animals are faring well in parks and zoos, where they continue to delight visitors. But as one returns the blank stare of this shaggy, sullen beast, one cannot help imagining a note of nostalgia for bygone days, the days before Mr. Bison almost became a stuffed curiosity in the museum of extinct animals and birds.

BISON

The Next to Go?

Among other creatures said to be perched precariously on the verge of annihilation are the grizzly bear, the American bald eagle and the marmot-like prairie dog. Even the pouch-billed pelican is reported to be losing ground, not slowly, but very quickly. The sentimental favorite in this struggle for survival is a majestic bird that could well be the next to vanish.

The whooping crane is the most statuesque of North American birds. Standing over five feet tall, with a wing span of seven feet, it is satin white with black wing tips. This noble bird migrates annually between Texas and breeding grounds 2,500 miles north. Agricultural drainage drove the crane farther north to find suitable terrain beyond human haunts. Following a nesting in Saskatchewan in 1922, location of its nursery remained a mystery of the wilderness for over thirty years until a Canadian helicopter pilot made a supply trip to a bush fire in Wood Buffalo National Park. This ideal sanctuary spans the lake-and-muskeg border between Alberta and Canada's Northwest Territories. In spite of conservation sanctuaries and legal protection, naturalists remain concerned that agricultural chemicals or a few careless hunters could destroy the fewer than fifty survivors and relegate this splendid creature to the lengthening list of extinct ones.

Earth's largest living creature may soon be added to the sorrowful list. The blue whale is known to attain a length of a hundred feet, and its organs alone are huge, the heart weighing almost half a ton and the liver almost a ton. How thrilling it would be to see this massive creature gliding effortlessly through the waters of the southern hemisphere! But alas! this may soon be impossible. It is estimated that over 300,000 of these huge, graceful creatures have been slain during the past hundred years, 30,000 being the known catch for a single year.

Says *The World Book Science Annual, 1966,* on this subject: "Sad to say, these icy waters [of the Antarctic] may also be its graveyard, for it has been driven headlong toward extinction—a victim of the harpoon and the desire for profit. . . . no one has been able to give the blue whale complete sanctuary. And now the struggle for survival may be hopeless." One authority estimates that fewer than 600 of the great creatures remain.

"The demise of the dinosaurs," writes international conservationist Noel Simon, "remains veiled in mystery and surmise, but there is no need to speculate on the disappearance of the blue whale; the rapaciousness of man is wholly responsible." Selfish man has been aptly described as "the most dangerous predator," and his treatment of God's animal creation described by expressions such as "unrestricted slaughter" and "continued plunder." According to a recent issue of *The Canadian,* almost 1,000 species of wildlife are now on the danger list. How much longer will the list of the extinct creatures become?

Selfish challengers of God's beneficent rule of all his creatures take delight, as did Nimrod of old, in defacing man's earthly home by senseless slaughter of living creatures. (Gen. 10:8, 9) The Supreme Sovereign of all the universe will not permit this condition to continue indefinitely. In fact, he has declared his purpose shortly to "bring to ruin those ruining the earth." (Rev. 11:17, 18) Thus the wanton slaughterers of wildlife themselves will become extinct.

How does WATER work for you?

WATER is an interesting and unique part of our earth. Its abundance and availability mark the earth as different from the other planets in our solar system. We all know from personal experience how important water is. Without it we could not have a morning cup of tea or coffee, nor make ice for our cold drink during the hot summer months. Without it we would have neither steam heat nor water-cooled engines in our automobiles.

Probably the most extensive use for water is for irrigation purposes in farming. In the United States alone it is estimated that between 75 and 100 thousand million gallons *a day* are used in this way. This use accounts for about half the fresh water that is used annually in the United States. The next-largest customer for water is, not the home, but the factory. Steam power plants and other industries use an estimated 70 thousand million gallons of fresh water daily. How is so much water used? It takes 18 barrels of water to refine one barrel of oil, 300 gallons of water to make a barrel of beer and 10 gallons of water to refine a gallon of gasoline. A large paper mill uses more water each day than does a city of 50,000 people. But what is it about water that makes it so useful? What makes water work the way it does?

Water is one of the most interesting of all the chemical compounds, being a mixture of two gases that combine to form, not another gas, but a liquid. This, in turn, can be solidified and used as ice or heated into steam, acquiring even more interesting properties. The formula for water was proved when the two gases hydrogen and oxygen were exploded by an electrical current. The result was water, and an amazing property of water was thus discovered. When two of the most volatile gases known are exploded together, the result is, not a fire, but water, the substance used to put fires out!

There is a definite chemical relationship between the two gases when combining to form water. From the viewpoint of their relative weights, it takes one part by weight of hydrogen to combine with exactly eight parts by weight of oxygen. Oxygen is a much heavier element than hydrogen, so, from the viewpoint of the volumes of the gases instead of their

weights, it takes two volumes of hydrogen to combine with one volume of oxygen to get, not three, but two volumes of water vapor. This is because the 2H combine with O to form a molecule of H_2O. And how large is this molecule? It takes about a trillion trillion of them to make an ounce of water.

The Universal Solvent

One of the most important properties of water is its power to dissolve a great variety of different compounds. There is no liquid on earth that can surpass water for its practical solvent qualities. With good reason it has been called the "universal solvent."

Especially is water a vital solvent for living things. Since all the different substances that comprise protoplasm (the essential substance of both the cell body and the cell nucleus) are either soluble in water or can be suspended in it, water is an essential means of transporting nutrients to the cells and of carrying away the waste products. Every organic process occurs in a watery medium; for example, respiration and digestion. Blood really is composed of about 90 percent water. A large volume of blood is necessary at all times to carry oxygen to the tissues and to carry away waste products. Adequate water must be maintained in the body tissues as well. For example, adult muscle is from 80 to 90 percent water. All tissues contain water in their protoplasm. In terms of total body weight, water makes up over two-thirds of the human body.

What happens when one does not get enough water? The water content in the tissues lowers and the blood becomes more concentrated. This means that the blood cannot circulate as freely, and its oxygen-carrying capacity is reduced. The tissues do not receive the oxygen they need. Waste products begin to accumulate in the tissues. If water is not obtained soon enough, the functions of the body eventually stop and death results. It is thought that one cannot live if he loses about 20 percent of the water in his body.

Water and Good Health

If we are to stay alive, we must have water, and that almost daily. It has been observed that some animals can live as long as three months and sometimes more without food, but they will die in five to ten days when they cannot get water.

How much water is necessary for good health? That depends on physical condition, weight, age and other factors. Under ordinary conditions the adult human body loses about fifty fluid ounces of water a day. Of this about twenty ounces is lost through the skin as perspiration, another thirteen ounces in the air exhaled through the lungs, and the balance, about seventeen ounces, in the urine. Naturally this varies with each individual. For good health this lost water must be replaced daily. Not all need be taken as fluids; some is obtained in the food we eat. Fruits and vegetables contain from 80 percent to 90 percent water, and milk about 87 percent. In the normal diet we can expect to take in from one and a half to two pints of water a day, including the water that is present in food and that which is formed by the body in the oxidation of food. How does the body make water by oxidation?

It has been observed that when one molecule of glucose is oxidized in digestion, six molecules of water are produced. Where did the water come from? From inside the glucose molecule, which has many hydrogen and oxygen atoms in its structure. When that molecule is broken up by the influence of gastric juices and enzymes, other products are produced, and

the leftover hydrogen and oxygen atoms are combined by the body to form water. How truly wonderful is the chemical makeup of the body! We surely must agree with the psalmist who wrote: "I shall laud you because in a fear-inspiring way I am wonderfully made."—Ps. 139:14.

In this manner, the body can manufacture some water for itself; indeed, some animals, such as certain desert-dwelling rodents, can make so much water that they never need to take a drink! In humans it has been estimated that a person producing 2,400 calories of heat per day can obtain about ten fluid ounces of water as a result of this oxidation of food. Such water is sometimes called "metabolic water."

How Plants Use Water

Plant life is greatly affected by the abundance or lack of available water. In the study of trees we can learn much about how water is utilized in other plants. About 75 percent of the weight of a tree either is water or is made from water. All the food for the tree, the nitrates and the minerals, is absorbed from the ground. To be carried into the tree the nitrates and minerals must be soluble in water. There may be present in the earth certain chemical elements, but if they are bound in compounds that are not water soluble they cannot be carried into the tree.

Carbon dioxide is another product that the tree must have in order to grow. It enters the tree through the leaves, but cannot be used until it is dissolved in the water inside the tree. Once inside the tree the elements can be used in the vital processes of life because the water transports them to different parts of the tree.

Another important role that the water plays in the tree is in maintaining "turgor," which is the normal tension on the cell wall necessary for the support of the cell.

Plant cells utilize water in yet another way. This is in what is called "bound water." This differs from free water in that it is combined either physically or chemically as a part of the molecule in the plant. This "bound water" is very difficult to separate from the molecule since it actually is a part of the molecule itself. At low temperatures this water does not freeze and cannot be rendered useless by winter weather. At high temperatures it is not lost through evaporation. Naturally this has many advantages to the plant. Bound water is of special interest in connection with the ability of plants to resist low temperatures and drought. Winter wheat is planted in the fall and produces its crop the following summer. A severe winter will kill many varieties of winter wheat, but a hardy variety of winter wheat may contain three or four times as much bound water as a nonhardy variety. Drought-resistant grasses may contain ten times as much bound water as non-drought-resistant varieties.

Chemical and Physical Properties

Water has other useful properties that make it work in many ways for our benefit. For instance, water has almost the greatest heat-absorbing capacity of known substances (bromine and hydrogen being two exceptions). How is this property useful?

For one thing, water, in the form of oceans and lakes, acts as a cushion against the rising and the falling of temperatures and therefore makes a more comfortable climate in the areas where there are large bodies of water.

In the regulation of body heat, water has an important role to play. This is because it possesses what is termed "high specific heat." This enables the body to

store heat effectively without greatly raising the temperature. It also has "high heat conductivity." This property permits heat to be transferred readily from the interior of the body to the surface. Finally, water possesses "high latent heat of evaporation," which causes a great deal of heat to be used in the evaporation of water and thus cools the surface of the body when we perspire.

We have already mentioned the transportation of water in plants, but one way in which this is accomplished is interesting. Water has a strong attraction for itself; it "sticks to itself," which we call cohesion. It also sticks to other things, and we call that adhesion. This latter property of water is very important. Because water can stick to other substances it can actually "climb" up in a small tube. This is known as capillary action and is the main means of transportation in plants. The water enters the plant from the ground and must climb up the tree, carrying with it the dissolved substances that the plant needs for life. Actually, this process depends upon both the cohesion in the liquid itself and the adhesion to the walls of the small veins inside the plant. How powerful is this force? It is known that in some trees a water column of 430 feet in height can be supported by this powerful "sticking" force of water.

Water inside living things enters into many of life's chemical processes. Many compounds can be split by water to form others and thus carry on the chemical work of the organism. Cane sugar, for example, is split into equal parts of glucose and fruit sugar, one water molecule being used up in the process. Of even greater importance to life is the splitting by water of some of the phosphate compounds. This process releases energy, which then can be used by the body for the building up of other vital compounds.

In plants, too, water plays a chemical role in the photosynthesis process. Sunlight on the green plant causes oxygen to be released from the water and causes the hydrogen atoms left over to be utilized, along with carbon dioxide, in such a way as to form sugar.

Ice and Steam

A discussion of water's properties would not be complete without a word about its many applications and its usefulness in the solid state as ice and also as water vapor —steam.

Water is unusual in that it reaches its most dense point *before it becomes a solid.* How is this important to us? If water gradually became more dense with the lowering of the temperature, as do most substances, it would solidify in such a way as to be a real problem for mankind. Actually, water reaches its most dense point at 4 degrees *above* its freezing point or at 4 degrees Centigrade. This means that when a large body of water, such as a lake, cools from the cold air above it, the surface water becomes cold first and grows heavier. It sinks to the bottom of the lake, and the warmer water rises. In this way the entire body of water cools at the same rate. Finally, the surface water falls below 4 degrees Centigrade and the water turns to ice, which is lighter than the dense water below it and so does not sink, but, instead, floats on the surface. Therefore, instead of having the bottom freeze first, and thereby eventually filling up the lake with ice and killing all water life, a thin crust of ice forms on the surface and prevents the rest of the water in the lake from becoming cold enough to freeze.

One of the principal uses of water in industry is to generate power through steam, water in the vaporous form. Water has the ability, when changing from ice to

liquid to steam, to "store up" heat and hold it without itself rising in temperature. Hard to believe? Then read an explanation given in the book *"Steam, Its Generation and Use,"* by the Babcock and Wilcox Company:

"If we take a quantity of ice, say one pound, at absolute zero and supply heat, the first effect is to raise its temperature until it reaches a point 492 degrees above the starting point. Here it *stops growing warmer,* though we keep on adding heat. It, however, changes from ice to water and when we have added sufficient heat to have made it, had it remained ice, 238 degrees hotter or a temperature of 315 degrees by the Fahrenheit thermometer, it has all become water, *at the same temperature at which it commenced to change,* namely, 492 above absolute zero, or 32 degrees by Fahrenheit's scale. Let us still continue to add heat and it will now grow warmer again though at a slower rate, that is, *it now takes about double the quantity of heat* to raise the pound one degree that it did before—until it reaches a temperature of 212 degrees Fahrenheit —here we find another critical point.

"However much more heat we may apply, the water, as water . . . cannot be heated any hotter but changes on the addition of heat to steam and it is not until we have added *heat enough to have raised the temperature of the water to 1,178 degrees* . . . that it has all become steam, which steam *nevertheless is at the temperature of 212 degrees.* Thus over four-fifths of the heat which has been added to the water has disappeared, or become insensible in the steam to any of our instruments . . . the heat which has been absorbed by one pound of water to convert it into a pound of steam at atmospheric pressure is sufficient to have melted 3 pounds of steel or 13 pounds of gold. This has been transformed into something besides heat; stored up to reappear as heat when the process is reversed. That condition is what we are pleased to call latent heat, and in it resides mainly the ability of the steam to do work." (Underlining ours)

What an amazing substance water is! Every day of our lives we see water working for us, in the plants we must have for food, in our own body chemistry to keep us healthy and in the practical uses we find for it to help us do our work.

Systems have been devised that allow space explorers to orbit the earth in outer space, but scientists know that, unless they can solve the problem of providing sufficient water, the human race is bound to this earth by its need for abundant water in order to maintain life. The fact that we have this water on our planet earth—a unique feature of the earth in the solar system—shows us in what a wonderful way the Creator, Jehovah God, has provided for the life that He created here. Understanding some of the interesting ways in which water works for us helps us to appreciate the boundless wisdom that God possesses.

The Antarctic Was Warm

Taking note of drastic changes that have occurred in the earth's crust and climate, The World Book Science Annual for 1965, *Science Year,* said: "The discovery of coal and fossil ferns in the Transantarctic Mountains . . . was evidence of a warm climate in the past. Obviously, there had been a reversal of climate." Great climatic changes took place after the Noachian flood.

Let's Have a "Mezza" Together

By "Awake!" correspondent in Lebanon

THAT is my invitation to you if you ever come to Beirut. What is a *mezza?* It is a Lebanese speciality in food that you will never forget.

We can go to an open-air café by the seaside. With a starry sky overhead and the moon shining on the beautiful Mediterranean Sea, waiters bring huge trays with forty or more small, diamond-shaped dishes. Their shape allows them to fit snugly on the table with no space wasted. Since the waiters do not rush us, we can take our time, as much as two hours or more if we wish. Now permit me to describe some of the interesting foods. They are all Arab specialities and delicacies.

We have a salad called *tabooli* that is made of parsley, fresh mint, onions and tomatoes that are all chopped fine and mixed with cracked wheat. To this has been added lemon juice, olive oil and spices. You will enjoy it!

There is also something that resembles eggs but which is much larger and brown in color. This is a Lebanese speciality called *kibbee.* It is made of ground lamb mixed with cracked wheat molded into hollow egg shapes. Into the hollow center of each are stuffed meat, pine nuts and onions. These are fried until they are a golden brown. There is also another dish of *kibbee* that is served uncooked. The lamb and cracked wheat are kneaded together and served raw, with some olive oil on top, and onions and fresh mint to garnish it.

Two dishes resemble each other, both looking like mashed potatoes with olive oil on top; but they are different. One, called *baba-ghanouj,* is made from grilled eggplant that has been mashed with sesame oil, garlic, lemon juice and spices. The other dish, called *homos,* is made from boiled chick-peas and is also mashed with the same ingredients as *baba-ghanouj.* Each has a distinctive taste.

If you like seafood, the *mezza* will not disappoint you. There are some shrimps, oysters, a bit of lobster, small fried fishes and a few snails. There is also an assortment of cold meats, such as tongue, liver, spleen and brains. In addition to the salad already mentioned, there are other salads, mixed with sauces and spices, to go with the various dishes.

Something that may raise an immediate question from you is a dish with cigar-shaped things lying on it. These are cooked grape leaves with a mixture of rice, tomatoes, meat and spices rolled up inside of them. You will find them delightful. There are also lots of nuts. When you sit down to this interesting table of many small diamond-shaped dishes, I will say, *"Tfaddalloo!"* which means "Help yourself!"

Do not look for knives, forks and spoons, because we are enjoying this *mezza* in Lebanese fashion. We use bread in place of utensils. On the table are baskets of round, flat bread. Pieces of bread that we tear off the loaves serve as our forks and spoons. With a bite-size piece in one hand scoop up a morsel of food directly from one of the dishes. This is sanitary because, each time you scoop up some food with the bread, you eat the bread and all. The next time you scoop in a dish, it is with a fresh piece of bread. You can reach most of the dishes without difficulty.

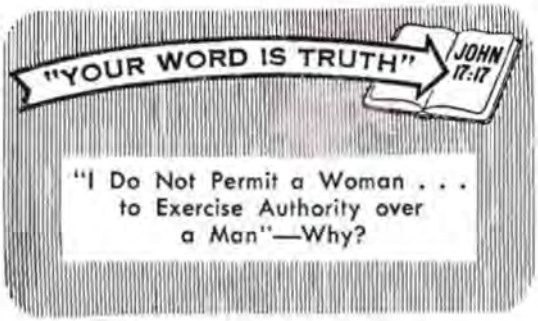
The *mezza* is not complete for many persons without a glass of Lebanon's national drink. It is called *arack,* made from white grapes and flavored with aniseed. When water is added to a glass of *arack* to dilute it for drinking, it turns a milky white. With some ice added, it is usually drunk slowly along with the meal.

An exchange of conversation is an important part of a *mezza,* because it is not just a meal. It is a form of entertainment. That is why it may last for two hours or more.

When you leave the table after the *mezza,* your stomach will feel full and satisfied. But more than that, you will have tasted dishes such as you may never have tasted before. Indeed, a *mezza* is an unforgettable experience!

Price Variance

A recent survey report issued by the American Medical Association shows that the price of a specific drug can vary between drugstores as much as 1,200 percent. The price range for every drug studied varied by more than 100 percent.



THE apostle Paul, in giving instructions on congregational meetings of Christians, stated, among other things: "I do not permit a woman to teach, or to exercise authority over a man." (1 Tim. 2:12) Today many religious organizations take exception to these words of Paul. In fact, we find more and more women being ordained to Protestant pulpits. Just why did the apostle state this rule?

This rule is based on a principle that governs the relations between the sexes, namely: "The head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." (1 Cor. 11:3) The logic of headship must be apparent to all. If two or more intelligent persons are to cooperate, there must be organization, and for organization to be successful there must be a head. That Jehovah God, the Father, is the Head of his Son, Jesus Christ, is obvious; also, that his Son should be the head of his congregation. But not so readily appreciated is the statement that man exercises headship over the woman and that therefore woman should not exercise authority over the man.

However, the facts show that the headship of man is both somatically and psychologically sound and in the best interests of all concerned, even as we shall see. Thus a leading authority on the human body (*soma*), *Gray's Anatomy* (1966 Edition), tells the interesting fact that as regards the human skull there is no difference between the male and the female until the time of puberty; but then as adulthood is reached the difference becomes more and more apparent. The female skull is lighter and its cranial capacity is about 10 percent smaller than that of the male, even as is the rest of the anatomy. The contour of the female skull is also more rounded and the facial bones are smoother. Apparently, with the lines of beauty goes less rugged strength.

True, mere brain size in itself is not as important as brain quality, but where the quality is the same the larger brain size has an advantage. Thus *Science News*, April 1, 1967, told of twenty African children who were so extremely undernourished in the first few years of their lives that "head circumferences . . . averaged an inch less than the others, indicating smaller brain." And over the years all these were found to have verbal, mathematical and perceptual capabilities far below those of other children. Implicit in these findings is that man is advantaged by a greater brain size.

That it is in the best interests of both sexes for man to take the lead is also supported by psychological evidence. One of New York city's leading psychiatrists and psychoanalysts, Dr. Marie N. Robinson, in one of her books, which deals with certain frustrations of married women, skillfully demonstrates by case histories that many of these particular frustrations can be ended if women will but recognize the fact that the way their bodies are made gives evidence that it is intended for man to be the head. As she expresses it, women must learn the art of "eternal acquiescence" and "deep altruism" in dealing with their husbands if they want to find happiness.

The children also stand to benefit when the Scriptural principles governing the

sexes are followed. To woman falls the lot, not only of conceiving and bearing children, but also, to a great extent, of nurturing them in their earliest infancy and on to maturity. It stands to reason that for a mother to do justice to her task she must have an abundance of love and devotion, she must have much patience, great gentleness and mildness and be extremely sensitive to the needs of her offspring from infancy onward, if they are to thrive.

It follows that her entire personality must be of such a sensitive and gentle nature as to do justice to the delicate needs of the tiny developing minds and bodies. However, an abundance of such qualities does not go hand in hand with those needed for leadership and meeting stern challenges. More than that, by the Scriptures' limiting the woman's role in the congregation it makes it more likely that she will have the needed time and energy to look after the needs of her family properly. So, while she may have other interests, she should never forget that as a wife her career is caring for the physical, mental and emotional well-being of her family.

The Scriptural position might be said also to take into consideration woman's biological nature. As every woman in the prime of life is well aware, she has certain difficult days each month during which she cannot give of her best and during which she very much appreciates her husband's showing her consideration. But if she had responsibilities of oversight and was required to hold forth regularly on the public platform regardless, either her performance or her health would suffer. Recognizing this factor, God's Word counsels husbands to dwell with their wives "according to knowledge, assigning them honor as to a weaker vessel, the feminine one."—1 Pet. 3:7.

Of course, the foregoing does not mean that mothers are not to teach their own children. The Bible speaks of "the law of your mother" and tells of the good results of mothers' teaching their offspring the Word of God, as in the case of the Christian minister Timothy. (Prov. 6:20; 2 Tim. 1:5; 3:14, 15) Nor does it mean that women may not be schoolteachers, instructing youths and adults in secular subjects. But women are not to exercise authority over Christian men in the Christian congregation nor are they to assume authority over their own husbands in their homes.

That women are not precluded from preaching to those outside the Christian congregation can be seen from the prophecy quoted by the apostle Peter on the day of Pentecost: "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy." (Acts 2:17, 18) In keeping with this prophecy, today there are literally hundreds of thousands of women ministers who "prophesy" by preaching the good news of God's kingdom and who teach Bible truths to both men and women in their homes and who receive many blessings from doing so.

The headship that the Scriptures assign to the man indicates that man and woman have different roles to play in life. The fact that Christian husbands are commanded to love their wives as Jesus Christ loved the congregation, he even dying for it, should certainly preclude any criticism of the role that God's Word assigns to the man. His is a difficult assignment, but for it he has also been equipped. Truly the Scriptural position is seen to be sound, practical and wise. Happy are all those governed by it!—Eph. 5:25-33.

The Age of Rebellion

◈ The criticalness of our day has never been more obvious than in the last few weeks—chaos in the streets of Newark, Plainfield and other cities in America; strikes and the threats of strikes in the railroad, rubber, copper and auto industries; civil war in Nigeria, violence in Hong Kong, riots in Korea, tribal war in the Congo, raids on the Sudanese, war in the Middle East and southeast Asia. Hunger, disease and ignorance are said to be "not inevitable," but they exist and become intolerable for many, leading to violence. Wars are generally abhorred among the common man, but governments continually become involved in them and seek ways to wage these wars more vigorously. These events are in keeping with the fulfillment of Bible prophecy. World conditions witness to its truth.

Rise of Lawlessness

◈ Disrespect for law and order was prophesied for our day, and New Yorkers can testify to the truthfulness of the Bible account. Iron bars on house doors, protective gates on storefronts and heavily screened windows have become standard equipment in the Brownsville section of Brooklyn. "Look up and down this avenue and you'll see more gates than you will see in any prison in the U.S.A.," remarked an old-time merchant. "Years ago, back say to 1945, this was a class avenue." This is where once movie actors used to buy their suits. There were 82 synagogues in the neighborhood. Now there are only two or three.

A detective told a caller: "Don't come out this way by subway. You could be mugged getting off the train in broad daylight." In this neighborhood even the police are mugged in daylight. In an area of 67,000 residents about fifty trips on emergency calls are made each day by police. On the days when welfare recipients go out to cash their checks, thieves snatch about fifty pocketbooks. One police precinct reported 1,883 arrests in 1956. In 1966 there were 3,901 arrests. That is almost eleven arrests every day of the year, on an average, for one precinct!

Homosexuals "Married"

◈ Two male homosexuals were secretly "married" by a Roman Catholic priest in Rotterdam. The "couple" had asked for a mass to be said to confirm their relationship. During the mass, held in private and attended by the families of both men, the "couple" exchanged rings. The Catholic priest explained, on July 5, that homosexuals "are among the faithful to be helped." The priest, H. M. J. Stoelinga, said that he was moved by his conscience to perform the marriage ceremony. The Roman Catholic Church was thus put in the position of blessing the homosexual relationship. What could be more disgusting?

In Britain the House of Commons voted, on July 4, to approve a bill to reform British law on homosexual conduct. The proposal for reform was originally made in 1957 by a committee headed by Sir John Wolfenden. It was rejected twice, but in recent years opinion has shifted. The Church of England, the Roman Catholic Church and the Methodists all supported the Wolfenden proposal.

In America, on July 4, a score of placard-carrying pickets in front of Independence Hall in Philadelphia contended that homosexuals are denied rights. One sign read: "Fifteen million U.S. homosexuals ask for redress of grievances."

Children on the Rampage

◈ In the Bronx Zoo, New York, there is a sign above a window that says, 'See the most vicious animal alive.' People rush to the window to have a look. The window is equipped with a mirror. Usually there is a burst of laughter. The experience, however, is both revealing and condemning. If zoo keepers in Seattle, Washington, were reminded of this sign early in June, they had their reasons. More than 15,000 children and adults charged through the new children's zoo on June 9, leaving behind tormented animals and a mutilated landscape. A number of turtles and pigeons were stolen. A woman dug up a rhododendron plant. Fantail pigeons had their feathers plucked and broken. Baby turtles were dropped from heights, splitting their shells. A peacock had its elegant tail feathers plucked. Tormented for hours, the bird turned and

pecked a four-year-old child on the face. Youngsters picked up stones from a stream and heaved them at the ducks. One zoo employee complained: "I don't get it. We give them something free and they destroy it." It was a day that had again proved the axiom that animals are sometimes better behaved than people.

Church in Decay

◈ The Church of Canada is rife with 'bigotry, prejudice and idolatry,' stated Kenneth McMillan, minister and general secretary of the Canadian Bible Society. He said that the average churchman in Canada has no idea what the church is about. "Many people cling fanatically to some institution, to some building—identifying their faith with some particular window or some organ or pew; or something that happened long, long ago," he said. Church adults, he commented, "are tempted to retreat into a narrow nationalism, into denominationalism, into confessionalism into fundamentalism, or something else." He also said that in Canada ministers in droves are wondering what the ministry is all about. "So many are really broken men, trying to carry on, not having lost faith but desperately concerned and frustrated. They're just worried sick about it." "They are confronted with the sheer triviality of church life, with its heartbreaking pettiness," he said.

War Cost to Rise

◈ The cost of the Vietnam war to Americans will no doubt rise in men and money as a result of renewed evaluations from the battle zone. U.S. Secretary of Defense Robert McNamara made his ninth trip to Vietnam early in July. The results of the previous trips were not always reassuring. In 1963 he predicted that most of the American forces would be out of Vietnam by the end of 1965. Now U.S. strength is scheduled to reach nearly 500,000 by the end of 1967. General W. C. Westmoreland, in his regular evaluations of the situation, is understood to have suggested a possible American force of 750,000 men. People in Washington foresee a possible $5,000,000,000 increase in military spending as a result of the new military build-up.

A Not-So-Quiet Revolution

◈ Quebec, Canada, with its population of 6,000,000 French-speaking persons and overwhelmingly Roman Catholic, is undergoing a not-so-quiet revolution. Quebec is rapidly becoming a secular state. It is moving away from Roman Catholic authoritarianism. Among the clergy and youth traditional conservatism has given way to unrest. The Montreal archdiocese, with a population of 1,348,000 Roman Catholics, has fewer than 1,000 regular clergy to staff its 267 parishes, 70 hospitals and hundreds of schools. In the past the church was the main voice in articulating the aspirations of French Canadians. Today many voices are being heard. People feel free to accept secular values without seeking the approval of the Roman Catholic Church.

Marriage Problems

◈ In Honduras a marriage is not considered valid unless it is performed before the civil authority. In the spring of this year Monsignor Hector Enrique Santos, archbishop of Honduras, requested the government to authorize the priests to perform civil marriages prior to the religious ceremonies. But the clergy were reminded that Honduras is a state separate from the church. The Civil Code of Honduras says that civil matrimony may be celebrated only by mayors or the chief of the district and by no other authority. Though religious weddings have been performed without the required civil matrimony, they are not recognized as valid before the authority of the land.

Freakish Weather

◈ A massive cold front swept over Buenos Aires from Antarctica, dropping temperatures to 22 degrees above zero. Nearly all the flowers perished in the cold wave. At least six deaths were reported. The consumption of natural gas leaped by 50 percent and prices on heaters rose 25 to 50 percent.

A typhoon roared in from the Pacific on July 9, and before the day was through, 347 persons died or were missing in the southern areas of Japan. The storm, called Billie, hit the western half of Kyushu. Torrential rains fell, setting off landslides. The floodwaters swirled through Hiroshima and its surroundings, smashing houses into rubble and driftwood.

Employment Discrimination

◈ Citizens aged 65 and over now are nearly 10 percent of America's population. Officially the unemployment rate for the elderly is below the overall rate. But such figures mislead. One reason is that the elderly simply stop looking for jobs, knowing there are no jobs for them. They are often referred to as "retired," which is a polite word for unemployed. Nine out of ten large U.S. corporations have mandatory retirement policies. One-half of the job openings in the United States are closed to anybody aged 55 or over, and one in four job openings is closed to workers as young as 45. The U.S. Labor Department classifies a worker aged 45 or older as an "older worker" and this age-group makes up nearly one-half of the long-term unemployed in the United States. The cost to the United States economy of the situations, in unemployment compensation and lost production, is estimated at

more than $4,000,000,000 a year.

Higher Taxes on Alcohol

◈ Cirrhosis of the liver is reportedly the 10th-most-frequent cause of death in America, accounting for more than 20,000 deaths a year. A recent study showed that deaths from the disease were rising constantly. Dr. Milton Terris, president-elect of the American Public Health Association, called for higher taxes on alcohol to price it out of the reach of the general public.

"Dishonesty over the Centuries"

◈ Hans Kung, dean of the Catholic theological faculty at the University of Tübingen, West Germany, offered his opinions on the role of the Catholic church to an audience at Stanford University. How can the church fight for theological truth? he asked. Answering, he said: By "preaching the gospel without compromise"; "by courageously ridding ourselves of feudal titles, gestures and customs that the world has long since found to be dishonest; by ridding ourselves of pomp and luxury in liturgy and life, in dress and ornament"; by providing "more freedom in the church in all areas, especially in theology by getting rid of the imprimatur in theological literature." "How much does it take," he asked, "before a Catholic theologian openly admits that any particular fallible pronouncement, like an encyclical, or a papal address, or a decree of the Holy Office, was a mistake? One tries to find a way out by means of clever distinctions. When the error is admitted it is often too late for the world," Kung said. "The church could win back through truthfulness some of the credibility she has lost in the eyes of the world through dishonesty over the centuries," he declared.

When Phone Lines Cross

◈ The telephone company machine that tells you, "You have dialed the wrong number. Will you dial again, please?" broke. As a result people were getting the wrong numbers and some thirteen telephone exchanges in New York city were all interconnected. "Your wife just had a baby"... "I'm not married" ... "Shirley?" ... "No, George" ... "Oh, well, congratulations anyway." "Is this Mr. Fisher?" ... "No, this is Dr. Smith. I've just checked your X rays" ... "You what? I'm calling my wife." For an hour all the wrong numbers were being tied into the trunk line. The 100-A machine, about the size of a small tape recorder, had a malfunction.

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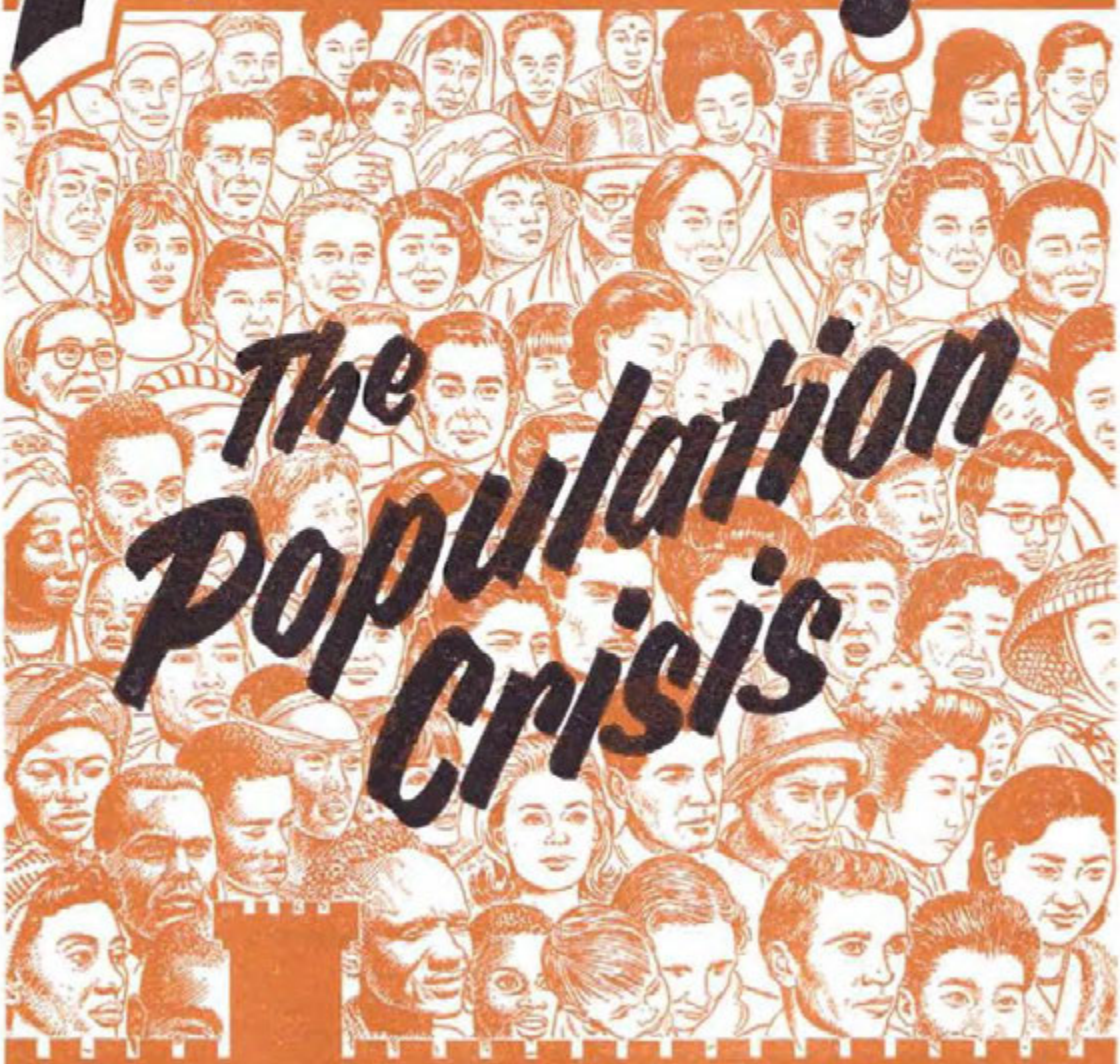

The Population Crisis

SEPTEMBER 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLVIII | Brooklyn, N.Y., September 8, 1967 | Number 17

WORLD POPULATION "EXPLODING"

BEFORE you finish reading this sentence, at least ten babies will have been born throughout the world. And, at the end of your day, the world's population will have increased by nearly 200,000 persons!

For many, the birth of a child is a welcomed event, bringing into the world a life to love and cherish. For others, bringing forth an additional life complicates an already difficult situation. And on a global scale, today's fast-increasing population frightens those who study it.

In this regard one authority said recently: "In 1950 many students of the . . . situation concluded that a major world catastrophe was in the making. Today when we view the growth of world population in relation to what mankind is doing about the situation, that catastrophe appears a near-certainty."

Similar opinions are voiced by the overwhelming majority of those concerned with population trends. New Zealand's *Southland Daily News* reported: "Unless something is done to arrest the present growth of population, the human race is in for a black and dismal future. . . . Even if the distribution of food is perfected . . . it could not possibly keep up with such a rate."

A New York *Times* report of January 20, 1966, stated: "Four Nobel laureates urged today that government take an active role in curbing population expansion. One of them raised the possibility that uncontrolled population growth might force man to resort to cannibalism, and another feared that the world would be plunged into a new Dark Age."

Still another commentator called the population growth "the gravest problem of our time, certainly more serious in the long perspective than war or peace."

Summarizing the opinions of analysts, *U.S. News & World Report* declared: "How can the world feed all its people, at the rate the population is growing? That is becoming the world's No. 1 problem. A look at what's happening shows why experts are worried. The human race is doubling in numbers every 35 years."

Skyrocketing Growth

From the evidence gathered by those concerned with the situation, it is clear that the growth in world population in our day is very different from the slow increase of many centuries ago. What is taking place today has been termed a "population explosion." Some are calling it a "population time bomb."

Never before in history have so many people been added to the human family each year. At present there is an annual increase of about 70,000,000 births over deaths. That is much larger than the total population of France!

A look at the long-term population trend reveals just how staggering the increase is. It took from the first century to the seventeenth century before the population of the world doubled from 250 million to 500 million. Then, in a little over two hundred more years, in the nineteenth century, the population doubled again, reaching about one thousand million (1,000,000,000). But in only a hundred more years, in the twentieth century, it once more doubled. And now? At today's rate of growth the population would double in just thirty-five years!

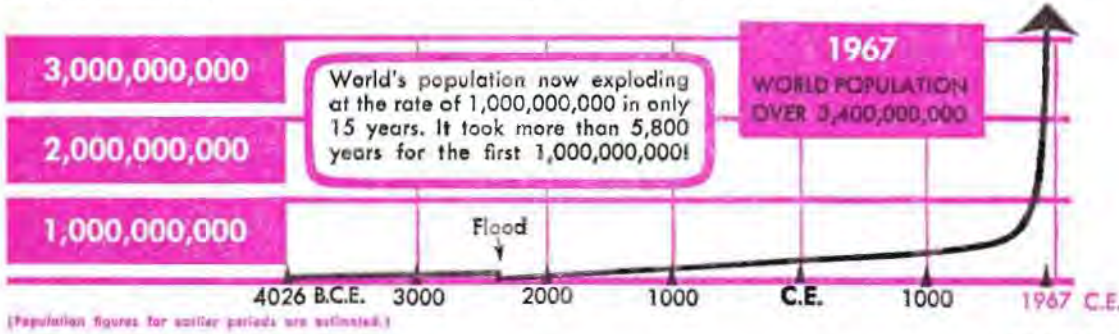
Another way to understand better the magnitude of this explosion is to realize that it took all human history up to the year 1830 for the world's population to reach 1,000,000,000. However, the second thousand million was added by 1930, in only a hundred years. The third thousand million was added by 1960, in just thirty years. And currently the world grows by one thousand million people in only fifteen years!

In the years ahead, each thousand million will be added ever faster. Population experts agree that, if the present rate of increase were to continue, there would be at least 6,000,000,000 people on earth by the year 2000. Then it would take only eight years for the next thousand million persons to be added. If that rate were maintained, two hundred years from now there would be almost 200,000,000,000 people on the face of the earth!

Another factor to be considered is that the growth *rate* has not remained steady. Commenting on the current 2-percent annual growth of world population on the average, *Newsweek* stated: "In itself, that seems small, but it is more than double the rate of fifteen years ago, and the cumulative effect is staggering." So, not only has the total number added to the population increased each year, but the percentage of growth has likewise increased, combining to make a highly explosive mixture for future growth.

Why the Explosion Now?

What is responsible for this sudden explosion of the world's population? The basic reason is that advances in disease control have drastically lowered the death rate in most countries, while



(Population figures for earlier periods are estimated.)

the fertility rate has not decreased. Indeed, because of better care during pregnancy, the birthrate has increased in most lands.

An example of this is the country of Ceylon. In 1946 life expectancy at birth in that land was forty-three years. But in just one year that life expectancy increased to fifty-two years, a gain of nine years! This was due primarily to the introduction of insecticides that practically eliminated malaria, Ceylon's major disease that was responsible for its high death rate previously.

In other countries similar advances have been made in the last half century, although perhaps not as quickly as that made by Ceylon. Nor have the countries that reduced their death rates been among only the highly developed, richer nations of the world. In less developed lands governments have adopted disease prevention methods established elsewhere and have been able to reduce or even eradicate many diseases that hitherto had taken a high toll of lives.

The mass control of infectious disease has produced a spectacular reduction in the death rate among infants and children. It is one of the main reasons why persons under twenty-five years of age make up more than half the population of most countries. This high percentage of young persons feeds the population increase. Children that previously were cut down in death due to disease now live to marry and produce children of their own.

Compounding the Problem

What compounds the problem is that the population is exploding the most in the very lands that can least afford it. The increase is particularly centered in countries near or in the southern hemisphere.

In most industrialized countries, almost all of which are well north of the equator, in the northern hemisphere, the population increase is well below the 2-percent average for the world. Russia and the United States both have a rate of about 1.5 percent, while Europe has slightly less than a one-percent annual increase. But the picture in lands near the equator and in most of the southern hemisphere is far different. In Africa the rate is 2.4 percent annually. South America has an even higher rate of 2.8 percent. In some lands the rate has soared much higher. Costa Rica's population increases at the astounding rate of 4.3 percent each year; the Dominican Republic's, 3.6 percent. Also above 3 percent are El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Brazil, Colombia and Ecuador. Many countries in Africa and Asia are also well above the world average.

Thus, while the populations of North America and Latin America were about the same a few years ago, population experts estimate that within thirty-five years Latin America would contain well over 630,000,000 persons, almost 300,000,000 more than in North America. Africa would have over 400,000,000 more than North America, and Asia would have over 2,000,000,000 more! Yet, Latin America, Africa and much of Asia are the very places where the problem is the most severe already.

One of the countries critically affected is India. India has two and a half times the population of the United States. But India's 500,000,000 people occupy an area less than one-third that of the United States. India has, on the average, over four hundred inhabitants per square mile, while the United States has only fifty-five. Although India's population is over seven times as dense as that of the United States,

her annual increase is more than four times as great, being about twelve to fourteen million a year in an already impoverished country.

Communist China has the largest population of any country on earth. It is estimated to be over 700,000,000. That is a density of about 187 persons per square mile, well below India's. However, a large part of China is made up of mountainous areas such as Tibet, or desert areas, neither of which is favorable at the present time to large-scale habitation and cultivation. And China's population explodes by approximately 15,000,000 persons each year, the largest increase of any nation on earth. So, as indicated on the cover of this magazine, a large proportion of earth's population is Asiatic.

The problem of nations with a high density of population can be appreciated when we examine the comparatively abundant land available to the United States population of about 200,000,000. They inhabit an area of about three and a half million square miles. Excluding areas uninhabitable at present, there are roughly four acres of countryside available for each person, on the average. But in a little more than a century there would be just a half acre left at the present rate of increase. Yet, in other countries where the density of population is far greater, the available land would be much less. And world wide, it has been estimated that if the present rate of growth were to continue, there would be only one square yard of land available for each human in six hundred years!

Also, as population explodes, the land area that can be used for cultivation will actually diminish even faster, because cities, dwellings, highways, industries and public works take land away from food production.

Pessimistic Outlook of Experts

When experts view the future, they view it with pessimism. They realize that the problems already accompanying the current population explosion are not being solved. As the population continues to explode, so do the problems.

This is true even in the more industrially advanced nations, where cities are growing larger and becoming packed with people. Urban renewal has not generally kept pace with the deterioration evident within most large cities. And in the majority of instances, it is the poorer people who must live in the overcrowded, less desirable areas, because they cannot afford to live in the more comfortable sections of the city, or in the relatively affluent suburbs. Discontentment over living conditions causes tempers and tensions to mount, providing a fertile field for all kinds of social disorders.

Indeed, crime is exploding many times as fast as the population in most industrialized nations. In the United States, the most technically advanced and materially prosperous nation in the world, during the first three months of 1967 crime exploded with a 20-percent increase compared to the same period last year! Nor is there any assurance at all that this will be relieved. All signs point to an aggravation of the situation. And although the United States rise in population is relatively low, yet *Look* of February 9, 1965, declared: "The outlook as population grows is for crisis doubled and redoubled."

Also, rivers and air become more polluted due to chemical wastes and toxic gases from factories and millions of automobiles. This pollution has already become a health hazard in nearly every industrialized country. In addition, deaths due to automobile accidents mount, now being about 50,000 annually in the United

States alone. And automobiles are being built faster than highways or parking areas can comfortably and safely accommodate them, further adding to the frightful congestion and frustration already existing.

That scientists are not optimistic about the future was noted in a seminar sponsored by the American Institute of Physics. After the meeting, the following report was issued in the New York *Times* of March 15, 1966: "Man appears to be losing his fight against drought, famine and air pollution despite 'exciting' scientific advances, a panel of specialists said."

One of these specialists pointed to the most menacing aspect of the entire problem. As the *Times* related: "Dr. A. Richard Kassander, of Arizona University's Institute for Atmospheric Physics, said: 'We're really kind of losing the race to grow food and increase water faster than the population grows.' "

This focuses attention on the most serious and most immediate of the problems: producing enough food to feed adequately the exploding human population of earth.

FAMINE

"The dreaded tomorrow already has dawned"

IF YOU live in one of the more industrialized nations of the world, you likely eat two or three adequate meals a day. It may be difficult for you to appreciate that people who eat as well as you do are a small minority of earth's population. Indeed, you probably have more leftover food from your daily meals than hundreds of millions of people eat each day!

Some analysts say that as many as eight out of ten of earth's inhabitants are undernourished. Almost all authorities agree that one-third to one-half of the world regularly suffers from hunger.

For many years population and food experts have warned of impending disaster, saying that the population explosion would inevitably bring on famine conditions. Looking into the future, the London *Daily Telegraph and Morning Post* said several years ago: "Shortage of food in many parts of the world may create a more serious situation than the hydrogen bomb."

The disaster predicted for the future, however, is not waiting for the future. It already has begun! An Associated Press report stated: "For some areas, the dreaded tomorrow already has dawned."

Science News also said in its issue of July 30, 1966: "Some experts say the Great World Famine has already begun."

Previous Warnings Being Fulfilled

That a food crisis already has begun was noted last year. A Buffalo *Evening News* editorial of February 25, 1966, stated:

> "With quiet persistence and chilling facts, a Buffalo expert on food production has been doing his utmost for many months to alert Congress, the public and the world at large

to an impending global food crisis of potentially cataclysmic proportions. . . .

"For, very simply, it is Dr. [Raymond] Ewell's thesis that the world is rapidly running short of food; that, since 1960 the per-capita production of food in Asia, Africa and Latin America has been declining by 1% to 2% a year; that, if these trends continue for the next 10-15 years, mass starvation, on a scale never before experienced in the world's history, will inevitably result. . . .

"In India, Dr. Ewell told the committee, it is upon us now."

The events of the last two years have confirmed these observations. The country of India now is experiencing its worst famine in recent history, perhaps ever. The New York *Times* of April 19, 1967, declared in a headline: "Famine, Disease and Drought Sweep Bihar State in India, Affecting 40 Million." An accompanying article stated:

"About 40 million of Bihar's 52 million people have suffered to some degree since the failure of last summer's monsoon set off the worst drought in memory. However, Government officials and private relief workers agree that its worst effects are being felt only now. . . .

"Villagers have begun to die, either from starvation or from diseases they cannot overcome in their weakened condition. . . .

"In the most remote villages of the Gaya and Monghyr districts, one can see the results: women so weak they can hardly drag themselves out of their huts to greet visitors and men with gaunt, haggard faces who break into tears and cry, 'Nothing in the stomach. Nothing in the stomach.'"

After making a tour of some of the affected areas, a reporter for the *Times of India* wrote the following account (April 20, 1967):

"The worst famine of the century has reduced millions to moving skeletons.

"Some cannot even move. They are on the verge of death. . . . in the districts of Budh Gaya and Palamau, hundreds of thousands are in the grip of hunger and thirst that defy description. . . .

"In a village called Baijnathpur, I encountered a farmer named Paguna and his wife Dakhya. They have five children. Children do not lie, and these little ones, looking like black skeletons with their eyes popping out, said they had not eaten since the previous evening. Their last meal was of boiled mahua flowers."

In a normal year the Indian state of Bihar produces about 7.3 million tons of food grains and is given about a million tons more by the central government. But as a result of the drought brought on by the failure of the annual monsoon rains, the crop this year is not expected to exceed 2.8 million tons, perhaps less. Over two million tons of grain may be shipped to Bihar by the central government of India this year. However, while India as a whole will import about twelve million tons of grain this year for relief purposes, only about one-fifth of that can be given to famine-stricken Bihar, and it is not enough. Why? Because the Indian government needs the rest to give to other hunger areas throughout the country.

Due to the famine, the State of Bihar proclaimed a famine emergency, the first to be declared by any state government in India for the twenty years it has been an independent country.

The dreaded catastrophe that has already dawned in India was also described

by an on-the-spot report published in *U.S. News & World Report* of May 1, 1967. The reporter wrote:

> "'Tens of thousands of people are going to starve, no matter what we do,' I was told by a member of a famine-relief team at work in this parched country.
>
> "Said this man: 'I can show you villages where people are gathering scum from stagnant ponds and mixing it with earth or cow dung to give it body and then eating it.'
>
> "Reports like this, heard over and over, reveal the utter desperation of the people here in the State of Bihar. . . . Nothing the average American has seen or been told could prepare him for such a visit. . . .
>
> "The crisis is not limited to Bihar. In Uttar Pradesh, to the west, you find areas where food is just as short as in Bihar's famine area. There are reports of similar conditions in parts of West Bengal, around Calcutta to the east, Orissa to the south, and Madhya Pradesh to the southwest. . . .
>
> "Americans here can see with their own eyes that no matter what is done this year, starvation and disease are going to reap a ghastly harvest in human lives. And, they warn, unless a whole new effort is made to increase production from India's own land, the Bihar famine will be only a curtain raiser for what is to come in the years ahead."

Such grim reports are verified by our *Awake!* correspondent in India who writes that even in Andhra Pradesh to the south twenty-five million people are face to face with famine. He notes that cases of suicide are mounting and relates: "A father will administer poison to his entire family and then kill himself, unable to stand the strain of watching them gradually go into decline and die from lack of nourishment."

India Not Only Famine Area

While India is at present the most critical famine area in the world, it is not alone. In Africa and South America and other parts of Asia as well, famine conditions exist and worsen.

The areas in color get less than a minimum adequate diet

Commenting on the possibility of alleviating this condition in hunger areas of Latin America, *Time* of October 29, 1965, said: "Not unless a near miracle takes place, reports the United Nations' Food and Agricultural Organization. . . . More disturbing still, Latin America's food production is slipping behind its population growth—to the point where this year's projected per capita production will be 11% less than the prewar average."

Truly, the lands of almost the entire underdeveloped world, such as India, China, Iraq, Pakistan, Indonesia, Brazil and many others, are in a desperate plight. These underdeveloped nations constitute two-thirds of the earth's population, well over two thousand million people; they cannot feed these people, and yet they have exploding populations that experts predict will add another thousand million more mouths to feed by 1980.

Worry over Different "Explosion"

Authorities in the field worry over what might happen when too many people find themselves without food and without hope.

This fear was expressed by an Associated Press dispatch under the title: "World's starving millions may ignite explosion unless relief forthcoming." It said:

"Because hungry people don't care how or by whom they are ruled—

"Because millions of children are doomed to die painfully of hunger—

"Because millions of others will grow up physically and mentally retarded from hunger—

"Because mass poverty of a third of all human beings is beyond the comprehension of rich countries—

"Because of all these things, a world calamity of vast proportions can be just around the corner. . . .

"Unchecked, the gathering catastrophe can bring disease, pestilence, revolution, perhaps more and crueler Viet Nams, perhaps even world war. It can threaten the security of the whole Western world. . . .

"Without combined effort by the rich nations, the world, as a U.S. agricultural economist, Prof. Earl Butz, has put it, 'is on a collision course.'

"When the force of zooming population runs up against insufficient food production, there will be an explosion, says Butz, and 'unless we give increased attention now to the softening of the impending collision, many parts of the world within a decade will be skirting a disaster of such proportions as to threaten the peace and stability of the Western world.' "

The wealthier nations now recognize the gathering storm. Their officials realize that the population and food crisis can bring on social explosions that would have a profound effect on all countries. No doubt that is an underlying reason for the following report in the New York *Times* of June 10, 1967:

"WASHINGTON [D.C.], June 9—The Committee on the World Food Crisis demanded today that the Administration stop talking and start doing something about the onslaught of massive starvation throughout underdeveloped areas of the world."

Diminishing Stocks

However, while there is much concern, the hard, cold facts reveal that the world's reserve stock of food is shrinking. Since 1961 each year has seen a drop in the world's supply of grain left at the end of the year. From about 136 million metric tons of grain in 1961 the year-end world supply shrank to about 73 million metric tons in 1966. And the estimate for 1967 is for only about 50 million metric tons left at the end of the year, a very small fraction of what is consumed annually throughout the world.

Even in the United States the supply of reserve grain has shrunk. In 1961 an estimated 1.4 thousand million bushels of wheat were carried over to the next year. But in 1966 that reserve supply had decreased to less than half that, about 536 million bushels. The 1967 carry-over is estimated to be only 420 million bushels. Similar reductions have taken place in corn and other feed grains. If the current crop were wiped out, those reserves would last the United States alone only about ninety days.

Yet, the United States, Canada and Australia are about the only nations left that can still export any substantial amount of food to help fight world starvation. Formerly other areas did export food, but, as *Science News* states: "Over the past several years, large regions such as India, Africa and South America have had to change from exporting food to importing food." Thus, only a handful of countries remain that have much food to export, and even their stockpiles have been reduced sharply due to huge exports to hungry lands.

Also, the world's food gap is widening. *Look* of March 7, 1967, declared: "The world is running out of food. That is a fact of life, and of death. Not just death for the hundreds of thousands who are starving routinely today, but for hundreds of millions. . . . We are now losing the race between available food and the growing number of stomachs."

Yes, "the dreaded tomorrow already has dawned."

The FUTURE:

DISASTER OR PROSPERITY?

WHAT does the future hold? Will the world see disaster or prosperity? The answer is that it will see both!

To appreciate better why it can be said that both are in store, it would help to analyze briefly the causes for the present situation and the prospects for improvement.

First of all, is it beyond the earth's productive capacity to supply its current population with food?

Is the Earth at Fault?

At present there is not enough food being produced to feed everyone properly. But does that mean the earth itself is at fault? Is the soil simply unable to sustain today's 3,400,000,000 people?

While it is true that some areas are not producing good crops, it is not true that the soil is always at fault. What is at fault is the way the available soil has been handled.

For example, historians recognize that the area between the Tigris and Euphrates Rivers, called Mesopotamia, was once a very fruitful area, producing abundant crops. Today it is practically a desert. Did the soil turn bad? No, it was mismanaged. The fine irrigation systems from the Tigris and Euphrates were neglected gradually. Instead of the land's being cared for, it was increasingly exploited. And the nations of that area became more interested in world conquest than in taking care of the ground. As a result, the land deteriorated. It became a desert and could not be brought back to full production without a major effort.

In many productive parts of the United States similar desert conditions would exist were it not for the efforts of conservation-minded agriculturalists. In California several large areas such as the Imperial and San Joaquin valleys would be bleak deserts if modern farming methods, proper irrigation and sufficient fertilizer had not been used. As a result of care of the soil these potential desert areas produce abundantly, their fruit products being among the best in the world. But if that same land were neglected or abused, it would turn into a vast wilderness.

That the earth is not primarily at fault, that there is enough good soil to feed today's world population, and many more, experts admit. Professor D. Bogue of the University of Chicago stated: "Given the present capacity of the earth for food production, and the potential for additional food production if modern technology were more fully employed, the human race clearly has within its grasp the capacity to chase hunger from the earth—within a matter of a decade or two."—*U.S. News & World Report,* January 2, 1967.

Further, there is more land available than there are people to cultivate it properly. The Soviet Union is sparsely populated. It could hold millions more persons. Huge Canada's population density is only about five persons per square mile, com-

pared to Japan's more than 680, India's over 400, and Puerto Rico's 754. Obviously, much territory is not being cultivated at all. The entire continent of Australia contains only about the same number of people as metropolitan Tokyo! Most of Africa, including many fertile areas, is relatively empty. It has been said that Rhodesia, with a population of slightly over four million, could support fifty million people!

World wide it is reported that only about a quarter of the arable land available is now under cultivation, and less than 10 percent in Latin America. Some experts on population matters even say that the earth could support a hundred thousand million persons.

What Is at Fault?

However, if the earth itself is not at fault, then what is?

Geochemist Harrison Brown of the California Institute of Technology stated: "Here indeed is the great potential tragedy of our age! Our science and our technology have given us the power to create a world in which virtually all people can lead free and abundant lives. We have the power to create a civilization as yet undreamed of in its beauty and its accomplishments. Yet somehow we can't seem to organize ourselves to use that power effectively to solve mankind's basic problems."

Note that key point: "We can't seem to organize ourselves to use that power effectively to solve mankind's basic problems."

What is clearly at fault, then, is the *system of things* that prevails on earth today. The governmental, economic, social, racial and religious systems are not cooperating together sufficiently to solve mankind's problems. There is no central control to distribute equally and unselfishly the earth's resources. Instead, there are power blocs, national divisions, selfishness, greed and hatreds that fragment mankind and make solutions of its basic problems impossible.

Example of India

All of this can be seen in the disaster now overtaking India. While it may be said that an immediate cause for India's famine is the lack of rainfall, still that is not the entire picture. Of late, even in good years, the crop has not been enough. The drought merely aggravated an already bad situation.

Is India's land at fault? No, for that same land could produce many times the food that it does at present. Primitive farming methods, insufficient fertilizer and a lack of irrigation are some of the things that contribute to make India's land far less productive than it should be. Wooden plows that only scratch the surface are used because peasants do not have the money to buy a modern plow. Even if they could obtain one, their hungry oxen could not pull it.

India's religious attitude also contributes heavily to her condition. Hindus believe that cows are "sacred," descendants of a cow goddess. The population of these animals increases at a rate almost equal to the explosion of India's human population, and there are already about 250 million cattle in India. Many of these are diseased and underfed. Yet they roam unchecked through the land, an added severe drain on the scarce food supply. Nor will the Hindus eat these "sacred" cows, so a potential source of food goes untouched. It is unlikely that these animals will be either curbed or used for food in the near future. Last year riots resulting from the slaughter of such cows created a "national calamity" and threatened another religious war.

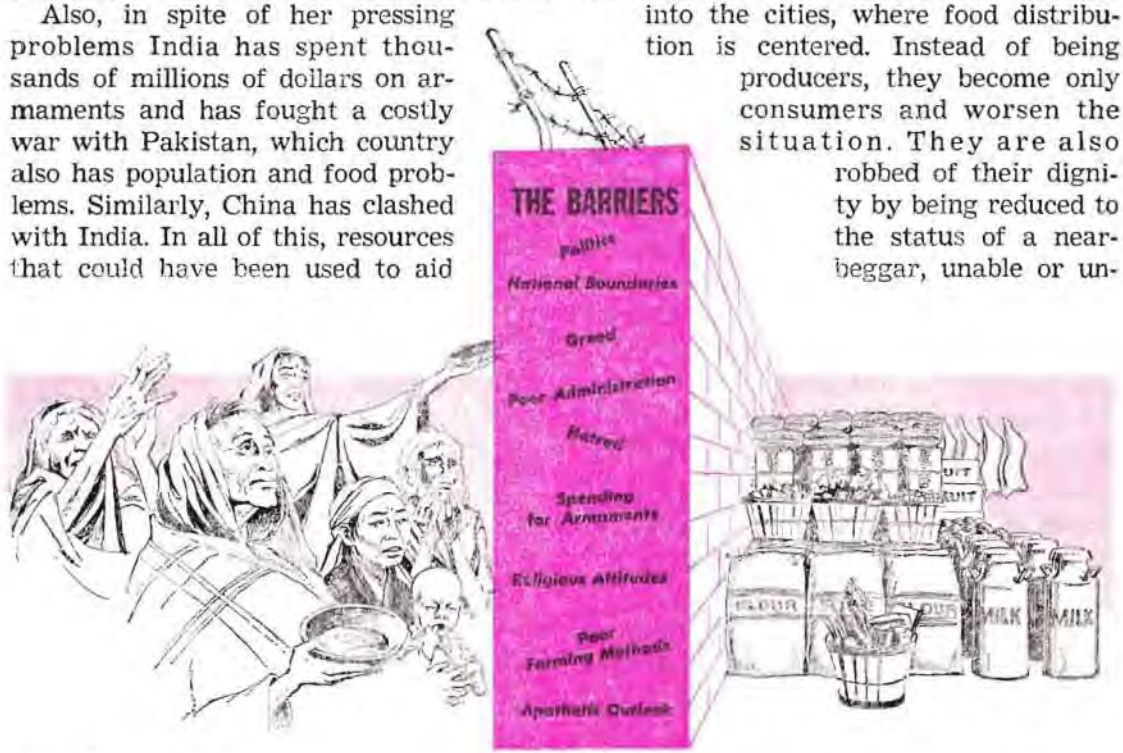
Poor administration in the distribution of available supplies has added to the difficulty, as has corruption and greed. Also, the Hindu teaching of "karma" hinders progress. This teaching says that whatever a person suffers in this life is a result of what he has done in a previous life. If he wants to obtain grace, "dharma," then he must accept his fate. This fatalism has resulted in a grave lack of initiative on the part of many.

That it is the *system of things* that is primarily at fault was noted in *Look* magazine this year. It stated: "There is no doubt that man has the technical capacity to lift food production around the globe. But modern, scientific farming involves fundamental changes in the social structure of a nation, and that is a painfully slow process. Illiterate peasants are not likely to respond quickly to the demands of either scientific agriculture or family planning." Such has been the case in India.

Also, in spite of her pressing problems India has spent thousands of millions of dollars on armaments and has fought a costly war with Pakistan, which country also has population and food problems. Similarly, China has clashed with India. In all of this, resources that could have been used to aid agriculture have been diverted to nonproductive purposes. Over 40 percent of India's budget this year will be for armaments!

Some countries, particularly the United States, are sending substantial amounts of grain, helping India to avoid total disaster. But even in the famine areas, the small relief rations amount to only about 600 calories a day for many, far below adequate levels. And it is not really solving the problem. As Professor of Sociology Nathan Keyfitz of the University of Chicago stated: "How different the case would be if the United States had given fertilizer factories rather than wheat. Then more grain could sprout on the Asian countryside, and there would be no reason for the peasants to accumulate in the city beyond the needs of industrial growth."

Sadly, these handouts have encouraged many peasants to leave the land and flock into the cities, where food distribution is centered. Instead of being producers, they become only consumers and worsen the situation. They are also robbed of their dignity by being reduced to the status of a near-beggar, unable or un-



willing to enjoy the fruits of their labor. Years ago India should have been helped where it would have been the most effective, in farming methods, modern implements, fertilizer factories and irrigation projects.

Part of India's dilemma stems from her colonial background. Under the colonial regime relatively little effort was made to combat illiteracy among India's masses so they could eventually help themselves. Elsewhere, too, the colonial powers have had a poor record in the lands they previously held in Asia, Africa and South America. As Professor Keyfitz stated: "Western governments and electorates sense the tragic state of affairs, and at least vaguely feel responsible for this aftermath of colonialism, and so we provide food and other kinds of aid."

Yes, the basic cause for India's dilemma and the world's dilemma is the controlling *system of things*. It does not work for the benefit of all. It is simply not arranged to aid underdeveloped nations overcome their population and food problems.

Colossal Waste

The time, energy, money and resources that are spent for constructive aid are dwarfed by the colossal expenditures devoted to implements of destruction.

The nations of this system of things are spending fantastic amounts on weapons of war. The United States alone spent about seventy thousand million dollars on armaments last year, more than half her annual budget! This colossal and tragic waste of resources each year makes the amounts spent on helping the hungry pale into insignificance.

And even within the boundaries of wealthy nations that are spending so much on armaments, what do we find? A New York *Times* headline of June 17, 1967, reads: "Severe Hunger Found in Mississippi." The report said:

> "A team of doctors who recently returned from Mississippi told Congress today that they had found hunger approaching starvation and serious untreated diseases among hundreds of Negro children there. . . . They described the health of the poor children there as 'pitiful,' 'alarming,' 'unbelievable' and 'appalling.' . .
>
> "The doctors' report continued: 'We do not want to quibble over words, but "malnutrition" is not quite what we found; the boys and girls we saw were hungry—weak, in pain, sick; their lives are being shortened . . . They are suffering from hunger and disease and directly or indirectly they are dying from them—which is exactly what "starvation" means.' . . .
>
> " 'It is fantastic,' [one doctor] said, 'that this should be so in the wealthiest nation in the world—the wealthiest nation that ever was.' "

That the present system of things world wide is not working for the good of all mankind, even a United States Senator acknowledged. Writing in *Look* of March 7, 1967, he stated:

> "It is not that the earth lacks the capacity, or modern farmers the know-how, to 'produce subsistence for men,' but rather that governments lack the will and the courage to bend their efforts to the task. Horrified historians may record that as the world sped on a collision course with starvation, its great powers fiddled with a war in Vietnam, a crisis in Berlin, a contest in arsenal building and a race to the moon. . . .
>
> "In Vietnam, we are willing to pour a million dollars in ammunition into the jungle if one VC [Viet Cong] sticks up his head. But hunger threatens to swallow civilization and we are hesitant to mount a solid counteroffensive.
>
> "Everybody is talking about it, and nobody is in charge, . . . Where is the General Westmoreland to lead the war on hunger? Where is the necessary incentive to farmers and technicians? Where is the Manila Conference to rally allies among other affluent nations?

"We are spending seven-tenths of one percent of our gross national product for food and development assistance. This is only one-sixth the cost of our military operations in Vietnam [which is still only a part of total armament costs]."

The nations of this system of things have spent astronomical amounts year after year for armaments. Aside from that, the current race to the moon will cost the United States over forty thousand million dollars, and no doubt Russia will spend a similar amount. This while famine stalks the earth, and conditions within the wealthy nations themselves cry out for improvement. Such resources, had they been spent on the population and food crisis, could have had remarkable results. Why, just last year's United States armament expenditure could have provided 14,000,000 homes costing $5,000 each in the poorer countries! Or it could have provided a salary of $5,000 for that many teachers to educate the illiterate masses throughout the world.

But the money devoted to armaments is not being spent for the benefit of mankind, *nor is it likely to be spent.* Why not? Because the present system of things on earth is simply too selfish, too full of political and economic greed. Indeed, the kind of aid required has been in a declining trend. One population authority said: "We are faced, however, by the sad fact that for the past five years aid contributions from these countries have remained static. Indeed, as a proportion of their incomes, aid contributions have decreased from 0.8 percent to 0.6 percent."

Prospects for Future

A crash program of capital investments of titanic proportions is needed to increase food production in poorer countries. But of this a panel of experts related the following facts, published in the New York *Times* of June 18, 1967:

"Since the main hope for increasing food production in the poor countries was through increased yield per unit of land, there could be no substitute for this higher investment in improved seed, fertilizers, pesticides, machinery and water for irrigation.

"Even more difficult would be the vast educational and training programs required to create, distribute and properly use modern crop production input and the transportation to distribute, process and market the output of farms . . .

"Even under the most favorable circumstances the interval between the inauguration of such programs and their realization in the form of increased production of crops will be at least 5 to 10 years.

"It is by no means certain that this task can be accomplished to the extent or at the rate needed to meet food requirements during the next two decades, even with a 'war-like' mobilization of the developed countries."

The tremendous crash program needed is not even in the planning stage! And there is no assurance at all that it will ever be undertaken or implemented in this divided world.

Along with any increase in food production, experts agree that the skyrocketing population must be curbed in the future. In a few countries the birthrate has been lowered, partly by new birth-control methods. For example, in the United States it is now acknowledged that the "baby boom" of the last two decades has come to an end, at least temporarily. The number of births in 1966 (3,629,000) was the lowest since 1950. However, as more of the postwar baby crop reaches maturity, experts predict, total births will rise again.

In Japan an exploding population has been brought largely under control, as the annual increase is barely one percent. But the decrease in the birthrate is not altogether due to birth-control measures. In large part it is due to legalized abor-

tion. It is admitted that Japan has at least as many abortions as live births.

However, countries such as Japan and the United States are among the wealthier nations. They do not have the severe population and food problems that the underdeveloped two-thirds of the world has. In those areas, the critical areas, the population explosion is not at all being halted. Food production is not being raised. Nor is the aid given them enough to halt their downward plunge.

Truly, the entire system of governments, societies and ideologies is proving inadequate. And the religious and national barriers are hampering progress. It all simply means that the population and food crisis is not being solved.

But does this mean there is no solution? Does it mean that the future is hopeless? Not at all! On the contrary, the population and food crisis will be solved without fail, and that in the immediate future!

An Age of Plenty Near!

WHAT does mankind need to solve the population and food crisis? What is needed is a central authority that can marshal all the resources of the earth and justly and fairly use them for the benefit of all mankind, without wasting them in war, without individual and collective greed making a shambles of such efforts.

Will this ever be done? Without doubt the population and food crisis positively will be solved, and within this very generation! *But not by means of this present system of things.*

This System on the Way Out

For nearly 6,000 years of human history, mankind, for the most part, has carried on in its own ways, outside the direction of the Creator, Jehovah God. Rather than submitting to direction by God, man has rebelled and sought out his own paths independently from his Maker. In all this time God has wisely permitted man's experiment in rebellion and independence. Today, we can clearly see the sad results of man's independent thinking and activity. Proved beyond a doubt is what the prophet Jeremiah was inspired to write: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step. Correct me, O Jehovah, however with judgment."—Jer. 10: 23, 24.

Almighty God is going to do just that. Not forever will He permit this system to go its own destructive way. God has set a time limit for this system of things, and that time limit is almost up. This system has had its opportunity to administer man's affairs, and it has failed to bring peace, blessings and prosperity. Soon God will call it to account and bring it into judgment. He will execute his perfectly righteous decisions in accordance with what individuals and organizations have done to the earth.

What have men done to the soil, to one another and to the animal kingdom? Have they used earth's resources for the good of all? Or have they gone on in their own selfish, destructive way?

The record of history is that mankind has made a monumental mess of governing this earth. Men have abused earth's natural resources, they have worked for

selfish advantage at the expense of their fellowman, and they have spilled the blood of millions of innocent persons in fiendish, wasteful warfare.

God's time for executing his judgments on this unrighteous system of things nears. Of this time, Bible prophecy states:

> "The nations became wrathful, and [God's] own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and *to bring to ruin those ruining the earth.*" —Rev. 11:18.

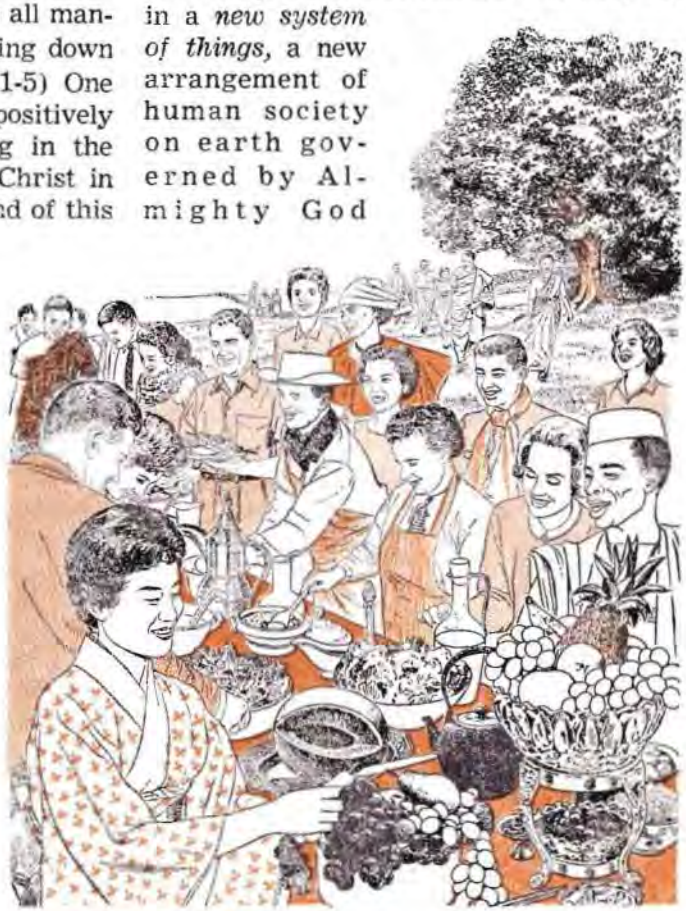
That is the true meaning of the world's pitiful condition today. We are nearing the end of this system of things, a system that has brought such tragedy to all mankind, that is progressively breaking down before our very eyes. (2 Tim. 3:1-5) One of the many evidences that positively identify our generation as being in the "last days" was given by Jesus Christ in his famous prophecy about the end of this system of things. He foretold that "there will be food shortages . . . in one place after another."—Matt. 24:7.

Jesus foretold that within our very generation Jehovah God, Creator of heaven and earth, will directly intervene in man's affairs and "bring to ruin those ruining the earth" by destroying the entire present wicked system of things along with its promoters. —Matt. 24:3-14, 34-39.

Yet, those who have respect for what is right, who are willing to submit to God and his righteous laws that benefit everybody, will be permitted to live through the coming execution of this old system of things. The psalmist, writing under inspiration by God, foretold:

> "Evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth.
>
> "And just a little while longer, and the wicked one will be no more . . . he will not be.
>
> "But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace. . . .
>
> "The righteous themselves will possess the earth, and they will reside forever upon it." —Ps. 37:9-11, 29.

By bringing this system of things to an end, with one swift stroke God will solve the population crisis. There will then be no more exploding population. Only honest-hearted persons will continue to live, but in a *new system of things,* a new arrangement of human society on earth governed by Almighty God



through a heavenly kingdom, a heavenly government. This is the literal government for which Jesus Christ told his followers to pray. (Matt. 6:9, 10) It is the government that ancient Hebrew prophets knew would take control of all earth's affairs and administer them the right way. Of this government, the prophet Daniel said:

> "And in the days of those kings [in existence in our time] the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

Unequaled Prosperity

After God ushers in his new system of things in heaven and on earth and takes complete control of all earth's affairs, then what? Then righteousness will extend throughout the earth. As the apostle Peter stated: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13.

Under a righteous administration obedient mankind will work in loving cooperation with one another as well as with their Creator. People will be organized earth wide under God's one government so that all persons can benefit equally from earth's rich resources. There will not then be some rich and some poor, some well fed and some starving. God will make a banquet for *all* peoples, without discrimination or prejudice:

> "Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of . . . well-oiled dishes filled with marrow, of wine kept on the dregs, filtered. . . . He will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces."—Isa. 25:6, 8.

The Creator guarantees that death, hunger and unhappiness will be eliminated in that new system. No more will men have to struggle with the earth, only to be buried underneath it eventually. They will be able to live forever and observe the earth produce bountifully as they work it under God's direction. "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow." (Ps. 72:16) Indeed, mankind's needs will be completely satisfied under that central government for all the earth. The inspired psalmist said: "You [God] are opening your hand and satisfying the desire of every living thing."—Ps. 145:16.

Under God's righteous government and under the loving care of unselfish men, the earth will be transformed gradually into a literal paradise, providing all its inhabitants with the best of material benefits for their eternal happiness. All the bad conditions of today will be eliminated. No more will there be overcrowding, poor housing and hunger. No more will mothers bear children and raise them to maturity only to have to send them off to be slaughtered by selfish rulers. No more will armaments races be permitted to waste earth's resources and drench the soil with blood while millions starve.—Ps. 46:8, 9; Isa. 2:3, 4.

Thus, within this very generation, an age of plenty will begin that has had no parallel throughout man's history! It will be a new system of things that will forever bring to an end population and food problems. Then earth's population will never go beyond comfortable limits or outrace the available food supply. God will see to it that human procreation is kept within the bounds he sets so that every person will enjoy the productive earth and the fruits of his labor.

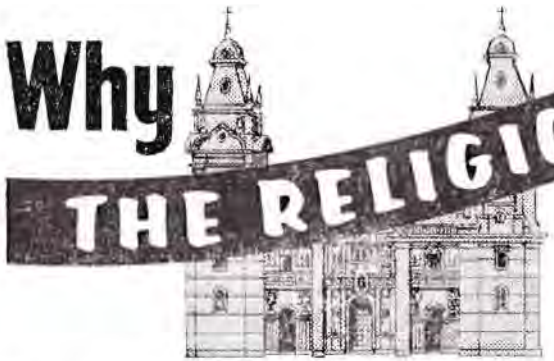
Do Not Be Misled

God's new system is the only and sure answer to the population and food crisis.

Do not be misled by high-sounding words, even well-intentioned promises, by men in this system of things. The Almighty God, Jehovah, says that this system and its leaders will utterly fail to solve mankind's grave problems. He tells us that men alienated from God will become ever more deeply mired in their problems, until God intervenes and rips control of earth's affairs from them. —Luke 21:26-28.

So, instead of focusing your attention and hope on false remedies, focus them on the only One who has the power and the will to solve the population and food crisis, Jehovah God. As His Word encourages: "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it."—Ps. 37:34.

God's time for cutting off this wicked system of things nears. His time for ushering in his righteous new system thus also nears. Take advantage of the remaining time to learn about it so that you can enjoy its benefits, so that you can live in the coming age of plenty.



Why THE RELIGIOUS APATHY in Latin America?

THE rank and file of baptized Catholics in Latin America are more and more falling into a state of apathy as regards religion. For example, in Ecuador, officially dedicated in 1873 to the "Sacred Heart of Jesus" and in 1892 to the "Immaculate Heart of Mary," the attitude of the public has undergone a remarkable change within the past few years. The Roman Catholic Church has definitely lost much of its influence over the lives of Ecuadorians.

In Peru, too, recent visitors noted that the churches there are no longer the center of family life. At the hours when mass is being said, people will be grouped together watching television or off for a day at the beach. The showmanship of processions at special fiestas still attracts the crowds, but people then quickly lapse back into the religious apathy that is gradually enveloping them.

In Uruguay a veil of indifference and sheer lack of interest in religious matters seems to have settled down over the people. One has only to mention such words as "God," "Bible" and "religion" to close down a conversation, for many people do not care to discuss such questions. The majority of the men are agnostics or atheists. The same general trend is seen in Brazil, where the people are often Catholic in name only. There is a growing gulf between clergy and people. Fewer than 10 percent of Brazilians attend Sun-

day mass, and in parts of the country where Catholicism was strongly entrenched there is a noticeable turning away.

That religion is losing its hold on Chileans was admitted by priest Ignacio Garcia when he spoke before a forum in Santiago: "The priest is a bridge . . . and the people do not want to cross it. What is happening on the bridge? We take off the cassock, we speak Spanish [in compliance with ecumenical developments] and nobody crosses the bridge, as though getting to the other side no longer interests them." (*Vea,* Santiago, Chile, November 24, 1966) In Argentina it is estimated that no more than 5 percent of the Catholics "make their Easter duty," that is, comply with the church's requirements as to fasting, confessing and attending mass.

Bolivia's Indian population has dutifully observed the rites of the Roman Catholic Church for more than four hundred years. It now becomes evident that theirs has been a purely mechanical expression without any deep-down intellectual appreciation. Says Werner Krauss, professor at the German High School in La Paz: "Even today one cannot note any definite inclination toward Christianity [on the part of the Indian]. The result is that the impotent temples spread throughout the land have not accomplished their task and their deteriorating fronts are not merely the effect of poverty and time, but also constitute a symbol." (*El Diario,* La Paz, October 28, 1966) A symbol of what? Of the apathetic attitude of Bolivians toward religion.

In Venezuela, too, an attitude of apathy toward the church is especially noticeable among the men. They will often express the opinion that religion is only for women and children. Time after time missionaries who visit the people in their homes are told: "I do not understand my own Catholic religion, so how can I understand another?" The youth are turning to atheism and science as substitutes for a religion they cannot respect. The mounting disrespect may be gauged by the increasing number of thefts from church treasuries.

Seeking the Explanation

A variety of reasons are offered in explanation of this trend toward religious apathy. For example, in his book *The Coming Explosion in Latin America,* Canadian journalist Gerald Clark declares that "the hierarchy in general, and many parish priests, cling to a Middle Ages mentality that supports the traditional landowners and preaches that man's reward comes in afterlife." He also reminds readers that "the Church remained aloof from the material problems of its converts and opposed to social changes. In the process it amassed a great fortune. By the nineteenth century the Church, through gifts, tithes, and other revenues, owned between one third and one half of all private property in the colonies. It also directed education."

The same author goes on to reveal that "in parts of Ecuador peasants have to pay merely for the ringing of funeral bells." There, too, according to the same writer, "twenty-five percent of the husband-wife couples admit to living out of wedlock because they cannot raise enough money for a marriage ceremony. In Colombia, where a church wedding costs on the average fifty pesos, or four dollars (more than most *campesinos* earn in a month), half the children are illegitimate." Pointing to the fact that, though 90 percent of the slum children in Lima, Peru, are baptized, only 9 percent of their parents go to mass, journalist Clark observes: "If the adults feel that children should be started in a righteous direction, the

same compulsion does not motivate their own later lives, particularly since formal worship involves financial cost."

Among youth a cynical attitude toward the church develops as they note that, no matter how great the enormity of the crimes committed by church members, they are still received and accepted by the church. Women known to be promiscuous are not excommunicated. Murderers, thieves, liars and adulterers still receive the rites of the church. Those who can afford to make an adequate contribution in money or in kind are readily absolved of their sins and find it easy to repeat the same offenses.

According to a social worker with the Venezuelan Children's Court, "the conditions of life in Venezuela become more difficult each day due to crime, use of drugs, sexual abuses, laziness; all this . . . is partially the result of parental apathy due to ignorance and lack of moral authority." She spoke of women living with as many as fourteen different men in rotation and having children by each one. Of 350 cases she had handled, only 60 children were legitimate.

Lack of confidence in the sincerity of the clergy is also a factor. Here are a few representative statements by churchgoers and others in Latin America: "I go to church to pray to God but I do not confess to the priests because they are as sinful as other men." "The priests are ministers of God in church, but outside of church they are like other men." "Without a doubt one should logically have some religion, and if Catholic, then one should receive instruction, but that priests are saintly men is not even to be imagined." And a young girl declared: "Frankly, I have no desire to go to church, and considering what is said about the priests, I would never confess to one of them."

Powerful Outside Factors

Outside factors are also affecting the attitude of Catholics. The action of certain Latin-American governments toward liberalizing education and depriving the church of some of its monopolies is having a profound effect. As stated by George Pendle in his book *Uruguay*, page 101: "The influence of the Catholic Church on family life has been weakened not only by the impossibility of imparting religious instruction to the majority of the children at school, but also by the fact that the Church marriage ceremony is not compulsory, and by the state's recognition of divorce, which is now fairly common." Many have thus been relieved of an excessive dependence on the church.

The current policy of ecumenism, largely forced upon the church by developments of history, is also seriously affecting the attitude of Catholics toward their religion. A large segment of the younger priests are agitating for swifter implementation of the rulings of Vatican Council II. Ultraconservative bishops, on the other hand, show no disposition to hasten a change in the status quo. Even where some of the directives of the Council are being put into effect, what is the result? In Peru, where the people have been strongly in favor of mass in their own language, many, after a few months of listening, have noticed how little information is really being given them. There is now no mystery about it. Few go to the confessional booths anymore. Materialism has made them both independent and unwilling to submit their lives to another in this manner. The youth of today just do not want to be dominated by the clergy.

Basic Cause of Apathy

That there is something radically wrong with the church's teaching program is now being admitted by her own represen-

tatives. Confessed priest Griffiths of Peru: "The blame is ours, be it the Church or society, because we did not know how to teach them." (*La Prensa,* Lima, November 15, 1958) And Carlos Oviedo Cavada, bishop of Concepción, Chile, admits: "Many of the means we are using have continued to be ineffectual in reaching the people. We are conscious of our defects in our method of teaching doctrine, especially as concerns children and youth. The defect in preaching that is so common in the Church, which has not adapted itself to the mind of today; the defect of a liturgy that is incomprehensible to the great mass of Catholics. All these elements have been operating to the point where many Catholics no longer live according to the principles of their faith, and finally become indifferent to it."—*El Sur,* Concepción, October 9, 1966.

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- Court Asked to Safeguard Patients.
- Strengthening Your Marriage Ties.
- Beware of Deception and Fraud.
- The Sea People of Polynesia.

However, it takes laymen to put their finger on a basic cause for much of today's apathy. Journalist Alfonso Rumazo González writes: "The Bible being the most celebrated book in history, it is little known and studied among Catholics in its most extensive volume, the 'Old Testament,' which constitutes about four fifths of the whole. . . . All of it, nevertheless, will be of interest to the believer . . . This great book, the sum of books, should not be lacking in any home, Christian or not." —*El Universal,* Caracas, Venezuela, January 20, 1967.

People need an authoritative, changeless guide for all the exigencies of life, something that has not been supplied by the religious "commands of men." (Matt. 15:9) Even now, when an era of wider education has forced the church to raise its prohibition against Bible reading, Bible distribution by Catholic agency is minimal, and the prices asked are beyond the ability of the workingman to pay. And any Bibles that are distributed by church agency have little effect, for there is no serious effort to follow through and offer aid to the people in getting an understanding and in applying the Bible principles in their lives.

As it is, every change in church dogma and ritual introduced by the current wave of ecumenism raises a host of embarrassing questions and complaints: Why is this change necessary? If the old way was not right, why was it carried on for so long? Were the priests lying when they told us it was a sin to eat meat on Fridays? Is it possible they are telling still other lies? One woman says: "I am still a Catholic but I admit I haven't gone back to church, because many things that were considered holy now have little importance." Another says: "I'm not in agreement with the changes because sacred things should not be changed."

The church faces a dilemma. No matter what it now does it meets with scathing criticism. Gone are the days of submissive "children of the church." People are asking intelligent questions, questions the church can no longer satisfy or put off. And as the satisfying answers are not forthcoming, people turn away in disgust and lapse into a deeper apathy.

A Stimulating Alternative

However, there is an alternative for God-fearing people in Latin America and throughout the world. There are ministers who are not at all indifferent to the Bible's message, ministers who are busily engaged

in spreading its stimulating message, not alone by placing Bibles in the hands of spiritually starved persons, but also by offering to conduct free Bible studies so that people can both learn and apply in their lives the fine, clean principles of God's written Word. As Jehovah's witnesses conduct their educational service they are happy to note that not all react with indifference or apathy. Many Latin Americans, in fact, are so appreciative of the things they are learning from the Bible that they are taking steps to clean up their lives, legalize their marriages and comply with God's requirements as to honesty and cleanliness.

In one South American country alone Jehovah's witnesses distributed, in three years, more than 25,000 copies of the Christian Greek Scriptures in modern Spanish. They now eagerly anticipate spreading the complete Bible in modern Spanish throughout all of Latin America, using the *New World Translation*. Apathy will continue to grip those who refuse to learn about God's remedy for suffering humankind, but those who hear and heed what his written Word has to tell them will lift up their heads and rejoice.

Durian—Offensive yet Delicious

By "Awake!" correspondent in the Philippines

"WHAT is that horrible smell?" thought Maria, as she checked around expecting to discover some overlooked garbage. Soon her eyes fell on a round package on the kitchen table, and as she hurriedly investigated its contents the odor grew even more offensive. The contents—a large coconut-shaped green fruit, its prickly rind covered with warts and tubercles.

Just then Juan came in and, sizing up the situation, said: "I see you came across the durian I brought you from Mindanao. What do you think of it?"

Well, Maria wanted to throw it out right away, but Juan assured her that this was a special delicacy, good enough to have earned the title "king of fruits." In spite of the disagreeable odor, she agreed to sample it. Upon cutting it open she found it contained five oval compartments, each filled with cream-colored pulp in which were embedded a number of seeds the size of chestnuts.

And what was the taste of this unusual fruit? Here is how one inquisitive sampler described it: "It's like a rich butterlike custard highly flavored with almonds, but intermingled with it come wafts of flavor that call to mind cream cheese, onion sauce, brown sherry." So perfectly balanced is the flavor that it cannot be described as acid, sweet or juicy. Can you imagine Maria's pleasant surprise?

And where does this fruit come from? It comes from the durian tree, somewhat like a pear tree, but having oblong, tapering leaves with their bases rounded. The fruit grows in bunches, and when they ripen, like coconuts, they are likely to drop. It would be dangerous to get hit by one. The odor of the plant itself does not impress one as being so bad, but shortly after the fruit is harvested it becomes very offensive.

It is said that Elizabeth I of England, having heard of this strange fruit, ordered some to be brought back to her from its native region, parts of southeast Asia and the southern Philippines. When the ship was halfway home with the royal order, the sailors threatened mutiny because the ripened durian was filling the whole ship with its stench. "Either throw the stuff overboard or we mutiny!" was the ultimatum. The queen never did get to satisfy her curiosity.

Today airlines refuse to have it aboard, even when tightly packed. In hotels it is taboo. However, there are other forms in which it may yet become available, and the College of Agriculture in the University of the Philippines is now studying the possibilities. Processing and canning the durian may confer upon this most delicious fruit a more distinguished future.

Your Clothes and You

CLOTHES reveal some of one's inner self. They speak eloquently for a woman before she ever opens her mouth. Sometimes they tell more than she realizes or wishes to convey. They can reveal femininity or lack of it, quiet modesty or extreme egotism, as well as the value she puts on cleanliness and neatness.

Clothes can also reflect attitudes toward a mate. A wife who is eager to please her husband lets his opinions influence her selection of clothes.

The fact that women's fashions are so varied and change so often leads many to wonder why one woman may appear chic and another plain. It is not always the money spent on clothes, for some with limited funds are well dressed while others with larger amounts to spend may seem drab by comparison. When a woman gives attention to the line and fit of her clothes, the color scheme and the accessories worn with them, her clothes will usually look good on her.

Colors and Styles

Colors of clothing have their effect. The color red, for instance, has long been synonymous with gaiety and cheerfulness; while pale blues and greens have a soothing effect. Purples, dark grays and especially black can be depressing, and so it is no wonder that when these latter colors are worn on a dark, dismal day, a woman may feel somewhat "down." Black, in particular, is a paradox. Although it has long been the symbol of death and mourning in many countries, it can also be flattering to some persons. The one color that is perhaps more flattering than any other, for all skin tones, hair shades and ages, is sky blue.

For a woman to determine what colors are best suited to her physical makeup, she has to experiment, taking note of the ones that set her off to the best advantage. Blondes and redheads, for instance, have to use more care with the colors that are closest to the color of their hair, which tend to make them look pale and bland. The gray haired find that most blues and paler colors are more flattering than bright, harsh tones. Brunettes have a wider range and are able to wear most colors to good advantage. Where one lives also is a matter for consideration, since women in some countries are more inclined to wear brighter, gayer colors. Especially is this so of the sunny, warm climates, where the people's clothing and dispositions often seem to reflect the sunlight they receive.

There are many things a woman can do to present a more attractive picture of herself through her clothes.

She can learn to tone down her weak features and highlight her good ones, letting her clothes work for her instead of the other way around. For example, if a woman's arms are large, she would avoid most sleeveless garments, which emphasize them. If her neck is short, she might want to wear necklines that lengthen her neck; high collars if her neck is long. Straight skirts give a slenderizing appearance to large hips, while gathers and pleats improve appearance if one is too slim. Particular attention must be given to lines: vertical lines appear to slenderize, while horizontal ones do not enhance the large frame. Dark colors tend to have a slenderizing effect, while the lighter ones have the opposite effect.

Good grooming usually centers around little things. A woman who wears too much jewelry or makeup or one who wears curlers in her hair out of doors is not well groomed. Also, a woman who wears her clothes too tight, no matter how good her figure, is never really well dressed.

Vital to good grooming is personal hygiene, and it mainly requires soap and water. The most priceless pearls will not offset a dirty sweater; nor will clean clothes on a dirty body. Bitten or dirty nails can be just as distasteful as rundown or unshined shoes. So cleanliness is essential to good grooming.

Styles, on the other hand, vary almost with each country. A prevalent custom in one place might be taboo in another. When one considers that clothes often reflect the moral climate of the times, some styles speak poorly for this present generation. So local custom would not be the final criterion for all. Especially is this true of Christian women throughout the world who refrain from wearing styles that mirror the moral decay of the time. They dress in a modest and dignified way that befits women who reverence God. —1 Tim. 2:9, 10.

The Art of Shopping

Once a woman has learned what styles and colors are best suited to her personality and pocketbook, the next step is knowing how to shop for them. The most logical one from whom to learn this art is one's mother, and the earlier the better. As a daughter is taken to market and taught how to shop for food, she can also learn about clothes. She learns the value of sales, how to judge materials, where and when to find bargains.

One learns that the core of a wardrobe should be composed of certain basic clothes that flatter. A good basic suit and dress are musts for a well-balanced wardrobe. Some women think they must restrict their buying to many inexpensive clothes rather than a few good-quality ones because the styles change from year to year. However, one fine-quality dress of simple design will often outlast three or four low-priced ones and will probably always look good no matter what the current style.

The true value of a purchase, then, might be calculated by the price paid for it, divided by the times it is actually worn and the pleasure it gives the wearer. Something bought on sale for $9.95, marked down from $30, and never worn is much more expensive in the long run than an item costing two to three times that purchase price but worn often and valued highly because of the way it looks and the pleasure it gives.

One also learns to add variety and spice to basic clothes by the accessories worn with them. A stunning pin can transform a plain dress, as can beads, belts and scarves. Different designs and colors can add pleasure to the wardrobe without robbing it of its basic elements, and pur-

chasing items in colors that can be interchanged and worn together is a boon to those with a limited budget. This is why one must think of the entire wardrobe as one shops.

Honesty with oneself is another must in shopping. Something that looks good on a mannequin may not necessarily look good on the purchaser. That is why you should never leave a store with something that does not fit well. A shoe that hurts you on a carpeted floor in the store will play havoc with your feet on a hot pavement. And a hat that looks better on a saleslady than it does on you will probably end up, unused, in your closet. So, unless you are satisfied with your prospective purchase in the store, leave it there!

Some women spend much less on clothes than others because they buy almost everything on sale, knowing where and when to shop for the best bargains. In large cities, the same article can be $10 to $15 more in one store than in another. It is usually best to shop around and compare prices, avoiding spur-of-the-moment buying.

Knowing when to shop is also beneficial. Price reductions can usually be found at the end of each season. Knowing when to shop is one thing; having self-control is another. It might be defined as the ability to admire something in a window or on a rack without fulfilling the urge to buy. Can you do this? You will if you shop for your needs instead of your wants.

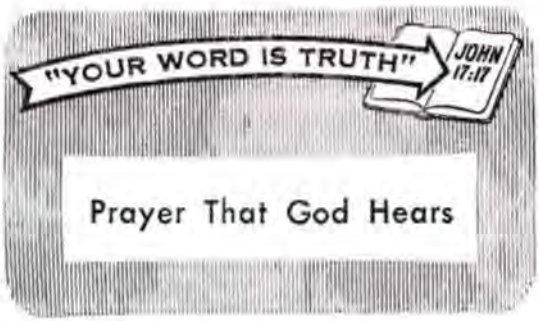
Care of Clothes

All the wise savings realized in purchasing will soon be lost if the clothes do not receive the proper care. This depends not only on the space one has but on the use to which it is put. Even though the space be limited, if one's closet is neatly arranged and well organized, it can fulfill one's needs. Having one's clothes within easy reach is certainly helpful: shoes all in one place, perhaps boxed and labeled; suits, coats, dresses—all hung together according to their kind; each season's clothes together, and so forth. Also, giving attention to brushing and airing one's clothes and hanging them properly will add to the life of the garment. Carelessly hung articles will necessitate unnecessary ironing.

No matter how much care a garment receives, the day will come when one must make the decision—to throw out or not to throw out! An honest appraisal should follow. Is it still usable? Am I really going to wear it again? Can it be converted to some other use?

If all of one's clothes are to give pleasure, one must know when to discard the old ones and make room for the new. Some have found that taking periodic inventories can help. Perhaps twice a year —as spring begins and summer ends—one could take an objective inventory to determine what clothes are to be discarded and what kept; which ones need altering and which are in good condition. A rule that many women follow is to discard anything not worn for two years or more.

Truly a woman's clothes tell much about her. They reveal her wisdom in shopping and in buying the styles and colors that are best suited to her. They also reveal the care she gives them once they are hers. Whether you like it or not, your clothes tell much about you.



MANY persons lack confidence in the effectiveness of prayer. They feel uneasy about engaging in prayer. Is that understandable? Yes, for doubtless they have heard of so many unanswered prayers, and, further, they have heard many insincere prayers rhymed off like memorized poetry. They are at a loss to know just what to say and how to say it in prayer to God.

2 God is not like the haughty rulers among men who can be reached only through a multitude of influential agents. In your Bible you can turn to Acts 17:27 and read the exhortation to seek after God "though he be not far from every one of us." (*Authorized Version*) And is it not heartening to know that "the eyes of Jehovah are toward the righteous ones, and his ears are toward their cry for help"? (Ps. 34:15) So God is truly approachable.

3 But do you notice that it is "the righteous ones" that get a hearing? That means those who strive to conform their lives to the will of God as expressed in his Book, the Bible. It is his will that all prayers be directed to him, the Sovereign Ruler of the whole universe. Thus Jesus taught his followers to pray, saying: "Our Father in the heavens." (Matt. 6:9) Then, too, it is necessary for all petitions to be presented before the heavenly throne in the name of Jesus, the sole mediator between God and men. (1 Tim. 2:5) To this effect are Jesus' own words of encouragement to his disciples: "If you ask the Father for anything he will give it to you in my name. Until this present time you have not asked a single thing in my name. Ask and you will receive, that your joy may be full."—John 16:23, 24.

4 Does this mean that just anything can be requested, with certainty of being granted? No, because asking in the name of Jesus means asking by and under his authority. So we should not pray for anything that runs counter to the purposes of God. When we examine Jesus' prayer to his heavenly Father during the supreme test of his integrity, we find Jesus saying: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will." (Matt. 26:39) We, too, then, should qualify our prayer to God with "if it be your will."

5 Far from limiting his prayers to just his own needs, Jesus prayed on behalf of other worshipers of God and for multitudes who were still seeking to learn God's will. (John 17:9, 20) Not only did he teach about God's kingdom, but he taught his disciples to pray for its coming. (Matt. 6:10) If, now, you pray for that kingdom to come, just as he did, then you must be in harmony with the objectives of that kingdom, one of which is expressed in Daniel's prophecy, chapter two, verse 44: "It will crush and put an end to all these kingdoms [of this wicked world], and it itself will stand to times indefinite."

6 How inconsistent it would be to pray for that kingdom to come, and at the same time by word and act advocate the perpetuation of the kingdoms of this world! Likewise it would not be Christlike to join in with all the prayer weeks and prayer movements of this world, wherein the selfish interests of men are put to the fore and God is asked to put

his blessing upon preconceived plans of men. Rather, we should pray that God's will may be done on earth as well as in heaven.—Matt. 6:10.

[7] As a respectful son speaks to his parents, so the worshiper of Jehovah God can speak in prayer to the heavenly Father. No special religious formula is necessary, no special phraseology, no set words. Clearly condemning the formalistic prayers taught by a professional clergy, Jesus counseled: "Do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words." (Matt. 6:7) Acceptable prayer must be from the heart. As the inspired psalmist wrote: "I have called with my whole heart."—Ps. 119:145.

[8] To be earnest and wholehearted in our prayers we must believe that God exists, that his power is unlimited, and that he is just and wise to grant us those requests that will be for our benefit. The apostle Paul laid down the rule: "He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) Any element of doubt as to such matters introduces the possibility that the prayers of the doubter might not be heard.—Jas. 1:6-8.

[9] One who earnestly approaches God in prayer may at times even be at a loss to express all that is in his heart. What then? Why, one can find strong assurance in the words of Jesus: "God your Father knows what things you are needing before ever you ask him." (Matt. 6:8) The fact that one goes to God reverently in prayer, and does so regularly, is proof that he recognizes his need for God and submits himself to God's arrangement whereby true worshipers come to Him in prayer.

[10] Never to be overlooked in prayer are our many trespasses against God's will, in thought or in word or in deed, and for these we need to pray for forgiveness. The heavenly Father will forgive and forget provided that we honestly strive to correct our mistakes and also extend forgiveness to those who offend us.—Mark 11:25; 1 John 1:9.

[11] Thus, prayer that God will hear must be offered to him in the name of his Son, Christ Jesus, and must be in harmony with the principles set down in his Word, the Bible; it must be offered from the heart, and in evidence of this the petitioner's course of action must harmonize with the prayer. How encouraging to know that "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him"! —Acts 10:34, 35.

Can you answer these questions? For answers, read the article above.

(1) Why do many hesitate to approach God in prayer? (2) Is God easy or difficult to approach? (3) What kind of persons will gain a hearing? And how should prayers be addressed? (4) When making requests in prayer, whose will must we consider? (5) If we pray for God's kingdom, what should be our attitude toward its objectives? (6) Can a Christian properly share with the world in popular prayer movements and special prayer weeks and days? (7) What kind of words and expressions should be used in prayer? (8) To be wholehearted in our prayers, what must we believe? (9) What if we are somewhat at a loss for words for our prayers? (10) What must we do if we want God to answer our request for forgiveness? (11) What, then, are some of the main things that will ensure that God will hear our prayers?

"Famine—1975!"

◈ That is what the future holds for the world, according to a book recently written by William and Paul Paddock. In commenting on its forceful contents, the Washington *Evening Star* of May 24, 1967, remarks: "[They] are not talking about a famine that can happen if we all don't take certain measures. They're talking about a famine that will happen no matter what anyone does." It is not something that can be avoided by modern ingenuity and the generosity of a wealthy nation; but, as the article points out, these may well be factors that have contributed to the failure of leaders to find sound solutions. So, according to their estimate of the situation, by 1975 the world will be in the grips of hopeless famine.

Riots Sweep U.S.

◈ The worst riots in American history swept through the country in July. City after city experienced rampaging mobs that looted stores and threw fire bombs. The loss in cash and property was close to one thousand million dollars. Sniping contributed to a rising death toll. The situation became so bad in Detroit that Federal troops had to be called to help the police and the National Guard. Tanks roamed the streets exchanging fifty-caliber machine-gun fire with the snipers. In four days of rioting, property damage exceeded $200 million, fires totaled 2,665, injuries exceeded 1,000 and the death toll climbed to 39 at the time of this report, making Detroit's riot the worst ever experienced by an American city. Rioting also erupted in other Michigan cities such as Saginaw, Grand Rapids, Pontiac and Flint. It has turned more than eighty cities across the country into battlegrounds thus far this year. Not even the nation's capital city of Washington has escaped. As the Bible foretold, lawlessness has increased.—Matt. 24:12.

Desalting Plant Opened

◈ Key West, Florida, has become the first city in the United States to get its fresh water from the sea. The desalting plant produces 2.62 million gallons of fresh water every day from seawater, providing Key West with its own freshwater supply for the first time in its history. Until now water was piped to it through a 130-mile-long pipeline that has been frequently broken by hurricanes. Fresh water produced by the plant costs eighty-five cents for 1,000 gallons, or ten cents more than what the city has been paying. Heated seawater is passed under pressure through fifty chambers with progressively lower atmospheric pressure. In each chamber some of the water vaporizes as steam, which is condensed and drawn off as fresh water.

Sex in Britain

◈ The changing attitude of the British toward sex was expressed by the Marquess of Salisbury when she said recently: "Practices that a few years ago could hardly have been mentioned at all in decent society are now taken as a matter of course." Indicating this change in view was the passing by the House of Commons of a bill legalizing homosexuality in private between consenting adults. It is also seen in the fact that Britain has between 100,000 and 200,000 illegal abortions and 60,000 illegitimate births a year, a doubling of such births in ten years. As might be expected with lowering moral standards, divorce petitions have risen 50 percent in five years. The moral tone of the nation would be far better if there were more respect for the high moral standards of God's Word.

Fire on Aircraft Carrier

◈ An accidental fire on the aircraft carrier Forrestal has resulted in the worst calamity to strike a United States Navy ship since World War II. The fire set off bombs that badly damaged the stern of the vessel. At the time of this report there were 129 persons known to have been killed by the fire. Of the 80 planes carried by the ship, 42 were damaged and 21 were destroyed.

Closer Ties

◈ Agreement to recognize each other's baptism is the latest effort at church unity in the Netherlands. The Roman Catholic Church and Dutch Reformed Church represent the major part of the population in the Netherlands. Both have accepted the procedure of

causing water to fall upon the subject for baptism while an official of the church recites the formula: "in the name of the Father, of the Son and the Holy Ghost." Although this procedure is accepted by these churches, it is not the Scripturally established method of baptizing a person, which is complete immersion.

Pope in Istanbul

◈ When Pope Paul stepped into the Eastern Orthodox Cathedral of St. George in Istanbul, Turkey, it was the first time in history that a Roman Catholic pope had entered an Eastern Orthodox church. There he spoke with eighty-one-year-old Athenagoras, patriarch of the Eastern Church, about ecumenical unity. The two churches had been united until 1054 C.E., when Pope Leo IX excommunicated the entire Eastern Church, making a final separation into the Eastern Orthodox Church and the Roman Catholic Church. In recent years the two churches have been exploring the possibility of a reunion.

Earthquakes in Turkey

◈ On the night of July 22 an earthquake shook Turkey, bringing destruction to at least 1,000 homes and damaging hundreds more in the area where it centered, which was about a hundred miles east of Istanbul. Thus far 86 bodies have been recovered. Yet this was not as damaging as the quake that shook Turkey last year and took 2,500 lives. Later, on July 27, another quake rocked the mountainous eastern provinces of Erzincan and Tunceli, causing an estimated 100 deaths.

Eating Starch and Clay

◈ Some New York doctors have found that persons who eat clay or starch cause their bodies to have an iron-deficiency anemia. This seems to be a practice that is not uncommon among some women, particularly during pregnancy. The doctors attributed the practice to folklore about presumed benefits during pregnancy.

Danger to Children

◈ Unguarded roofs and open windows in cities are a constant danger to children during the summer months. In New York city, from June 1 to July 11 there were twenty-two children killed by falling from windows, fire escapes and roofs. Parents living in apartments can safeguard their children by opening windows only from the top or by attaching safety devices such as bars in front of the open windows. It is easy for young children to crawl to a windowsill when there are beds, chairs or cribs near a window. Permitting children to climb, play or sleep on fire escapes or on the roof is exceedingly unwise. They lack the maturity to exercise the caution needed on such dangerous places. A little forethought on the part of parents can safeguard the lives of their children.

Drunk Elephants

◈ Once a year the elephants of Kruger National Park in South Africa become dangerously drunk. They eat the plumlike fruit of the marula tree, which they relish, and then drink great quantities of water. The fruit ferments in their stomachs and forms alcohol, causing some of the elephants to become uncontrollably drunk. About thirty have to be shot by rangers every year because they become too mean while under the influence of alcohol. Tests of their blood show a very high alcoholic content. Although most of them stagger to a place where they can sleep off their intoxication, they go back to the marula trees for more fruit and another drunken spree. Like some humans, they do not seem to know when they have had enough.

Canal-opening Manatees

◈ Preventing weeds from clogging important canal networks in central and southern Florida has been a major problem that is now being solved by manatees, more commonly known as sea cows. In one day a manatee can eat 100 pounds of underwater plants. Within a week it can clear the weeds from a half mile of waterway. Weighing from 350 pounds to one ton, a manatee might have difficulty maneuvering in small secondary canals, but in the main canals their prodigious appetite might solve Florida's problem of weed-choked canals.

Rat Damage

◈ It has been estimated that Americans may suffer as many as 14,000 rat bites a year. Infants have died as a result of such bites. Rats are the carriers of such serious diseases as the plague and typhus fever. The damage they do to food and clothing is estimated at one thousand million dollars a year in the United States alone.

Quakes in Venezuela

◈ On the night of July 29, three earthquakes rocked Caracas, Venezuela, killing 47. The known death toll may rise considerably as the debris of collapsed buildings is dug away. Two apartment houses containing forty or fifty families crumbled into heaps of broken masonry. One was a ten-story building the floors of which collapsed on one another like a house of cards. Walls of other buildings collapsed into the streets, leaving entire apartments exposed. Five apartment buildings were shaken apart, one being sixteen stories high. Destructive earthquakes were foretold in the Bible as one of the many distressing things that would

mark the last days of this old system of things.—Matt. 24:7.

Navigational Stone

◈ One of the means used by the Vikings for navigating on the open seas was a sun stone. This stone enabled them to locate the sun in all kinds of weather and so they were able to chart their course. What these stones were was unknown until recently when Danish archaeologist Thorkild Ramskou discovered that the transparent crystal called cordierite turns from yellow to dark blue when turned so that its molecular alignment is at right angles to the plane of polarized light from the sun. Apparently the Vikings could locate the sun by rotating this crystal until it turned blue. In an experiment, Ramskou found that it was accurate to within 2 1/2 degrees of the true position of the sun.

Smoking and Dead Babies

◈ A comparison of 617 stillbirths with 16,377 live births in Britain revealed that pregnant women who smoke moderately are 20.8 percent likely to bear dead babies than the average mother. Do you smoke?

Cigarette Warnings

◈ By the first of July the requirement in the United States that cigarette packs carry the warning label "Caution: Cigarette smoking may be hazardous to your health" had been in effect for a year and a half. The Federal Trade Commission reported to Congress, however, that this had influenced practically nobody to stop smoking. The trade commission also noted that the cigarette industry has failed to live up to its own advertising code. Much of its advertising is still aimed at young people, the commission said. The commission urged that all cigarette advertising include a health warning, and proposed that the cigarette warning label be made stronger, to read: "Warning: Cigarette smoking is dangerous to health and may cause death from cancer and other diseases."

X-Ray Danger in TV

◈ When high-voltage tubes are improperly shielded, stray X rays can endanger the health of TV viewers. Such was found to be the circumstance with a color TV set produced by the General Electric Company. Radiation escaping from the set was 100,000 times more than what is considered safe. The company is recalling the sets and correcting the defect.

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Awake!

Court Asked to Safeguard Patients PAGE 3

Strengthening Your Marriage Ties PAGE 12

Beware of Deception and Fraud PAGE 16

A Visit to Expo 67 PAGE 24

SEPTEMBER 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"it is already the hour for you to awake."
—Romans 13:11

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COURT ASKED TO Safeguard Patients

DO HOSPITAL patients have the right to choose the form of medical treatment they prefer? Or should they be forced to accept treatment that the doctors consider best? Should hospitals and doctors be able to invade the privacy of the family and obtain custody of a child by court order, so as to give it a blood transfusion over its parents' objection? These questions that affect every one of us were argued before a three-judge United States District Court in Seattle, Washington, June 19-21, 1967.

What, in particular, led to this court case is the practice in Washington state of having children removed from the custody of parents who are Jehovah's witnesses if the doctors feel that they might want to give the children blood transfusions. This invasion of the privacy of the family has become almost standard procedure. It is done under color of a Washington state law. Blood transfusions have also been forced on full-grown adults against their will under color of this law!

One case involved Shirley Chabot, who entered Saint Frances Xavier Cabrini Hospital in December 1964 for surgery to be performed by physician John Caputo. Mrs. Chabot had formerly been a nurse, and so objected to blood transfusions due to medical experience, as well as on religious grounds. She had a friend who contracted syphilis from blood transfusions, which disease resulted in breaking up her friend's home and ruining her life. Shirley Chabot signed a document releasing Dr. Caputo and the hospital from any liability resulting from a failure to administer a blood transfusion, and the doctor agreed to perform a hysterectomy without the use of blood.

However, when Mrs. Chabot awoke from the anesthetic during the course of the operation she found that, contrary to their agreement, a blood transfusion was being administered! Dr. Caputo explained to her that this is often done to Jehovah's witnesses without their knowledge. It makes one wonder just how safe it is to go to a hospital for treatment.

Complaint Filed

In order to obtain relief from such high-handed, dictatorial methods, and to stop the invasion of the privacy of their families, Jehovah's witnesses, through their attorneys, filed a forty-seven-page complaint on November 12, 1965. The plaintiffs named therein include many individuals, such as Mrs. Chabot, whose freedom to choose medical treatment had been denied, also the Watch Tower Bible and Tract Society of Pennsylvania, the legal governing agency for Jehovah's witnesses. But the action, too, is in behalf of the more than 8,900 witnesses of Jehovah in the state of Washington.

The action is against twenty-two individual physicians, ten hospitals, sixteen hospital executives, six judges, the attorney general, a probation officer and two lawyers, who have been directly involved in recent cases. In addition, the complaint seeks a permanent injunction against the entire medical profession and judicial system in Washington state, to restrain them from forcing blood transfusions upon Jehovah's witnesses, in violation of their Constitutional rights.

Since the issues in this case are being faced in many other places, widespread interest and anticipation were raised in connection with the case. Finally, on Monday morning, June 19, the case opened in Seattle before Presiding Judge Lindberg and Judges Hambly and Beeks.

Vice-President Testifies

At 10:25 a.m., after nearly an hour of preliminary proceedings, the first witness, Fred W. Franz, was called to testify. He is the vice-president of the Watch Tower Bible and Tract Society. Under questioning by Witness lawyer Glen How, Mr. Franz explained the Scriptural views of Jehovah's witnesses respecting the use of blood and the sacredness of the family circle.

In answer to the first question, Mr. Franz referred to Jesus Christ's quotation from Deuteronomy chapter six regarding the responsibility for one to love God with his whole heart, mind and soul. It is concerning these things, Mr. Franz explained, that fathers are commanded to teach their sons.—Matt. 22:37; Deut. 6:4-6.

This use of the Bible was noted to irk the battery of nine defense lawyers. They did not want God's Word brought into the testimony!

Mr. Franz further explained that Jehovah's witnesses love their children and are commonly recognized as law-abiding citizens having well-trained and orderly children. They are also anxious to obtain good medical care for their children and themselves. They will not, however, go to the extent of disobeying God's laws or principles to obtain relief from physical disabilities.

Under questioning by Glen How, Mr. Franz proceeded to draw attention to God's law on blood, which was first given to Noah, and later to the Israelites. (Gen. 9:5; Lev. 17:14) It was pointed out that the blood law to which Jehovah's Christian witnesses adhere was decreed by the council that the Roman Catholic Church looks upon as the first ecumenical council of the Christian church, namely, that held in Jerusalem around 49 of our Common Era. The decree issued there urged Christians "to abstain . . . from blood."—Acts 15:19, 20, 29.

It is the duty of the Witness parent to obey this Christian decree, Mr. Franz emphasized, even if it means disobeying the laws of the State.

At this point one of the judges asked the witness: "How far would one of Jehovah's witnesses go to avoid a transfusion if the court ordered one for a minor child?"

Mr. Franz replied: 'The father would resist the court order that places man's law

above God's law, and would try to prevent the administration of such transfusion. I have in mind one case where the parents went so far as to whisk the child out of the country in order to avoid a governmental law involving their son. This is the case of Joseph and Mary, where they risked their lives to take their child to Egypt in order to elude the law of the king that had ordered the seizure of their child. That child was Jesus.'

At the citing of this Scriptural instance of parents defying the order of the government, Judge Lindberg was observed breaking out into a smile. But then he realized that this was not the occasion to indulge in such a thing, and he put his hand over his mouth and wiped the smile off his face.

Following a brief cross-examination by the defense, Mr. Franz stepped down after a full hour on the witness stand.

Testimony Regarding Transfusion Risks

Next, four medical authorities were, in turn, called to the witness stand. These doctors provided testimony revealing the risk involved in taking blood transfusions, something generally not appreciated. It was also explained that alternative methods of treatment are safer, and may be equally as effective. The purpose of this testimony was to show that in no way could Jehovah's witnesses' choice of alternative forms of treatment be construed as parental neglect, hence justifying interference with their families by outside parties.

Called to the stand first was Dr. Gale Wilson. He was shown to be a doctor of local repute, having been in practice in the vicinity since 1928. He is not one of Jehovah's witnesses.

For the past seventeen years Dr. Wilson has served as the chief pathologist and autopsy surgeon for the King County coroner's office, the county in which the city of Seattle is situated. In this capacity he sees a large number of corpses annually, and he explained to the judges that he sees, on the average, two or three deaths from blood transfusions every week, and "sometimes as many as two or three in a day!"

Dr. Wilson testified that the human body has its own means of compensating for blood loss, so that if the body is busy providing blood by natural means and you then proceed to put blood into the vascular system by artificial means through blood transfusions, the system begins working against itself. He compared it to revving the motor of a car and, at the same time, putting on the brakes.

If the body is putting blood into the system by natural means and the physician gives a blood transfusion, he said, the result is that the body cannot handle all the blood that is produced. The fluid is thus squeezed out into the lungs, and the person may die from pulmonary edema. Dr. Wilson noted that there is no certain way for a physician to know how much blood is needed. Therefore, physicians proceed with uncertainty, he said, and with much danger to the patient.

The doctor pointed out, however, that plasma volume expanders such as dextran will replace immediate blood loss more advantageously than the transfusion of whole blood. If the volume expander that is transfused turns out to be more than the body requires, it can be quickly excreted through the kidneys, he noted. However, whole blood cannot escape in this way.

Dr. Wilson also emphasized that one can never say whether a patient will live or die if he is not given a blood transfusion. Some patients, he said, who might have been expected to die were not given a

transfusion and lived. On the other hand, patients that one would have expected to live were given blood transfusions and died. So, he concluded, there is simply no way of stating with certainty that blood transfusions are saving lives.

On the other hand, the judges were shown that it is definitely known that blood transfusions do kill thousands of persons annually. Dr. Wilson accepted as a reasonable statement that appearing in the widely accepted medical book *Complications in Surgery and Their Management*, edited by Doctors Curtis P. Artz and James D. Hardy (1960). In its chapter on blood transfusion it states: "The annual mortality from only three complications of blood transfusion, hemolytic reactions, overload and serum hepatitis, is computed to be 16,500 people."

In cross-examination, Dr. Wilson was confronted with the statement in this book that said that in certain situations blood transfusions may be "mandatory." However, Dr. Wilson said that he did not know of any such situations, and would disagree with the book to that extent.

The second doctor to testify, Lowell Dixon, is a practicing surgeon and resident physician at a hospital in Stockton, California. He related that over his past seventeen years of medical practice he has become convinced that blood transfusions are not only hazardous but of highly questionable benefit. Dr. Dixon told the court that he is of the opinion that from a medical standpoint there are no situations where blood transfusions are absolutely necessary. He explained that he has developed certain practices in surgical operations that make the use of blood unnecessary. Certainly the testimony of these medical authorities provided strong justification for choosing a form of treatment other than blood transfusion.

Use of Blood an Inexact Science

It was 4:11 p.m. when Dr. Dixon stepped down from the witness stand, and the next witness was called. This was Dr. Frederic Exner, a practicing physician in Seattle, who was formerly president of the King County Medical Association. He also has been an official member of blood bank committees in various hospitals, as well as having served for six years as professor of medical ethics at the University of Washington.

This doctor, with more than forty years of medical experience, proceeded to trace the history of blood transfusions. He explained that about three hundred years ago they tried to use animal blood in transfusions, but about a hundred years ago decided it advisable to use human blood. In the early use of blood transfusion, he observed, only about 55 percent of those given transfusions survived.

In time, blood typing was found to be necessary. However, even in recent years, Dr. Exner observed, it has been discovered that there are many more blood types than previously realized. The new discoveries, he said, demonstrate how wrong and incompetent the previous practice of blood transfusion was. Yet, he said, "they continue using blood on the theory that what you don't know can't hurt you."

Dr. Exner explained that he had been seeing people killed by blood transfusions ever since his student days. He emphasized: "Nobody can say at any place or at any time that a patient who lived with a blood transfusion would not have lived without it." Yet, he said, one can point to thousands of cases where blood transfusions have undoubtedly killed people. He concluded that, in weighing the use of blood, you have to weigh on one side the possible but unproved benefit to the patient, while on the other side there is

the definite knowledge that blood transfusions can kill.

By now the afternoon was wearing on. However, before adjourning, the judges requested from Witness lawyer Glen How the assurance that he would complete the testimony of the side of Jehovah's witnesses by noon of the next day. Then court adjourned.

The Second Day

Some minutes before 10 a.m. the next morning court reopened, and Dr. Exner returned to the stand. He discussed the term "circulatory overload," explaining that in some cases a very small amount of blood may cause overload and seepage of blood into the lung. He also mentioned that, although figures indicate approximately 16,000 deaths annually from blood transfusion, there are undoubtedly many more that are never so reported.

In cross-examination by the defense attorney, Dr. Exner was confronted with a statement regarding medical ethics to the effect that a doctor should not consult with a dogmatist or a cultist practitioner. Dr. Exner said he did not object to the proposition. The defense counsel then asked him if, by accepting the views of Jehovah's witnesses against blood transfusion based on their religious views, he would not be violating his duty not to be influenced by any dogma.

The doctor turned the matter around. He pointed out that no one could prove that blood transfusions were lifesaving, therefore if a physician insisted that blood transfusions must be administered, then that physician was acting like a dogmatist. Thus, *he* is the one violating the fundamental principle of medical ethics.

The last medical authority to testify in behalf of Jehovah's witnesses was Dr. Kenneth Riggle, a practicing surgeon from Houston, Texas. His testimony was similar to that of Dr. Dixon. He related to the court his successful practice of surgery of a wide variety without the use of blood transfusion. In particular he was questioned regarding the Rh incompatability problem in infants. He told of treating four cases of this condition, two of which were extremely ill. Each of them recovered by employing treatment other than blood transfusions.

It became clear by the testimony of these medical witnesses that the use of blood transfusions is still far from an exact science and that there are definite risks. Furthermore, it was made evident that there are alternative methods of treatment that avoid the risks of blood transfusion and that these alternative methods are now being successfully employed by some doctors. Is it really parental neglect, or evidence of gross incompetence, to choose such alternative methods of treatment? Is it basis for interfering in the family and forcing upon both children and adults unwanted medical treatment just because it is currently popular? These are questions the judges were to decide upon.

Witnesses Involved in Cases Testify

Next, Glen How proceeded to call to the stand a number of Jehovah's witnesses who had been involved in blood transfusion cases in the state of Washington. The defense counsel objected to this; nevertheless, the testimony of the witnesses was permitted by the judges.

Four cases were presented as examples. Two of them involved the seizing of children from the custody of their parents, and the other two concerned adults. The testimony of the witnesses revealed that officials had been arbitrary, getting court orders by telephone and acting without due process of law.

In the case of Geri Lynn Nichol the

blood transfusion was given her even before the court order was sought! Mr. Nichol testified that he always feels some uneasiness about this child because he does not know what damage has been done to her by having the blood of a stranger flowing in her veins.

The next witness to testify was Evonne Sayers. She explained that she had recovered from the vaginal bleeding from which she had suffered, and her condition had stabilized. Then, after her husband left the hospital with the understanding that she was all right, she was rendered unconscious by drugs and given a blood transfusion!

The final witness was Martha Ridge. She testified that she was in the hospital at Enumclaw, Washington, suffering from uterine bleeding. She was not in serious condition at all, and had a good night's sleep. Then, she said, she awoke the next morning to hear on the radio, to her complete surprise and embarrassment, that she had been taken into the custody of the court for the purpose of forcing upon her a blood transfusion!

The Defense

After reconvening in the afternoon, the defense counsel endeavored to cite examples to show that the Washington statute had been applied to others besides Jehovah's witnesses. However, these instances were shown, on cross-examination, to be clearly those involving cruelty and actual neglect by parents, completely irrelevant to the cases involving Jehovah's witnesses.

Then the defense placed their medical witness on the stand, and the remainder of the afternoon was taken in direct examination of him. He was Dr. Warren Guntheroth, associate professor of pediatrics at the University of Washington. This was one of the doctors who had been named as a defendant for his part in forcing blood transfusions upon Michael Penn, the child of one of Jehovah's witnesses.

On the witness stand Dr. Guntheroth sought to vindicate his ignoring of the conscience and wishes of the boy's parents, saying that he felt the boy would have died if he had not been given blood. Dr. Guntheroth testified that his conscience would not allow him to adhere to the wishes of the parents, but he felt justified under the law to force upon the children of Jehovah's witnesses treatment that he felt best. He sought to minimize the risk of blood transfusion.

This witness then referred to Dr. Ben Wilson, who had written the chapter in the book edited by Artz and Hardy, which discussed the dangers and number of deaths attributed to blood transfusions. Jehovah's witnesses had cited this information earlier in the trial. Dr. Guntheroth had written Dr. Wilson to have him enlarge on his opinions, and he sought to produce as evidence a letter from him. However, the court refused to admit the letter into evidence. It was held that what Dr. Wilson had written in the book was evidently his professional opinion, whereas what he wrote in the letter was designed to help out his friends, and was not so likely to be an honest statement of his medical opinion.

Court was adjourned at 4:35 p.m., with Dr. Guntheroth still on the witness stand.

The Final Day

On the final day of the trial Glen How took up the cross-examination of Dr. Guntheroth. Mr. How confronted the witness with the writings of doctors at Baylor University, Houston, Texas, who have been successfully handling cases of Jehovah's witnesses in open-heart surgery without the use of blood. Nevertheless, Dr. Guntheroth again held that his conscience would not allow him to proceed without using blood or having it at hand.

Since he had introduced the matter of conscience in such decisions, Mr. How now asked the doctor whether he would be guided by his conscience in a case where an abortion was necessary to save the life of an underage Catholic girl, whose religion forbids abortion. This question, however, was objected to by the defendants.

After about thirty minutes of cross-examination, the witness was dismissed and preparations were made for the final arguments by the attorneys. The defense had supplied only one real witness and very little substantial evidence. Apparently they were counting upon popular opinion to exonerate their actions as 'life-saving measures,' thus making unnecessary any real effort to defend themselves against the charges of interfering with the Constitutional rights of citizens.

Concluding Arguments

At about 10:30 a.m. the final arguments began. The attorneys for the plaintiffs explained that Jehovah's witnesses were not seeking any financial damages. Rather, they were seeking an injunction on the ground that the State statute is unconstitutional, or was being applied unconstitutionally. They were seeking relief, not merely from isolated acts, but against a practice. Glen How, who took the lead in the case for the plaintiffs, made clear that Jehovah's witnesses desire total relief against all judges, doctors, hospitals and anyone else who would interfere with their God-given, Constitutionally protected right to manage the affairs of their personal and family lives.

It is the duty of the father to decide what is for the benefit of his family, Mr. How explained, and this is a discretion that the law places upon him. He further pointed out that the judges in these cases have been proceeding on the wrong basis. It is not their place to sit as the father of the family, How noted, and decide what they would do in the same situation. The family circle is protected by the law, and before the judge can even enter or inquire what is going on in the family circle there must be evidence of neglect of the family by abandonment of parental discretion.

Lawyer How went on to show that Jehovah's witnesses are not neglecting their children by forbidding blood transfusions to be given them. Rather, they are merely exercising their right of parental discretion regarding medical treatment of their children and themselves as adults. They are doing this in an area of medical practice where there are real and well-known dangers and where there is also in common use successful alternative treatment.

Mr. How further explained that this position of Jehovah's witnesses is, therefore, not only a religious one based on very clear statements in the Bible, but also a medically sound position based on an increasing volume of statements by recognized authorities in the medical literature of the last twenty years or so.

It was submitted by Mr. How that the free exercise of religion guaranteed under the First Amendment of the United States Constitution includes the right of training and upbringing of children in the religious views, opinions and practices of the parents. It was also pointed out that the refusal to submit to blood transfusions poses no potential danger to the public, and therefore it is not a matter of public law that would justify any invasion of the individual citizen's rights.

In conclusion, he pointed out that the defense's admission that the judges were merely following the opinions and views of the doctors put the doctors in a position of privilege above every other person in the United States. They are, in effect, judges in their own case. The Constitution of the United States, however, provides that

there shall be no such thing as a "Title of Nobility." He also noted that the exalting of a medical doctor's conscience over the conscience of a patient was an establishment of religion, a thing that is against the First Amendment of the Constitution.

The matter is now before the court to decide. Will the judges, in accord with Constitutional guarantees, safeguard the rights of hospital patients? *Awake!* will report on the outcome when the decision is handed down.

Letting Them Hear the Other Side

DURING the month of April this year thousands of educators throughout the United States were furnished with a copy of *Awake!* of April 22, highlighting the theme "Evolution or Creation by God—Which?" Many teachers and professors hailed this compact discussion of evolution in relation to a Bible-based faith as filling a long-felt need in classrooms. Here are some of the responses.

Said a science teacher in Montana: "What is a teacher to do when evolution theory is taught right in the textbook? What you people are doing is exactly what is needed to give the students the other side of the question."

"I see a real need for my students to understand what evolution is all about, and so I teach *about* the theory. At the same time I want them to realize that it is only a theory —and perhaps a very poor one at that," wrote a Texas teacher, with his request for thirty-five extra copies of *Awake!*

And an Illinois teacher wrote: "I read the magazine, which I enjoyed, and found it very informative. It was strange that I had just previously mentioned in class how wonderful that a spider knew how to spin an intricate web, and that God *had* to have something to do with it. Next day your daughter handed me *Awake!*, and there was the article mentioning the spider and its web."

A Catholic teacher in Detroit exclaimed: "You know, I never thought of evolution as having destroyed people's belief in God. Something is the cause; the young people are leaving the Church in droves."

At Fresno State College, California, it is reported that a professor of physics, who is also a graduate of the California Institute of Technology, is "in essence" sympathetic with what appeared in *Awake!* He is quoted as saying: "Most intellectuals ignore the Bible and in effect merely say that 'I accept all evidences except those which do not appeal to me, mainly that described in the Bible.'" He also pointed out that many findings by scientists are based on assumptions, not facts.

A department head in a Virginia high school reacted this way: "Although I am certain you will meet with opposition, I for one am glad to see a stand taken, of importance, on an important issue. So much is related to science today, in so many fields of study, that to forget the Creator for the sake of scientific 'fact' is not difficult to drift into."

After reading what *Awake!* had to say about evolution, one Vermont teacher of science typed and mimeographed copies so he could pass them out to his various classes. He expressed appreciation for information supporting belief in creation, because all he could find heretofore was information supporting evolution. He wants his students to hear both sides of the question and make up their own minds.

This excerpt from a letter of a science teacher in Michigan speaks for itself: "We desire to present our biology students with different opinions on evolution. Your publication [*Awake!*] presents a discussion of some of the aspects. We are interested in knowing the cost of 250 copies. We would also like to know if your organization has any person available to talk to our biology classes about evolution."

And from a college in Iowa comes this expression from a senior student: "Since I do plan to go into the field of biology and secondary education, I know that the articles in your April 22 issue of *Awake!* will help me explain to my future students in a clear and informed way the Christian view of evolution."

With an order for extra copies of *Awake!* came this interesting expression from southeastern New York State: "I have been working hard on the problem of evolution for several years and have reached pretty much the same conclusion as you have. I have written an article or two on the subject, and am therefore familiar with the problem of presenting the arguments simply and convincingly. You have done this very well. You quote reputable authors and you have selected the passages very intelligently. In short, you have done a highly professional job."

A correspondent in Oregon wrote the publishers of *Awake!:* "While I am not a member of Jehovah's witnesses . . . I wish to take this opportunity to express how very much I have enjoyed your *Awake!* magazine. . . . It came at an opportune time, just when I had completed a number of articles on evolution, and had been half-swayed on this subject toward evolution. I am now thoroughly convinced how utterly impossible for life, in its multiple and varied forms, minute and large, ugly and beautiful, to just have happened billions of years ago, by itself. I wish to express my admiration for the wonderful work you are doing in different lands, to inspire true belief in our Creator, and I no longer want any part of evolution."

Another teacher in northeastern Montana wrote to say that *Awake!* arrived "just at the right time to be studied with our other material in the biology course . . . and I intend to study it at least as carefully as our text. To those of us who believe in God's creation it is heartening to have at hand some facts as well as faith. Not that there is anything wrong with holding true on just faith; evolutionists go that far and farther themselves in asking one to blindly accept a *theory* as fact, in spite of all its holes."

Having read this outstanding issue of *Awake!*, an English teacher in a Florida high school found the arguments to be so logical that he plans to use *Awake!* in the classroom to demonstrate good argumentation.

In a Catholic high school in Ohio a priest, who conducts a class in Bible study, stated that they were presently studying Genesis and felt that the presentation of *Awake!* would be helpful. He requested thirty copies, one for each student in his class.

A teacher in a Harlem (New York city) school invited the young student who brought him the *Awake!* magazine to give a brief résumé of its contents before the whole class. At the conclusion she said to the girl: "I was always undecided about evolution, but what you have said about it here in class today will help me to make my decision."

How strange that a mere theory should be taught in school as though it were as demonstrably true as arithmetic! Nor have the voices of Christendom's clergy been raised in strong protest against a course of study that undermines youthful faith in God. Surely it is time to let the students hear the other side of the evolution question!

BIRDS NAVIGATE BY THE STARS

Animals cannot learn or figure out complex problems of navigation, since they do not have the power to reason as man does. Yet they can navigate by the stars! The book *The Mysterious Senses of Animals* notes the results of experiments in this regard: "These experiments made it clear that blackcaps instinctively recognised individual constellations, 'knew' that they travelled across the sky during the night and also 'knew' the changes of the constellations with the changing seasons. . . . These small feathered astronomers can still navigate if only one or two stars are visible through the cloud cover. But if the sky is totally overcast, . . . they simply interrupt their migration . . . How do they acquire their extraordinary astronomical capacity? . . . the blackcap has inherited its knowledge of celestial geography and the course of the stars. Science still has no explanation to offer of how this instinctive knowledge of a subject as complicated as that of the constellations came to be embedded in an animal's germ plasm."

While scientists may not have an explanation, the Bible does. The wisdom everywhere manifested in living things, such as the amazing navigation instinct of birds, testifies to the fact that they were designed by an intelligent Creator, Jehovah God.

STRENGTHENING YOUR Marriage Ties

Failure in marriage is a growing phenomenon. How can you be sure that your marriage will be successful and happy?

GENERALLY on their wedding day couples are optimistic. The ties that hold them together seem strong. They look forward to a successful, happy relationship. But then, so often, they drift apart. Why? Why is unhappiness so prevalent? Where does the trouble begin?

This is usually difficult to pinpoint. A combination of factors almost invariably is involved. A typical example that will help to illustrate is that of a young married couple in New York city.

She was a strikingly attractive woman in her late twenties. He was three years older, and was intelligent and alert. He owned a small business and earned a comfortable living. They had two young children, a boy and a girl. Although each admittedly loved the other and their children, the ties holding them together were becoming dangerously strained.

He observes: "It is a little difficult to describe the cause of our troubles. I guess the underlying reason, though, was selfishness and resentment. I was so wrapped up in my business and personal pleasures (I liked to bowl and gamble) that I was not giving my wife the attention I should have. She responded by adopting the attitude that, if that was the way I was going to be, she wouldn't give me any attention either. As a result, the pattern developed of my wife's going her way and doing what she liked, and my going my way and doing what I liked.

"I suppose that inwardly we both resented that our mate found happiness (or, at least, we thought found happiness) in pursuits and pleasures without the other's company. Eventually we were purposely making an effort to ignore each other, and to plan activities in which the other could not share. Although this course brought neither of us genuine happiness, we wanted to prove to the other we could be happy without our mate. I guess it was a way of getting even. But you can imagine the strained relations this caused in the home."

Soon the situation deteriorated so much that each would deliberately say and do things to hurt the other. Name-calling and shouting became frequent occurrences. The atmosphere around the home was tense and unhappy. They were on the very verge of separation and divorce. They were sailing the same course to marital shipwreck that millions of families in recent years have sailed.

A Growing Problem

One does not need to be a sociologist to know that the weakening and severing of marriage ties is a growing phenomenon. Every year, in the United States, while about 1,700,000 couples are married, more than 400,000 marriages are dissolved. Thus, for about every four marriages, one is broken. In many countries divorce rates are rising even faster than in the United States.

Yet the number of divorces only par-

tially reveals the true marital picture. For each marriage that ends in divorce, explains a doctor who specializes in marriage counseling, there are many in which "the family unit remains together physically, but there is, in effect, an emotional divorce." Some refer to these unhappy unions as "empty shell" marriages.

In one study of 4,000 marriages, conducted by a Dr. Paolo Bellinato, only 30 percent of the couples said they were reasonably happy. Another 40 percent were trying to keep up appearances, but actually their marriage ties were weakened seriously, and prospects for the future were very bad. The remaining 30 percent no longer even attempted to keep up appearances and flouted all ethical and moral standards. The situation perhaps is even worse than indicated by the statistics, since people, when being polled, tend to be optimistic. There is no question that most marriage ties need strengthening. But how can this be accomplished?

True Guidance and Counsel

Happily, the New York City couple discovered how to mend the emotional rift that threatened their marriage. One day the husband was at his place of business when he was visited by a minister, one of Jehovah's witnesses. The visitor pointed him to the Bible, and invited him to a regular study of it. The husband accepted, and each morning set aside an hour from his work for this consideration of God's Word.

Soon the man began to have a clearer appreciation of the marriage relationship. Never before had he read right out of the Bible what God expected of Christian husbands. He could see where he had fallen short of his family responsibilities, and determined to follow the Bible's guidance and counsel.

After a couple of months he invited the minister to his home so that his wife might join in the study. At first, however, she was not so inclined. But noting what a fine change had come over her husband since he began studying the Bible, she eventually consented. Gradually she, too, began to appreciate the Bible's counsel on proper conduct and a Christian wife's responsibilities. As a result, the marriage ties progressively became stronger. Now, years later, acquaintances have told them: "We have never seen two people so genuinely happy together."

The vital factor was that each of them developed a genuine love for the Creator and his laws. Their efforts to cultivate the fruits of his holy spirit—including love, peace, mildness, kindness, self-control—drew them close together. (Gal. 5:22, 23) They realized that real happiness could be enjoyed only by considering the other's interests and working out their problems together in a spirit of love. Thus, they began to realize the wonderful joys of God's divine arrangement of marriage.

The wife observes that she sometimes thinks back to how close she and her husband were to divorce. "I must sit down and sob," she says, "when I consider the possibility that I might have lived separate from my husband all these years. Then I pray to Jehovah God and thank him for His counsel and guidance that brought us together in such a happy relationship." The Bible truly has power to strengthen marriage ties!

Problems the Bible Solves

Holding a grudge and withholding forgiveness are also major factors in many marital troubles. An outstanding example is that of an African man who, for twenty-two years, refused to eat food prepared by his wife because she once committed an act of immorality. Children were born and raised in this troubled atmosphere.

Friends, relatives and clergymen had tried to change the man's attitude, but without success. Could God's Word solve this marriage problem?

One day one of Jehovah's witnesses, in his regular preaching work, called upon the man. When the problem became known, the Witness on several successive visits explained to the man that Christians should forgive one another as Jesus instructed. The Bible's counsel on the proper relationship between husbands and wives was discussed, and it was pointed out that a change of personality was necessary to conform to the Bible's high standards.

The man was favorably disposed toward the Bible message, and began to reason to himself: "Well, I have wanted to preach love to others while I myself have not shown this quality." Convinced, he decided to put an end to his unforgiving attitude and began to eat food prepared by his wife. He invited the Witness and a neighbor for dinner and proudly announced that his wife had prepared the meal. The wife, for her part, greatly rejoiced at this change of heart, and has since decided to follow her husband's example of Bible study. It is God's Word that has brought the happiness that this household now realizes!

Angry tempers and lack of self-control are other factors that cause serious strains on marriage ties. However, that a change can quickly be realized when Bible counsel is applied is observed from the expressions of one wife last year. After only a few Bible studies, she told the Witness studying with the family:

"I thank Jehovah God for his goodness, because Bible truth has made a big change in this house. My husband shows me much consideration now; he no longer beats me but spends time associating with me. Even the children have changed; they have become honest and obedient. I, too, have understood my place in the home as a wife and homemaker."

It is of particular interest that one of the children should also tell the Witness: "Sir, since you helped us consider the scripture at Colossians 3:18-21, our parents do not fight anymore. They are showing us affection and are teaching us good things. We are now obeying them and we are all very happy." Yes, when God's Word is taken seriously and followed, the whole family benefits!

Power to Reunite Separated Families

Even when marriage ties have been strained to the breaking point and husband and wife have separated, the Bible has the power to reunite them in a happy union. For example, not long ago a woman in Indonesia who had left her husband took the initiative and returned to her village to arrange a reconciliation after studying the Bible with Jehovah's witnesses. The husband was happy to receive back his estranged wife, and the villagers were simply amazed that God's Word could have such a beneficial effect!

In another instance, a young man traveled from Spain to Venezuela for the purpose of trying to reunite his parents, who had been separated for four years due to marriage disagreements. After a while he abandoned all efforts to effect such a reconciliation as hopeless. However, later, this young man was contacted by Jehovah's witnesses and became a serious Bible student. The suggestion was made by a Witness that he visit his parents and see if the information from God's Word would not effect a change of heart in them. He decided to try.

Happily, the Bible had positive results from the beginning. The mother noted the change in her boy and very much liked

the way he acted now. Due to this she was ready to listen to his counsel based on what he had learned from the Scriptures. So, by witnessing to his mother and to his father, the boy was able to unite them again. They all started to live together, and the parents progressed in appreciation of God's Word to the point that they dedicated their lives to Jehovah God and symbolized this by water baptism. They regularly give thanks to God for uniting their family in true love.

A Wise Course to Take

Is it not the wise thing to inquire of the maker or designer of an instrument as to how it should be operated? Yes, for he would logically be the one to give you the best and wisest instructions. He is familiar with the product, and knows its limitations.

Similarly, is it not only reasonable that married people should seek guidance and counsel from the originator of marriage, Jehovah God? Really, it is! The avalanche of broken homes and marital unhappiness in recent years is due to the failure of persons to do this very thing. The belief has become common that the Bible is old-fashioned, out-of-date and impractical for our day. But this is not true. It is the only sure guide to successful marriage. Following its instructions is certain to strengthen your marriage ties.

In April of 1965 a young Pennsylvania couple took a very wise course. They were having serious marriage problems, and intended to seek a divorce. However, before going through with it, they wanted to know what the Bible had to say on the subject. But how could they find out? They had heard that no people were more familiar with the Bible and its teachings than Jehovah's witnesses. So one Saturday afternoon they called the telephone number listed for Jehovah's witnesses in the phone directory.

A local minister answered and, after listening to their problems, he told them that he would gladly consider with them what the Bible had to say on the subject. Of course, then they themselves would have to decide whether they would allow God's counsel to govern their lives. The next day the minister of Jehovah's witnesses called, and some two and a half hours were spent examining the Bible texts. The information from God's Word greatly impressed the couple. So they agreed to a regular study of the Bible in order to become more familiar with Scriptural principles and God's purposes.

Miraculous changes were not realized overnight. The problems were serious. Yet, because of respect for God, the two continued to study. In time, they made adjustments in their lives in accordance with Bible principles, and progress toward better marriage relations was realized. Now, after more than two years, the marriage ties that were all but broken are greatly strengthened. The couple are indeed happy that they are still together and have come to such a wonderful appreciation of their loving Creator.

You, too, can greatly benefit by applying the divine counsel and guidance of God's Word in your life. Do not ignore it; it can truly strengthen marriage ties! Jehovah's witnesses in your community will be happy to help you locate within its pages the grand counsel that will lead to a successful and happy marriage.

Beware of DECEPTION AND FRAUD

AT PERHAPS no other period in history has the ancient maxim been more apropos: *Let the buyer beware!* And perhaps, too, never has the advice been more vital: *Investigate before you invest.*

Sociologists estimate that probably one out of every ten American adults in the nineteenth century was a victim of a swindle or fraud sometime during his lifetime. Yet, in the twentieth century, just last year, a writer observed: "Today, ten out of ten adult Americans are the victims of swindles and frauds . . . Never before in the history of the United States have so many been swindled so often in so many different ways out of so much."

At practically every turn there are deceptive and dishonest attempts made to separate you from your money. According to reports of the United States Federal Bureau of Investigation, losses due to fraud are estimated to be at least three times greater than the losses from all robberies, burglaries, car thefts and bank holdups combined.

Misleading Advertising

One of the first steps toward protecting yourself from fraud is to maintain a healthy skepticism of modern-day advertising. For while advertising can serve beneficially to educate you about products that are available, it can also be misleading and, at times, outright fraudulent.

A prominent example, that caused overweight Americans to spend some $16,000,000 between 1956 and 1963, was the massive advertising campaign for Regimen tablets. Television viewers were shown two overweight women. Then, after having taken Regimen tablets for several days, the women were seen again, now much slimmer, even though it was claimed they had not dieted. Investigations revealed, however, that they had crash-dieted away the pounds, and that the tablets were not responsible for their weight loss. On May 6, 1965, a federal grand jury found the advertising agency and drug firm guilty of conspiring to defraud the public, and fines amounting to over $100,000 were levied against them.

While perhaps few advertisements are so boldly dishonest, nevertheless, there are others designed to mislead. Advertising men themselves have been polled on the subject, and in a survey of admen published in *Advertising Age* only 8 percent of those responding considered their fellow admen to be "honest." Misleading advertising can, indeed, be instrumental in defrauding you.

How Advertisements Can Mislead

Consumer Bulletin of April 1964 warned about being misled by deceptive advertising, saying: "Several big-city newspapers run pages of such advertising, particularly

during certain months of the year, and these ads all too commonly offer misrepresented articles or articles of little or no value which are portrayed as great bargains." So while there are, on occasions, legitimate bargains to be had, there is a vital need to be alert so as to avoid being cheated.

One deceptive practice is to put in bold lettering the name of a prominent musician on a record album jacket, but elsewhere in small type reveal that someone else does the recording. Somewhat similar is the practice of advertising an item as free, or at an unbelievably low price, but, then, in very small type, explaining that the item is available only with the purchase of something else. This fact, however, may not come to one's attention until, in response to the ad, one seeks to obtain the item.

A prominent example that resembles this deception occurred about three years ago. A popular magazine carried an inserted tire company advertising card called a "lucky claim check." The ad suggested that, as far as the number was concerned, each card was unique. And if you were "lucky" and received one of the "winning numbers," published on another page of the magazine, you were instructed to proceed to the nearest of their auto accessory dealers and collect your prize, which included various items of merchandise such as sets of tires, bicycles and power lawn mowers, as well as discount booklets.

When many of the some four million readers of the magazine began showing up with their number cards, it was obvious that each "lucky claim check" was not unique. As it turned out, there were only 1,165 merchandise prizes; the other nearly four million "lucky" winners received discount booklets that entitled them to a saving of from $1 to $2.50 on each *purchase* of certain of the store's goods and services. As *Consumer Reports* observed: "Naturally, rather a lot of 'winners' felt they had been duped into becoming traffic."

A similar deceptive practice used by some firms is to advertise an appealing "bargain," and then when a person responds, switch his interest to another item. In one way or another the salesman downgrades the advertised "bargain," perhaps by pointing out its obviously poor quality. Then he interests the customer in merchandise of better quality, and may recommend that the money intended for buying the "bargain" be placed as a down payment on it. However, the better merchandise is also generally greatly overpriced. The advertisement was all part of a scheme to get the customer into the store, and to set him up for a sale.

Closely related to this kind of advertising is that sometimes employed by department stores. They may offer suits or dresses at bargain prices—not mentioning that they are only in off sizes. Many businesses do not hesitate to stoop to such devious methods to get people to their stores. Less reputable firms have been known to advertise a "bargain," but when customers arrive, they are invariably sold out of it. Actually, they never had such a bargain, for persons that arrived even before the store opened found it to be "all out" of the advertised item! To avoid being cheated, you must beware of such deceptive practices.

Work-at-Home Schemes

Often persons confined for the most part to the home—such as housewives, the aged and cripples—are enticed by advertisements that offer them the opportunity to earn money by doing "part time" work at home. The one thing these "earn-money-at-home" promotions have in com-

mon is that they require the prospect to buy something from the advertiser.

For example, one advertisement invites: "WOMEN: — $100 monthly for doing assembly work at home." The ad indicates that the purchaser will be paid for doing the work. But this is really not the case, for it is up to the women to sell the items after they buy instructions and materials from the promoter.

Another advertisement similar to the above offers: "MAKE MONEY in the quiet of your home. Large profits assured, market for all your produce." Unwary women purchase materials and patterns with the understanding that the company is going to buy the finished product. However, the company only agrees to buy work that is "up to their standards." But none ever is, no matter how well done.

There is an endless number of variations to this scheme. The work offered may be writing songs, raising mushrooms, breeding chinchillas, stringing beads; promoters have tried practically everything. But, remember, it is the victim that invariably pays for something; not the promoter. He is the one who actually rakes in the profits.

Mail Fraud Is Widespread

Use of the mail for the purpose of defrauding people, such as in the above schemes, is a serious problem. Observed Chief U.S. Postal Inspector Henry B. Montague: "Over $100,000,000 is being stolen from the public each year in mail frauds alone—and that's a conservative estimate. We're hearing more complaints and making more arrests now than at any other time in history."

One form of this fraud is the mail-order sale of worthless land. Swindlers have, in recent years, peddled misrepresented homesites to thousands of unwary victims—not only in the United States, but in Panama, Costa Rica and Brazil. Usually the resulting heartache is due to failure to heed the important advice: *Investigate before you invest.*

Sometimes illegitimate operators will send a congratulatory letter or postcard telling you that you have won a free piece of land as part of the company's advertising campaign. However, it turns out that there is a small charge, described, perhaps, as "closing costs." These may run up to $250 or more. Thus, the land is not really free, and an inspection of it reveals the land to be practically worthless—being located on an inaccessible hill or in a swamp.

Almost invariably swindlers entice victims by offering an item or service "free," or at an unbelievably low price. For another example, a spurious company may send a letter telling new parents: "Your baby is about to receive a $500 gift, absolutely free." The letter explains that an unidentified philanthropist, childless and wealthy, is making the gift. "You know the type we mean," the letter continues convincingly. "This is his way of showing his love for all children . . . by selecting a few . . . luckily, your infant . . . "

However, then follows the bid for your money: Five dollars is required to cover "transfer fees," since the five hundred dollars is part of a trust fund that must be legally separated. Of course, the whole scheme is to swindle five dollars from an unwary prospect. And so often schemes such as this succeed! Swindlers tell people what they want to believe—that they can receive something for nothing, or practically nothing—and many persons are taken in by it. But do not let this happen to you. Remember the sound counsel, never to invest until you have investigated.

What About Charities?

The above advice should also be applied when considering a contribution to some form of charity. Requests for money are becoming ever more urgent, and from an increasing number of sources. In the United States a fantastic army of 32,000,000 volunteer workers did the collecting for some thirty-five national philanthropic agencies in a recent year. And in 1964 Americans contributed some eleven thousand million dollars to charity, compared to about half that amount ten years before.

However, the important question is: How much of the eleven thousand million dollars was used for the purpose for which the contributors intended it? According to a New York *Times* estimate, some $300 million is believed to have gone to charities that were partly if not wholly fraudulent. But even of contributions made to what are considered legitimate charities, a large percent regularly goes to cover costs such as advertising, salaries, rent, special promotions, and so forth. Sometimes little is left over for the purpose for which contributors gave their money.

For example, during a two-year period one veteran organization collected $2,100,000, but $1,900,000 of it went for fund-raising costs. Minnesota Attorney-General Walter Mondale charged that of $30,576,000 contributed to the Sister Elizabeth Kenny Polio Foundation from 1952 to 1959, over $16,000,000, or some 53 percent, went for other than the understood purpose of combating disease. Seven men were eventually indicted by a federal grand jury for diverting funds for their own use.

One writer estimated that probably one-fourth to one-half of the eleven thousand million dollars contributed to charities in 1964 was used for purposes other than for which it was given. Obviously, then, if you do not want your hard-earned money pocketed by poorly managed, unworthy, or fraudulent charities, investigate before you contribute.

Beware: Corruption Widespread!

Deceptive and fraudulent business practices have become so widespread that the general feeling has come to be: 'Everybody's doing it.' The view is that such practices are not unethical, but simply necessary expedients to keep up with the competition. One Los Angeles policeman observed regarding certain disreputable operators: "I think that, in their own mind, they don't think they're crooks." This means that, to avoid being defrauded, you need to exercise more than the usual wariness.

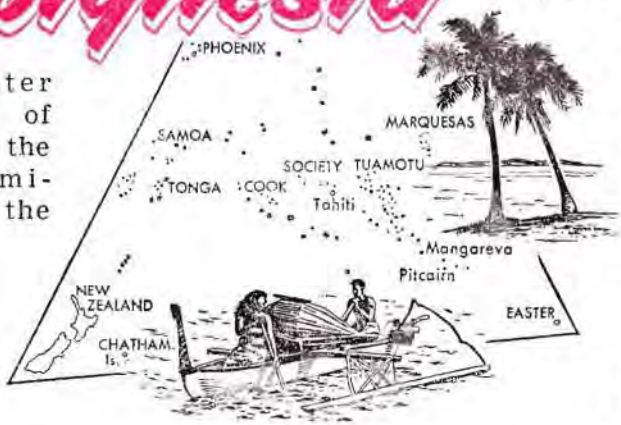
For instance, in the simple matter of getting change back from a clerk. By counting it you can avoid being short-changed, which is one of the commonest ways to cheat a customer, accidentally or deliberately. Another thing: Do not be deceived by the shape or size of a bottle or box. Much time and effort are spent to deceive you by making these appear to contain more than they really do. So check the net weight or fluid ounces of the contents on the label.

Awareness of the widespread corruption impresses the importance of following the advice: *Let the buyer beware!* And it should serve as encouragement to heed the counsel: *Investigate before you invest.*

Excessive Speed

The number one highway killer is excessive speed. Last year on United States highways excessive speed was involved in more than 18,000 fatalities.

THE Sea People OF Polynesia



EACH winter thousands of tourists from the northern hemisphere flood the hotel and recreational facilities of Hawaii. Snow and ice are forgotten for a spell, as warm sun and gentle breeze soothe and relax. Climatically, it is almost like another world. These islands are but part of a vast stretch of islands that are the home of the Polynesians.

Immigration from East and West has developed in Hawaii a considerable admixture of races, so that the number of native Polynesians is greatly depleted. They can still be seen on these islands, however. Physically a fine race, brown of skin, averaging close to five feet ten inches in height, hair black and straight, eyes black, and often slightly oblique, moderately full lips, nose somewhat wide at the base, they represent a stock that is spread throughout the South Pacific in a huge triangle, roughly bounded by imaginary lines connecting Hawaii, New Zealand and Easter Island.

Where did they come from? How did they come to light upon the myriad tiny islets of this region, many of them isolated by many hundreds of miles from the nearest island-neighbor? How did they manage to survive days, weeks, perhaps even months of voyaging on the ocean swells? What are their traditions? These are intriguing questions that occur to modern inquirers. Exploration of the subject is sure to elicit strange and informative facts.

Clues to Racial Origin

Investigators have noted that the archipelagoes lying to the northwest of the Polynesian "triangle" and those to the southwest are, for the most part, inhabited by peoples of an altogether different aspect. Those to the southwest, often called Papuan or Melanesian, are natives that seem to have much in common with South African tribes. Those to the northwest, Micronesians, have a greater admixture of Japanese, Chinese and Malayan characteristics.

Some ethnologists consider that the Polynesians are related most closely to the original Malayans—more in the nature of cousins, but older cousins, since they show less admixture with other peoples. Says *The Encyclopædia Britannica* on this point: "The parent race has disappeared; but the [Polynesians], as the earliest offshoot from it, and one which, owing to the conditions under which it has lived, has remained almost free from admixture of blood, may be taken as most nearly repre-

senting what the parent was." Even so, Polynesians exhibit features that suggest an ancient commingling of Caucasoid, Mongoloid and Negroid elements.

Polynesian traditions indicate that originally they had a monotheistic form of worship. When first contacted by the missionaries of Christendom they were polytheistic, worshiping the various forces of creation as well as deified heroes of their past; yet they knew of one first and principal god, whom they called Tangaloa, who "uncreated, and existing from the beginning . . . was said to be the father of all the gods, and creator of all things." —*Polynesian Researches*, William Ellis, Vol. II, page 323.

Direction, Method of Migration

According to the legends of this people, the direction where the sun sets was the place to which their "souls" returned at death for their final rest. From this it has been concluded that they originated westward from their present places of domicile, supposedly in southeast Asia. They believe, too, that their explorations and eventual settlements have always been toward the rising sun. The song of the ancient chief Hotu Matu'a, sung by the Easter Islanders, tells of sailing ever eastward until finally their new island home was reached. New Zealand's northernmost cape, pointing northwestward, is said by Maori tradition to point the way to their legendary home, to which the spirits of their dead return.

If the point of departure of their original migrations was indeed southeast Asia, then they surely had need of courage and stamina to sail in small barks across the pathless reaches of the ocean to reach the Samoan group of islands, now thought by many to have been the scene of their earliest settlements in Oceania.

Certainly, when it is recalled that many of the natives of Indochina literally live in boats in the rivers and coastal waters, it is easy to understand how such a sea-bred people could have taken to making longer and longer voyages. Some knowledge of the existence of distant, uninhabited islands could have been brought back by fishermen driven off course in stormy weather.

The Polynesians used a variety of small craft. They also had a larger, double-hulled vessel formed of two large canoes, sixty to eighty feet long and six feet wide, lashed together amidships. They had masts maneuverable enough to allow for steering, despite the wind, in any desired direction. In calm spells paddles were also used, the paddlers facing in the direction of travel. Large oars, manipulated at either end of the craft, were used to alter course. Balers and stone anchors were also part of their equipment.

On the booms that lashed the two hulls together, they built a platform on which one or two huts were erected to serve for storage of provisions or shelter when necessary. The hulls below were generally decked over for their entire length and could be entered only through the hatches on the platform. Such a vessel could transport as many as sixty persons with their provisions, sufficient for a trip of from four to six weeks.

The techniques of navigation they used can only be concluded from the current methods used by their descendants. They had considerable knowledge of the elements, of the sun, the moon, the constellations, the flight of birds, all of this complemented by a very keen sense of smell. When clouds obscured the sky it is possible they employed some kind of coloring agent that, dropped into the water, aided

them to detect the flow of the ocean currents. They had the knack of observing the angle at which the waves approached their craft and keeping on course when no other dependable observations could be made.

It is claimed by some that they could not have come from the west, since this would have meant their having to battle prevailing winds and currents, which are almost all from east to west. However, their seamanship was of a high order, and, as already noted, they were able to maneuver their vessels under normal sea conditions. Besides, as stated in *The Encyclopædia Britannica,* "it is now well known that at times there are westerly winds in the region over which they would have to travel, and that there would be no insuperable difficulties in the way of such a voyage."

Equipment for a Long Stay

These migrants must have had to take with them, not only stores needed for day-to-day survival, but also seeds and plants and perhaps even smaller livestock such as dogs, piglets and chickens. Plants would be packed in earth, ready for replanting at their destination. Fermented paste of the taro root as well as breadfruit wrapped in leaves, sweet potatoes, yams and other vegetables would form their basic fare on the trip. Water, a vital necessity, would be transported in gourds, coconut water bottles and lengths of bamboo.

For those expert fishermen, there was always the vast reservoir of seafood all around. Even cooked meals posed no great problem, for all they had to do was build a fire atop the platform of their craft, the woodwork being protected by a thick layer of sand. Thus a resourceful people would set out to find a new home. Why they made the move to begin with, what prompted them to leave their original home in the west and set out for the east, is all still a mystery. Were they fleeing the ravages of war or disease?

In his book *The Polynesian Race,* author Fornander traces the history of the Hawaiians back to the fifth century and concludes that the original migration of their ancestors brought them to the Samoan and Tongan groups, believed to be the first scene of their settlements, about the beginning of our Common Era. From there, after many years of population increase, other groups would move out fanwise, eastward, northeastward and southeastward. Eventually, outposts such as Hawaii, Easter Island and New Zealand far to the south would be reached. And it is quite likely that these intrepid navigators kept up communication between their numerous island settlements in this vast triangular area, an area of some ten million square miles!

That there came to be need for additional migration from the Samoan and Tongan groups is evident from the grave shortage of living space, a problem we read about in *The Encyclopædia Britannica:* "Everywhere infanticide prevailed; in some of the smaller islands it was regulated by law in order to prevent overpopulation." And missionaries in Tahiti reported that about two out of three children were being destroyed in infancy.

Beliefs and Customs

Researchers, for the most part, agree that these people arrived in Oceania with a much higher degree of civilization than was evident when they were first observed by the white man. "Their elaborate historical legends show that they possessed a considerable amount of civilization. Those who are familiar with these legends, and who have studied [their] manners and customs, see many unmistakable proofs that they carried with them, at the

time of their migration, knowledge and culture which raised them much above the status of savages."—*Encyclopædia Britannica* (9th Edition), Vol. XIX, page 423.

There are mysteries, too, about these Polynesian islands, mysteries that their modern inhabitants cannot explain. On one of the Tonga group, for example, there are huge stone blocks set up in the form of a giant table, two uprights and one toppiece. In the Marquesa group it is not unusual to find, standing amid the overgrowing vegetation, features fierce and grotesque, a stone *tiki*, or god, six to nine feet high. And on Easter Island huge stone faces, some of them thirty-six feet high, gaze out to sea with unseeing, disdainful eyes. Hewn out of the volcanic rock, they appear to be some sort of memorial to heroes or ancestors.

There is nothing mysterious, however, about the Polynesians of today. They are a kindly, hospitable, easygoing people. Disease and commercialism have taken their toll of the gracious life they used to live. Christendom's missionaries have been unable to impart to them either strong hope or accurate knowledge of true worship, for it is reported by a comparatively recent visitor: "Old traditions still color the islanders' Christianity, and many spend considerable effort propitiating the restless spirits, or *aku-aku*, that haunt the lava landscape [of Easter Island]. A single cock crowing off schedule—a certain sign that such spirit roams abroad—can terrorize everyone within earshot."

During the past hundred years the Polynesian "triangle" has seen a tremendous growth in population, by immigration mainly to Hawaii and New Zealand. The native population, which had been considerably reduced, now appears to have adapted itself to modern living conditions. Of special interest is the fact that the message of God's undeserved kindness to men of all racial origins is marvelously penetrating this whole oceanic region. Some 7,275 ministers of the Kingdom, Jehovah's witnesses, are busied there in the preaching of the good news. Not alone in Hawaii and New Zealand, but in the distant isles—Samoa, Cook Islands, Tahiti, Niue Island and the Tonga group—the command is being obeyed: "In the islands let them tell forth even [Jehovah's] praise."—Isa. 42:12.

IN THE FOOTSTEPS OF THE MAYA

ON HIS recently published book *Tras la Huella de los Mayas* (*In the Footsteps of the Maya*) Pedro Aplicano Mendieta makes some interesting comments on how the Roman Catholic Church has adopted Mayan ceremonies as part of her ritual. For example, he says that in Taulabé, Honduras, a town almost midway between Tegucigalpa and San Pedro Sula, the Mayas used to make their offerings during the month of April to the god of water on the shores of Lake Yojoa, thus to invoke his favor upon them.

The church has now adopted the same practice and observes it in the name of "Saint" Gaspar on the 25th of April. However, instead of throwing their gifts of food, pottery and precious stones into the lake, the Indians have been prevailed upon to bring them into the church and offer them to "Saint" Gaspar in the hope of receiving in return health, good crops and protection against plagues and lightning.

Of course, they have no more chance of receiving these blessings by this means now than they did when the gifts were thrown into the lake. "Saint" Gaspar is now unconscious in the death state and unable to be of assistance. As the Bible so simply puts it: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all."—Eccl. 9:5.

A VISIT TO expo 67

KALEIDOSCOPE is the name of one of the pavilions at Expo 67, Montreal, Canada, and the name well describes the impressions a person has after a visit. Yes, a visitor is almost overwhelmed by the ever-changing pattern of sounds, sights, impressions, sensations, experiences, tastes and smells as he tours what has been described as 'the world in a thousand acres.'

We found that the best way to get to Expo was to leave the car at home and use the public transportation. Montreal's new subway system, The Metro, whisked us quickly and efficiently to its station on Ile Ste-Helene, although the subway cars were usually filled to overflowing. Incidentally, Montreal's subway cars are exceptionally quiet, and the stations in themselves are works of art because of the beautiful tile work and their typically Gallic flair for color and design. Up out of the subway, through the gates and there we were at Expo 67.

The Pavilions

To a modern city dweller used to the straight formal lines of modern architecture, Expo's pavilions in themselves present an imaginative diversity that is most interesting. For example, there is Canada's large inverted pyramid called Katimavik (Eskimo for "meeting place"), the United States' geodesic dome some twenty stories high, Britain's 200-foot-high tower, the immense glass-walled Russian pavilion, the thrusting spires of the Thailand and Ethiopian pavilions, a hexagonal theme pavilion called "Man in the Community," and a mixture of both traditional and avant-garde architectural designs and innovations, which make a visit to Expo 67 a kaleidoscope of sights and impressions.

The first thing we did was to go to an information booth, where a free computer system called Reservexpo enables one to get advance reservations for some of the presentations at certain pavilions. We gave the attendant the names of the shows we wanted to see, the time preferred, the number of tickets required, and she punched out the requirements on a computer. Otherwise, a visitor would often have to stand in line a long time to get into certain pavilions. Of course, there are lineups at these information booths as well, but it is really a saving in time and effort in the long run.

One of our reservations permitted us to see a show in the Telephone Building, the main feature of which is a circular theater with a 360-degree screen, presenting a color picture by the late Walt Disney called "Canada 67." This circular screen gives a visitor the feeling of actual participation and involvement in such particularly Canadian happenings as the Calgary Stampede rodeo, the musical ride of the Royal Canadian Mounted Police, a careening ambulance ride through the neon-lighted streets of Montreal, the swaying decks of a fishing vessel, and so forth. We were

also interested in other exhibits, such as a picture-phone that enables one to see, as well as talk, to the other person at the end of the line, and experimental models of telephones that enable a housewife to do her shopping and banking entirely by telephone.

Films at Expo

The imaginative use of film is one of our lasting impressions of Expo. Not just the neighborhood theater type of film, but all manner of screens, theaters, multi-projection techniques, reflecting surfaces, flashing lights and refracted images, all designed to involve the viewer in the action and make him a part of it. In some instances, five or six different images are flashed on a screen at the same time, and the audience is soon caught up in the experience. There has been so much use of films at Expo, with almost every pavilion having a small theater and films on display, that one person estimated that if a visitor did nothing but watch movies all day long, every day for the entire six months, he would still not be able to see all the films that are offered.

One of the most impressive films we saw at Expo was called "Labyrinth," prepared by the National Film Board of Canada. This unusual title is based on the Minotaur legend of ancient pagan Greece. According to pagan Greek mythology, the Minotaur was a monstrous hybrid, half man and half bull, living in a labyrinth or place of intricate passageways and blind alleys. Each year this Minotaur exacted tribute in the form of young Athenian youths until the hero Theseus slew the monster. Using this as a basis, the film makers endeavor to show that man has been trying to extricate himself from the labyrinth of life by his own efforts and throughout time has been wandering and exploring this maze. By a skillful panorama of sights, sounds and visual experiences, the visitor is led through an actual labyrinth to glimpse man's efforts at extricating himself from his circumstances and conquering the modern-day Minotaur, which is suggestively depicted as man himself. In a series of three chambers or theaters the visitor is at one point surrounded by reflected images on all sides, a huge screen forty feet below him, multi-screen effects, and so forth. One leaves the building impressed by the futility of man's efforts to free himself from bondage to sin and death.

Some of the Displays

One of the displays that stands out in our minds is in the Czechoslovakian pavilion. A most popular pavilion at Expo, the Czechoslovakian pavilion presents a masterful array of the arts, skills and achievements of that country, in both ancient and modern times. Czechoslovakia won a prize for its pavilion at the Brussels World Fair in 1958, and many people feel that its pavilion at Expo will be voted the best one here as well. Examples of beautiful cut glass and crystal, for which the Czechs are world famous, were on display, as well as works of art and tapestries stretching back through the centuries, and a huge wood carving of a medieval town with mechanized men and women pursuing daily activities such as sawing wood and drawing water.

Other displays that particularly interested us were: The original Guttenberg press, in the German pavilion; one of the priceless Dead Sea Scrolls of the book of Habakkuk in the Israel pavilion; diamond cutters at work in the Belgium pavilion; the sound of waves dashing up against the shore and the replica of a deck of a ship in the Netherlands pavilion; a blackened Gemini space capsule that had reentered the earth's atmosphere and was recovered

from the Atlantic Ocean in the United States pavilion; a model of an Arctic city that is almost completely undercover, in the Russian pavilion; a scale model of Solomon's temple in the Judaism pavilion; original works of art by such famous painters as Rembrandt, Rubens, Van Gogh, Rodin, Gainsborough, and Picasso were on display, and a working model of a human cell magnified one million times was seen in the theme building, "Man the Explorer." In another theme pavilion, called "Man and His Health," were displays of medical equipment and films of open-heart operations. With the cooperation of a member of the audience, a display graphically portrayed the effect that strain, tension and bad emotions have on one's health.

The "Christian" pavilion was the combined project of several major sects of Christendom in Canada and was presented "as the first concrete example of ecumenical action in almost a thousand years." Its theme, "Jesus Christ is God and Savior," reflects their common belief in the unscriptural and pagan doctrine of the trinity. It seems to be designed to show that the church is a part of the world and is up-to-date with things going on in the world. According to the official guidebook, the "Christian" pavilion does not attempt to give pat answers to solve all the problems of "man and his world," and this certainly is the case. No mention is made of mankind's real hope, the kingdom of God.

A visitor to Expo, of course, can expect to get weary from walking and seeing all these displays, so we were happy to note that there are many benches and places to sit down. A historic park has been left intact on one of the islands, and there are many theaters and places to sit in the pavilions. The Expo islands are surrounded by water from the St. Lawrence River, in addition to various canals and fountains, and this is refreshing.

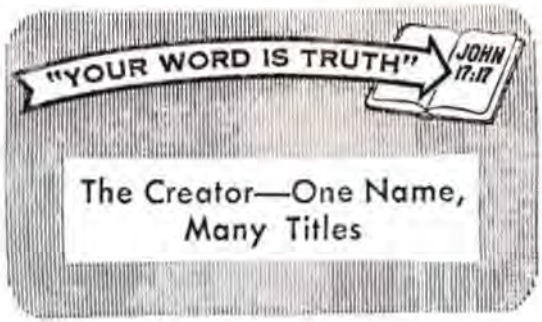
One of the reports we heard about Expo was the high cost of eating at restaurants, and this is largely true. However, there are places where more economical meals can be purchased, and there is a smattering of snack bars. We packed a lunch each day to take with us and sat somewhere in the shade to enjoy a well-needed rest and watch the crowds go by. To our minds a problem is Expo's own success, that is, the crowds and crowds of people.

NEXT ISSUE! SPECIAL!

Digging Up Bible History —How It Affects You

As the day progresses, there are lineups to get into almost every pavilion. The queues do move along very quickly though, and a little bit of patience is rewarded. Many visitors remarked on the friendliness and courtesy of the people of Montreal, most of whom are bilingual, that is, speaking both French and English.

The theme of Expo, "Man and His World," highlights the accomplishments and prospects of man. We enjoyed our visit to Expo, but also recognized its failure to acknowledge God, the Creator of man and the universe. An understanding of man's abilities and achievements, past and present, interested us in and made us more appreciative of the God and Creator of all of us. It also points forward to the prospects that exist in God's righteous new system of things when men will be able to apply themselves to worthwhile and upbuilding pursuits without the influence of Satan and his wicked system. We returned home determined to continue serving God with this prospect in view.



The Creator—One Name, Many Titles

AMONG the many Biblical truths not generally understood is that the Creator of all things, the Supreme Being, has many titles but only one name. According to the dictionary a name is "a word . . . by which an individual . . . is regularly known or designated; a distinctive and specific appellation." On the other hand, a title is "an honorary appellation coming to a person by virtue of his rank, office, dignity, descent, or the like, or given to him as a mark of respect."

To illustrate: The president of the United States has but one name, Lyndon B. Johnson, by which he is known. However, he has several titles, such as "President" and "Commander-in-Chief."

The Bible shows that the Creator has but one name, JEHOVAH. In the Hebrew Scriptures this name is represented by the four letters YHWH, called the *tetragrammaton,* meaning "having four letters." That is the Creator's unique name and it occurs 7,199 times in the *New World Translation of the Holy Scriptures.* Thus we read: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." Time and again, the Scriptures show, Jehovah took action because of his name; it also standing for his fame, reputation.—Isa. 42:8; 2 Sam. 7:23; 2 Ki. 19: 19-35.

While the translators of the *Revised Standard Version* did not see the need of using the Creator's distinctive name, the translators of *The Jerusalem Bible* did. In its Foreword we are told that to use "Lord" in the place of Yahweh (Jehovah) "would be to lose much of the original flavor and meaning of the originals. For example, to say 'The Lord is God' is surely tautology, as to say 'Yahweh is God' is not." That is, to say "The Lord is God" is 'needless or meaningless repetition' since it does not tell us who God is, there being many who have the title of "Lord."

The Bible shows that, while the Creator has but one name, Jehovah, he has many titles. Helping to underscore the difference between the Creator's name and his titles are the qualifying expressions used with the Creator's titles, but no article or pronoun is used in connection with his name. Thus at times the Creator is termed "the Holy One," as at Hosea 11:9: "I am God and not man, the Holy One in the midst of you." But some thirty times we also read of "the Holy One of Israel," identifying which holy one is meant. But we never read of "the Jehovah of Israel," as if there were other Jehovahs.—Isa. 1:4.

Then, again, many, many (upwards of 2,500) times in the Hebrew Scriptures the Creator is referred to by his title "God," either in the singular noun, *el,* or in the plural word of excellence, *elohim',* which literally means "mighty one(s)." But these two Hebrew words are also used when speaking of false gods. So we find that time and again when a speaker or writer wishes to stress the fact that he is referring to the Creator, the one true God, he uses the Hebrew definite article *ha,* as *ha-El* or *ha-Elohim,* literally meaning THE God. This is indicated in the *New World Translation* by the use of the adjective "true." Thus we read, "Enoch went on walking with the true God [*ha-Elohim*]." "I am the true God [*ha-El*] of

Bethel." But we never read of the *true* Jehovah, as though there were also false Jehovahs.—Gen. 5:22; 31:13.

The same is also true of the Hebrew title *adon'*, meaning "Sir, Master, Lord," which title is applied to the Creator about twenty times. But there are also others to whom it is applied, and so we find that time and again the definite article *ha* is used before *adon*, to stress the fact that the Creator, Jehovah, THE Lord, is meant, as at Isaiah 1:24: "The utterance of the true Lord, Jehovah."

There are also certain titles that, by their very nature, are limited to the Creator, but titles nevertheless. Thus the title "Almighty," alone or with other appellations, is applied more than fifty times to the Creator, as at Isaiah 13:6, where we read: "As a despoiling from the Almighty it [the day of Jehovah] will come." Rightly it is limited to the Creator, since he alone is all-powerful, omnipotent, which is what "almighty" means.

Another distinctive title that applies exclusively to the Creator is "Most High." No question about it, the Creator is exalted above all others and therefore rightly and exclusively the Most High. As King David sang: "I will make melody to your name, O Most High."—Ps. 9:2.

Still another "descriptive name" or title that applies exclusively to the Creator is "the Alpha and the Omega," found only at Revelation 1:8; 21:6; 22:13. Rightly this also applies exclusively to the Creator, it meaning "the beginning and the end," as the letters *alpha* and *omega* are the first and last letters of the Greek alphabet. As the Creator himself expressed it: "Before me there was no God formed, and after me there continued to be none." None existed before him and none will exist longer than he.—Isa. 43:10.

The very designation "the Creator" is another title that applies exclusively to Jehovah God. The fact that He used his Son in the actual making of all things, as noted at John 1:3, does not make the Son the Creator. The title "the Creator" is applied only to *the* God: "Remember, now, your grand Creator." "Jehovah, the Creator." Closely related in thought is the title "Maker," also repeatedly applied to Jehovah God.—Eccl. 12:1; Isa. 40:28; Ps. 95:6.

Among other titles applied exclusively to the Creator in his Word is "the Prince of princes," found at Daniel 8:25. Ordinarily we think of a "prince" as the son of a king, but this is not the thought of the Hebrew word *Sar* that is here translated "Prince." Rather, the thought is that of "chief one," or "he who comes first"; more like the German title *Fürst*. The book of Daniel mentions other princes, such as Michael, referring to angelic creatures, and certainly the Creator is the chief, the Prince of all such princes.

Among the many titles not exclusive with the Creator, yet applying to him in a special way, are "Father," "Judge" and "King." Jesus in particular used "Father" in addressing or speaking about the Creator, even as he taught us to use it in the model prayer: "Our Father in the heavens." (Matt. 6:9) Abraham was the first to speak of the Creator as Judge: "Is the Judge of all the earth not going to do what is right?" Certainly the Creator is the Judge of all his creatures. (Gen. 18:25) And no question about the title "King" being most fitting for the Creator as absolute monarch of the universe: "Over everything his own kingship has held domination," and He is "the King of eternity."—Ps. 103:19; 1 Tim. 1:17.

Truly the Creator, while having but one name, Jehovah, has many titles, all of which help us better to appreciate him and our relationship to him.

Impending Famine

◈ The three-volume report *The World Food Problem* published by President Johnson's Science Advisory Committee (PSAC) warned of impending world famine. In an introductory statement the president stated that "the shadow of starvation and impending famine has grown ever darker" and says that a "massive effort" by the United States and other nations "to help the less fortunate of the earth to help themselves" is necessary. The report concluded by saying that there are no insurmountable biological, technical, or economic barriers to finding a solution to the world food problem. But Donald F. Hornig, the president's adviser and chairman of PSAC, observed in his comment to the press, one can "seriously question whether the world is up to meeting the problem" in the time available.

Hunger Protest

◈ More than 500 trains were kept from running when, on August 7, the townspeople of Calcutta, India, squatted on the tracks to protest the low rice and wheat ration.

Closed Mines

◈ The growing use of oil and gas has caused the Czechoslovakian government to slow down its coal-mining activity. The government announced in August that during the next five years it would shut down 59 coal mines and transfer some 14,000 miners to other jobs.

Length of Life

◈ Health and medical care is now America's third-largest industry, amounting to $40,000,000,000. But despite the money spent for medical care, there has been no significant lengthening of average life for males since 1954, and only a very small increase for females. Automobile accidents in 1964 accounted for 2.6 percent of all deaths in the United States; lung cancer for 2.54 percent of the nation's deaths that year. Lack of exercise may also be one of the contributing causes to a shorter male life-span. The average American woman gets more exercise at home, cleaning house and tending small children, than her husband gets in his office or automated factory. In countries where infectious diseases are no longer the greatest cause of death, factors determining longevity are more likely to be cultural than medical.

Night Driving Tips

◈ The nighttime driver death rate is more than twice the daytime rate. One reason is that driving three hours after one's normal bedtime produces an almost uncontrollable drowsiness in nine out of ten drivers. If you cannot control your drowsiness, you cannot control your car either. So when sleepy, stop driving. Another tip is not to look directly into blinding headlights. Try to look at the headlights from the sides of your eyes. This will help to avoid being blinded, and your eyes will adapt faster to the dark after the car has passed. Also, drive at least ten miles an hour slower than you would during the day under the same conditions. You see more at slower speeds. It is impossible without radar accurately to judge the speed and distances of other cars. So when passing the car in front of you, give yourself plenty of room for error. Before starting out on trips at night, clean your headlights, your rear lights, your windshield, your rear and side windows and your glasses. Dirt blocks light, the light you need to stay alive when driving at night.

An Opium War

◈ Since 1949 remnants of Nationalist China's forces have controlled territory along Thailand's northern border. For years they have acted as go-betweens for Thai troops and Chinese merchants in Thailand in buying opium from the Burmese Shan forces or rebels farther north. But the Thais recently decided to do away with the "middle man" and deal directly with the Burmese. When 500 Burmese began to cross the Chinese Nationalists' territory, some 1,000 Nationalist troops cut the Burmese off and attempted to annihilate them. The Laotian government sent planes in and bombed both sides, because of the burning and looting on Laotian territory.

Pope with Problems

◈ Few popes in recent times have scolded Roman Catholics

more often than has Pope Paul VI. On August 9, in the same vein as a dozen previous pronouncements, he once again publicly scolded Roman Catholics for interpreting the recent ecumenical council's pronouncements as permitting challenge of fundamental doctrines. The lay faithful, he indicated, need be watchful because "certain disquieting problems are raised by the work of members of the church." In modern terminology, they should not "rock the boat." The doctrines and structural aspects of the church often questioned by progressive Roman Catholics have been those that Pope Paul has himself defended.

Religious Liberty, Spanish Style

◈ The law guaranteeing religious liberty to Protestants in Spain was denounced on August 9 by three Protestant denominations as unworkable. (The law was approved by the Parliament in June, 1967.) The three denominations, the Presbyterian, Lutheran and Pentecostal churches, together account for 20 to 25 percent of the Protestant population of Spain, estimated at 25,000 to 30,000. At issue was the law's requirement that each of the more than 400 Protestant churches in Spain solicit approval of the Ministry of Justice. The law also requires that individual ministers register with the government, that all non-Roman Catholic clergy carry identification cards. Once a Church registers with the government, the authorities are empowered to demand a list of the names of its parishioners, as well as a statement of its financial accounts. Authentic religious liberty is obviously far from a reality in Roman Catholic Spain.

Teacher Influence

◈ Your child's progress in school may depend very much on the opinion that the teacher has of him. A recent study of first- and second-grade children at a South San Francisco elementary school disclosed that pupils do well when teachers are told that they will. Teachers were falsely told that scientific tests showed certain pupils were due to "spurt ahead" academically. The teachers were given the names of 20 percent of the student body, randomly selected from all grades. They were told that every pupil so listed would improve dramatically within a year. A year later the "spurters" showed an average I.Q. gain of 12.22 points, compared with 8.42 for the rest of the student body. Dramatic gains were made in grades one and two—increases of 27.4 in the first grade and 16.5 in the second grade for the "spurters." The rest of the pupils rose only 12 points in the first grade and 7 in the second. Though analysis of these studies has not been completed, they do show that teacher expectations can be a powerful determinant. If teachers expect more from pupils, the teacher, it is shown, will give more of herself and the pupil will get more.

Illegitimacy and Adoption

◈ Illegitimacy in the United States has trebled since 1940—to 275,000 a year. It is now nearly twice the rate of adoption. To meet the problem of finding suitable parents, the adoption agencies are easing former policies governing adoption. Now even single persons are being accepted as prospective parents. While this is still rare, some 25 children were recently placed with single parents. The growth in illegitimacy, however, underscores the extent of the moral breakdown.

Alcoholism and Children

◈ Some people, including physicians, have said that Chinese and Italian children drink alcoholic beverages at a tender age without ill effects. Dr. Floyd W. Johnson of Stockton, California, made the following reply to such views: "I lived among the Chinese for 14 years in west China, southwest China, and northwest China. Never did I see children encouraged to drink alcoholic beverages. The children were taught from an early age that alcohol in any form is a substance not to be desired, and if taken at all, it should be only in the smallest amounts. . . . Since the war, in Italy the amount of alcohol consumed is second only to France and will soon overtake that country. Alcohol consumption in Italy has more than doubled since 1941. This is reflected in a more than 400% increase in the consumption of distilled liquors. In 1947, the admissions to mental hospitals for alcoholic psychosis was 4.4% of all admissions, or 1.9 out of 100,000 inhabitants, while in 1962 it was 12%, or about 7 per 100,000 inhabitants, an increase of approximately 270%. To make this more striking, the first admissions for alcoholic psychosis in America are 4.2 per 100,000 inhabitants, excluding everyone below the age of fifteen, whereas in Italy the 100,000 inhabitants include children as well."—*Medical World News*, July 21, 1967.

"Kiss of Peace," Then Trouble

◈ When Pope Paul VI worshiped in an Orthodox church during his recent trip to Turkey, the center of Eastern Orthodoxy, he exchanged a second "kiss of peace" with Patriarch Athenagoras, spiritual leader of 150 million Eastern Orthodox Catholics. The first exchange was in 1964 on the Mount of Olives in Jerusalem, when cordial relations were reestablished between the two. The pope, however, stirred controversy in predominantly Moslem Turkey by kneeling in prayer in Istanbul's Hagia Sophia Museum. This has been

a Moslem mosque for five centuries. In fact, the Hagia Sophia symbolizes Islam's conquest of "Christianity." Holding a religious service or praying in the museum is illegal. The pope's action, a Turkish assemblyman asserted, "has broken the hearts of millions of Moslems."

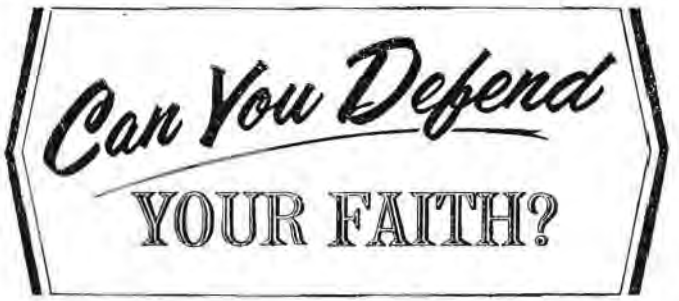
Blasphemous Clergy

◈ Any suggestion that Jesus Christ was a homosexual is revolting, repugnant and blasphemous, but a British clergyman recently stooped that low. Canon Hugh W. Montefiore, vicar of Great St. Mary, main church of Cambridge University, commenting on the celibacy of Christ, said: "Women were his friends, but it is men he is said to have loved." The clergyman said that the striking fact of Jesus' life was that he remained unmarried when marriage was all but universal in the Middle East of his time. Men who did not marry usually had one of three reasons. Two of these were that they could not afford it, or there were no girls. Neither of these factors need have deterred Jesus, he said. The third reason could be that they were homosexual in nature, inasmuch as women held no attraction for them. "This homosexual explanation is one we cannot ignore," said the canon.

This smear on Jesus Christ is in keeping with the modernist trend among the clergy. The canon overlooks the fact that not all love involves sex and that Jesus was loved by women, children and men alike and that he loved them all, that Jesus' position was that of a perfect man and not that of a debased man with uncontrollable animalistic passions, that Jesus' mission was to redeem mankind and not situate himself here on earth in a family relationship. The canon's statement appears to be a reaching out to excuse the homosexuality of this wicked day, which homosexuality the Bible specifically condemns.

Disaster Strikes Fairbanks

◈ Alaska's second-largest city, Fairbanks, was inundated when heavy rains caused the Chena and the Tenana Rivers to overflow their banks. Muddy water swirled through the city streets in swift currents up to nine feet deep. Thousands of people were trapped on roofs and upper floors of buildings. Several fires raged out of control. Governor Walter J. Hickel, after a tour of the disaster area, kept repeating the words, "It's terrible! It's terrible!" Mass evacuation was being planned, for there was no way to feed or house the people. Typhoid serum for 25,000 persons was readied for mass inoculations. Damage to property was estimated at $200,000,000.



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Awake!

DIGGING UP Bible History

—HOW IT AFFECTS YOU

OCTOBER 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The Bible as History UNDER ATTACK!

WHAT a book the Bible is! Oldest of the books being read today, it is at once the most widely quoted and distributed as well as the most widely translated—in 1,280 languages. No other book has so many genuine friends nor so many determined enemies.

Without doubt one reason for the Bible's great popularity lies in its being such fine literature. But to limit your appreciation of the Bible to that fact would be to make a serious mistake. It commands your attention because of its claim to be the inspired Word of God, the Creator of all things, which is able to instruct you in God's qualities and purposes and his will for you. Yet, it is chiefly because of this that the Bible has so many foes.

A favorite line of attack has been to challenge the Bible as history. Typical of many critics is Assyriologist Friedrich Delitzsch, who, in his book *Die Grosse Entauschung* (*The Great Deception*), claimed that the early history of Israel was a fraud perpetrated on the Jewish people by their religious leaders after their return from Babylon in 537 B.C.E. And in particular have such critics charged that the first eleven chapters of Genesis are myths.

How utterly erroneous and baseless such charges are has been and is being demonstrated by archaeologists working in the Near East. These have shown beyond doubt that, as Professor Noel B. Freedman expressed it, "the Bible is the story of people who occupied a certain geographical territory, who lived and died on it, who worked and worshiped there . . . and who left tangible evidence of their presence."—*The Bible in Modern Scholarship* (1965).

Archaeologists have uncovered such "tangible evidence" by digging up and analyzing rocks, ruined walls and buildings, by uncovering pottery, tools, weapons and other artifacts, as well as by investigating surface remains. While in doing so they have resorted to aerial photography to detect outlines of cities, magnetometers to locate stone foundations many feet below the surface of the ground, and many other modern gadgets, one of the most successful Palestinian archaeologists has used these the least. What has been his secret of success, you ask? Dependence upon "the amazing historical memory of the Bible," to quote his own words.—*Time* magazine, December 13, 1963.

No doubt archaeology in itself, regardless of its location, interests many persons because 'distance lends enchantment' and because man seems to have an insatiable curiosity regarding his past. But Biblical archaeology can do more for you. By refuting Bible critics and by illuminating and confirming what is written therein it can enhance your appreciation of the authenticity of Bible history.

The Spade Sheds Light on GENESIS

A NOTED American jurist of a previous generation, Oliver Wendell Holmes, once said: "The spade . . . has fed the tribes of mankind. It has furnished them water, coal, iron and gold. And now it is giving them truth—historic truth." While the spade does not give historic truth to the Bible, since that is already recorded, in the case of the Near East it might be said that the spade is corroborating the truth of the Bible.

Actually, Biblical archaeology is a relatively new science. Only in 1822 did decipherment of the Rosetta Stone unlock Egyptian hieroglyphics. Assyrian cuneiform was decoded more than twenty years later. Systematic excavations were begun in Assyria in 1843 and in Egypt in 1850, but truly scientific expeditions in the modern sense did not begin in Egypt until 1883, nor in Palestine until 1890.

In considering the evidences of archaeology it is important for you to bear in mind that the archaeologist is much like a detective, who considers circumstantial evidence in an effort to get at the truth. At times the evidence is quite conclusive, as when J. B. Pritchard found twenty-six jar handles with the name "Gibeon" inscribed on them, indicating that the mound or "tell" he was excavating was indeed the ancient Biblical city of Gibeon.[1] But more often the evidence is merely persuasive. In either case, however, in the vast majority of instances the results harmonize remarkably with the Bible record.

Turning to the record in the book of Genesis we note that it places the first man, an intelligent, reasoning creature with a moral sense, in the Near East, in the area of the Tigris and the Euphrates Rivers, even as it places Noah and his family upon their leaving the ark in the mountains of Ararat to the west of what is now known as the Caspian Sea.—Gen. 2:7-14; 8:4.

Does the spade of archaeology confirm this location as the cradle of civilized man? It does. Representative of modern opinion on the subject are the words of archaeologist R. J. Braidwood: "There is overwhelming evidence that the first experiments in food production and village life were made in the Near East. Similar experiments in China and India surely came later, and quite possibly were due to Near East influence . . . The Near East also appears to have been the natural habitat of the plants and animals that were

later domesticated to provide the basis for agricultural and animal husbandry of the western Old World."[2]

The Table of Nations

Another part of the book of Genesis upon which the spade has shed light is the Table of Nations mentioned in Genesis chapter 10. It tells of the seventy families, peoples or nations that descended from Noah's three sons. This table might be said to underscore the truth of the words of the apostle Paul uttered to the Athenian philosophers on Mars Hill: "He [God] made out of one man every nation of men, to dwell upon the entire surface of the earth."—Acts 17:26.

While the average reader of the Bible may not give much thought to this chapter of Genesis, especially in view of its many strange names, it is indeed a most remarkable one. It divides the human family into three main branches, the Japhetic, or Indo-European family of nations, the Hamitic, which includes the peoples inhabiting the land of Canaan, Egypt, Ethiopia and other regions of Africa, and the Shemitic, or the Semites of southwestern Asia, a definite linguistic group as well as more or less a racial unit. After over a century of archaeological search and investigation, what view do such researchers hold concerning this "Table of Nations"?

The general view is well expressed by one who says that this "table of the nations remains, according to all results of archaeological exploration, an ethnographic original document of the first rank which nothing can replace."[3]

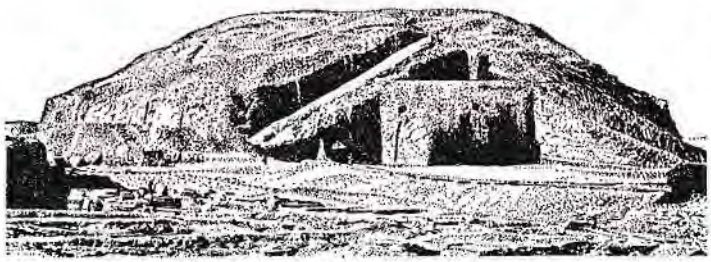
And says archaeologist Albright of this Bible chapter: "It has long attracted students of ancient Oriental geography and ethnography. It stands absolutely alone in ancient literature, without a remote parallel, even among the Greeks. . . . Many of the names of peoples and countries mentioned in this chapter have been discovered on the monuments for the first time. . . . The Table of Nations remains an astonishingly accurate document."[4]

Yes, the spade of archaeology is shedding ever more light on this remarkable document that reveals a world view of ancient humankind. All of which, let it be noted, compels the conclusion that the writer was endowed with more than mere human insight.

The Tower of Babel

Immediately following the Table of Nations the book of Genesis records how men

Mediterranean Sea
Kittim
GEOGRAPHICAL DISTRIBUTION
OF THE OFFSPRING OF NOAH'S SONS
AFTER THE FLOOD
The families and nations descended from Japheth are shown in this typeface
Those who sprang from Shem are listed in type of this style
The names of the offspring of Ham are shown on the map in this kind of type



Ziggurat uncovered in Ur of ancient Chaldea

built the Tower of Babel "with its top in the heavens," for the purpose of making "a celebrated name for ourselves," and how Jehovah God then confused their common language.—Gen. 11:1-9.

Does this sound like a myth or fantasy to you? Then consider what light the spade of archaeology has shed on this record. The Bible tells that this building work took place on the plains of Shinar, that is, in Babylonia. What has archaeology found there? While no claim can be made that the original tower was found, diggings have uncovered the bases and portions of a number of "ziggurat"* towers in various stages of preservation or decay. The Bible further tells that these towers were made with burnt brick, not stones, and that bitumen or asphalt was used as mortar. Do the archaeological discoveries coincide? They do, indeed, for the oldest of these ziggurats, the one at Uruk, was found to be built with clay, bricks and asphalt.

Has archaeology also testified to the ambitions of these tower builders? It has, in the form of later expressions that reflect or memorialize the words and attitude of those original builders, for inscriptions relating to these towers often contain such words as, "Its top shall reach the heavens," and King Nebuchadnezzar is recorded as saying, "I raised the summit of the Tower of stages at E-temen-an-ki so that its top rivaled the heavens." In fact, a fragment found north of the Marduk temple in Babylon matches the Biblical record as to how the tower builders came to grief: "The building of this temple offended the gods. In a night they threw down what had been built. They scattered them abroad, and made strange their speech. The progress they impeded."[5]

As to the dispersion of the various language groups and racial families from a central point in Mesopotamia, Sir Henry Rawlinson, archaeologist, in speaking of the different races in western Asia, says: "It is pleasing to remark, that if we were to be guided by the mere intersection of linguistic paths, and independently of all reference to the Scriptural record, we should still be led to fix on the plains of Shinar [in Mesopotamia], as the focus from which the various lines had radiated."

Sodom and Gomorrah

Have you ever wondered to what extent the record of the destruction of the cities of Sodom and Gomorrah near the southern end of the Dead Sea, as recorded in the book of Genesis, is historical? Then know that here again the spade of archaeology has proved enlightening. The Bible tells us that Jehovah God destroyed those cities by a "rain of sulphur and fire," and, according to Bible chronology, this took place about the year 1900 B.C.E. and at the Low Plain of Siddim, that is, the Salt Sea.—Gen. 13:10; 19:23-28.

In keeping with the inspired Record archaeologists tell us of the area's prosperity in the same time period as that of Lot and Abraham. Also, we are told that

* From the Assyrian-Babylonian word *ziqquratu*, meaning "to be high or raised up," as the top of a mountain or a built tower.

"a careful survey of the literary, geological and archaeological evidence points to the conclusion that the infamous 'cities of the plain,' (Gen. 19:29) were in the area which now is submerged beneath the slowly rising waters of the southern part of the Dead Sea, and that their ruin was accomplished by a great earthquake, probably accompanied by explosions, lightning, ignition of natural gas, and general conflagration";[6] petroleum and natural gas being plentiful in that region.

IN THE NEXT ISSUE
YOUTH AND DRUG ADDICTION
- Living for "Kicks" That Kill.
- How to Avoid Drug Addiction.

At Babylonia and Egypt

By digging up such ancient cities as Mari, Ur and Nuzi archaeologists have shed further light on the book of Genesis. Thus at the ancient royal city of Mari (Tell Hariri) on the Euphrates an enormous palace was uncovered, the archives of which yielded more than 20,000 clay tablets. Here such Biblical place-names as Haran have been found, as well as some of the names of the patriarchs, such as Serug, Peleg, Nahor and likely Reu, here used as the names of places.—Gen. 11: 16, 20, 29, 32.

Ur, the ancient home of Abraham (Gen. 11:28-31), a Sumerian city on the Euphrates near the Persian Gulf, was a prominent metropolis with a highly developed civilization. Here, too, thousands of clay tablets were discovered, revealing many of the details of life some 4,000 years ago, causing their discoverer, archaeologist Woolley, to say: "We must radically alter our view of [Abraham] when we see that his earlier years were passed in such sophisticated surroundings."[7]

As for the excavations at Nuzi, these have served to illuminate both Abrahamic and post-Abrahamic times. At this ancient city to the east of the Tigris and southeast of Nineveh some 20,000 clay tablets were unearthed that contained a wealth of detail regarding Near Eastern social and legal customs of the times. Certain aspects show remarkably close parallels to those described in the Genesis account concerning the patriarchs. For example, the selling of birthrights is described, recalling the case of Isaac's son selling his birthright to his twin brother Jacob. —Gen. 25:29-34.

The last ten chapters of Genesis deal chiefly with Joseph. Have you thought of his record as merely a good "Sunday School" story but probably not actual history? Then note what one authority tells as to how thoroughly Egyptian this record is, as revealed by the spade: 'Potiphar bears a genuine Egyptian name; stewardships, such as that with which Joseph was entrusted, appear frequently; dreams were a matter of intense interest; the title "the chief of the bakers" has been found; on their birthdays Egyptian kings were accustomed to grant amnesties; the magicians were, among other things, entrusted with interpreting portents; shaving before appearing before Pharaoh was required,' and numerous other authentic details that testify that the account is not just a "story" but factual history.[8]

Truly the spade is shedding light on the book of Genesis. As Albright stated in a newspaper interview: "Every year new discoveries, achieved through the very scientific methods which critics say prove the Bible antiquated, validate it and prove that the writers meant what they wrote . . . This does not mean that no conflicts

or obscurities remain, but simply that the whole sweep of biblical history is based on remarkable oral and written tradition." —*The Detroit News*, April 20, 1964.

No question about it, the spade of archaeology has and does shed light on the Bible book of Genesis. It may thus aid some, plagued by doubts, to view the Bible with an open mind and come to appreciate that, far more than merely presenting "remarkable oral and written tradition," the Bible contains the inspired account of God's dealings with men and presents prophetic foregleams of divine blessings.

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ISRAEL'S WORSHIP —A Divine Revelation

AMONG the results of Darwin's theory of evolution is that many men have ceased to view the Bible as a divine revelation. Thus many clergymen and theologians teach that all religion, including that of Moses and Jesus Christ, is simply the result of human aspirations, and reflects the yearnings and spiritual struggles of more or less sincere and religious men. These theologians claim that all religious efforts are embraced in the apostle Paul's remark that men would "seek God, if they might grope for him and really find him." —Acts 17:27.

They take the position that the religion of Israel was merely a folk religion and that it began and developed the same as every other religion. Under what they call "comparative religion," they claim that "all religion is one in various stages of development," and that evolution is at work in all religion and that it no longer can be claimed that one religion is true and all others are false.[1]

No doubt one of the chief reasons for the popularity of this view of religion has been the efforts of Julius Wellhausen, a professor of Oriental languages, of whom it is said that he "made his name famous by his critical investigations of the Hexateuch [the first six books of the Bible], and by the uncompromising scientific attitude he adopted in testing its problems."[2] Also, it is claimed that he did for Biblical criticism what Darwin did for biology and that he "made it possible to understand the evolution of the Old Testament religion."[3]

But this theory of his brought him face to face with a dilemma, for as he himself admitted, "it is impossible to account for the fact that the history of Israel with

more or less the same beginnings as, e.g., the history of the Moabites, should have such totally different results."[4] But that is just it! The reason the religion of the Israelites has had such different results from that of contemporary religions back there is that it had a *different beginning,* it was no mere folk religion as were all the other religions back there. It was the *divinely revealed* religion.

If this seems to be a strong statement to you, then note what the spade of archaeology has revealed in this regard. Taking our study back as far as the time of Abraham, we learn that diggings have disclosed that his native city Ur was the center of Moon worship in ancient Babylonia and that in its pantheon of gods there were three chief deities, Anu, Enlil and Enki, and three lesser deities, the Sun, Moon and Venus under the names of Shamash, Sin and Ishtar, and a host of still lesser gods and goddesses.[5] As the Bible itself tells us, Abraham's forefathers worshiped such gods. (Josh. 24:14) In striking contrast to them all, Abraham recognized only one God, and from the inspired Record it is clear that he was familiar with God's distinctive name, Jehovah. The Bible says that, shortly after he entered the land of Canaan, "he built an altar there to Jehovah and began to call on the name of Jehovah." Obviously Abraham's worship could not have been a mere refinement or a mere evolutionary step from the pagan worship of Babylonia. His worship represented too great a contrast for that. It must have been revealed to him by God.—Gen. 12:8.

Israel's Worship vs. Egyptian Worship

The Bible tells that the Israelites were in Egypt for more than two centuries, but did they get their religion from Egypt? True, it is a common practice to call attention to the morality of the Egyptians (the evidence of which has been uncovered by the spade of archaeology), especially as noted by the expressions appearing in the "Book of the Dead," which would seem to indicate that the Egyptians had a moral code similar in some points to that later given to Israel in the Ten Commandments. This "Book" contains "negative confessions," as they have been called, which protest the deceased one's innocence before a posthumous court, denying any guilt and shortcomings. Thus, one of these Egyptian confessions protests innocence in thirty-six respects: "(A-1) I have not committed evil against men. (A-2) I have not mistreated cattle . . . (A-8) I have not blasphemed a god. . . . (A-14) I have not killed . . . (A-18) I have not damaged the bread of the gods. . . . (A-36) I have not stopped a god on his procession." These were written on papyrus by priests who sold them to whoever wanted them and filled in the name of the buyer. The confessions were deposited in the tomb upon death to assure bliss in the "afterlife."[6]

While such confessions give evidence of morality, they cannot prove a common origin, any more than an ape's having two eyes, two ears and four limbs proves that he and man had a common ancestor. The Code of Hammurabi, the teachings of Buddha and Confucius all contain moral precepts. All such is but evidence of the Creator's having placed in man a moral sense, even as the apostle Paul shows: "Whenever people of the nations that do not have [God's] law do by nature the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2:14, 15.

MULTITUDE OF EGYPTIAN DEITIES

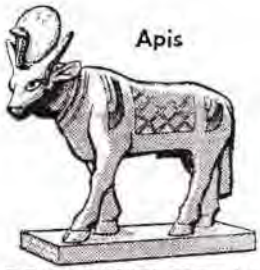
Ta-weret

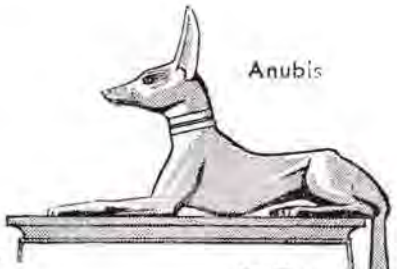
On the other hand, note just a few of the extreme *contrasts* between the religion of the Egyptians and the worship of Jehovah as made known through Moses. Even as in the case with Babylonia, archaeology has revealed that Egypt had many deities (according to one authority, seventy-three), as well as hundreds of lesser gods, who presided over certain cities or over certain functions. In fact, each town had its guardian deity. What a contrast this multiplicity of gods presents to the words of Moses: "Listen, O Israel: Jehovah our God is one Jehovah." And as noted in the First and Second of the Ten Commandments, Jehovah tolerated no rivals but exacted "exclusive devotion." What a gulf between these two religions as to who is to be worshiped!—Deut. 6:4; Ex. 20:3-5.

Then, again, Israel was strictly forbidden to make a likeness of Jehovah God, for, as Jehovah reminded them, "you did not see any form on the day of Jehovah's speaking to you in Horeb out of the middle of the fire, that you may not act ruinously" by making a male or female image or that of any beast, bird, creeping thing or fish and worshiping it or worshiping any of the heavenly bodies. The fact that it is altogether impossible to make any likeness of Jehovah is termed the *aniconic* (that is, imageless or nonidolatrous) character of Jehovah and is unique with the religion of Israel. No religion of human origin ever thought of so grand a concept that made it simply impossible to produce a representation of the one to be worshiped.—Deut. 4:15-19.

But with the Egyptians, their gods took on many forms, especially that of the brute creation. Thus we are told: "Mostly . . . the Egyptian deities were represented by animal forms. The god Khnum was a ram; Horus a falcon; Thoth an ibis; Sebek a crocodile; the goddess Nut, at Bubastis, a cat; and the goddess Bruto a serpent. . . . The sacred bull was worshiped as an actual animal. He was housed in a temple and tended by priests. When he died he was embalmed and buried with great ceremony. Cemeteries worthy of the gods and kings were built for the interment of these holy beasts . . . The stone sarcophagi in which the sacred bulls had been laid away were made of heavy black and red granite, each one cut from a single polished block approximately 9.6 feet high, 6.4 feet broad and 12.8 feet long. The weight of these blocks [sarcophagi] has been estimated at about 72 tons." Then, again, in one city there was a large cemetery for cats, in another, for crocodiles, in another, for ibises and in another, for rams. Hundreds of mummified animals have been found in these cemeteries.

A further striking contrast between Egyptian religion and that of Israel, as





BROUGHT TO LIGHT BY ARCHAEOLOGY

highlighted by the spade of archaeology, was the use of magic. The law of Moses explicitly and repeatedly forbade all use of magic. (Lev. 19:31; Deut. 18:9-13) But magic was rampant throughout Egypt's entire history; it early dominated the practice of medicine; and priests formed a mass of magical formulas by means of which the "laity," for a price, could ensure themselves a happy existence after death. Even major political conspiracies employed magical procedures to procure the aid of their gods.

Polytheism, animal worship and magic, to which, among other things, might be added reincarnation and the enslavement to a greedy and corrupt priesthood—all this is what can be expected from a folk religion. Had Israel's religion had the same human origin, it doubtless would have absorbed some of these elements as the Israelites came in contact with it; but did it? No, for while they themselves repeatedly were ensnared by such things, their sacred Scripture kept free from them. Why? Because it was a divine revelation.

Religions of Israel and of Canaan Contrasted

Forty years after the Israelites left Egypt they entered the land of Canaan. How did their worship compare with that of the Canaanites whose land they took over?

Diggings have revealed that the use of idols, especially of the god Baal, was very common in the religion of Canaan. "Canaanite cities possessed quite a number of copper and bronze figurines of male deities, most of which are identified with Baal," which is what we should expect from a folk religion, one of human origin. But did the fact that the Israelites were surrounded by such idolatry, even being infiltrated by it in certain periods, cause their religion to take on some of the characteristics of the Canaanite religion? By no means. On the contrary, we are assured that "when we come to Israelite towns the series [of Baal images] gives out." Yes, while the Israelites at times stooped to idolatry, they never attempted to make a representation of their God Jehovah: "Archaeology offers support for the antiquity of this commandment in Israel in that a figure of [Jehovah] has yet to be found in the debris of an Israelite town."[3]

It might even be said that there was an even greater contrast between the religion of Israel and that of the Canaanites than there was between Israel's and that of Egypt. How so? you ask. In that, in addition to polytheism, magic and suchlike pagan features, the religion of Canaan was

saturated with sexual immorality. Far from their gods' being examples of morality or requiring it, we are told that "the lives of the gods were certainly on a moral level below that of the average of society as a whole."[9] One Ugarit tablet tells of the Canaanite god El seducing two women, the description of which is said to be "one of the frankest and most sensuous in ancient Near-Eastern literature."[10] In particular were their goddesses depicted as delighting in bloodshed and sexual orgies.

With such a pantheon of depraved deities, is it any wonder that the religion of Canaan was extremely immoral? Phallic symbols abounded throughout the land. It is reported that "the chief emphasis in Canaanite religion . . . was upon fertility and sex . . . We know that sacred prostitution, both male and female, was exceedingly common, practiced in the name of religion at various centers of worship."[11] And says another authority: "Canaanite cult practice was oriented toward sex and its manifestations. In no other country has so relatively great number of figurines of the naked goddess of fertility, some distinctly obscene, been found. Nowhere else does the cult of the serpent appear so strongly."[12] And with all this sex worship went also the offering of human sacrifices, so that "no other people rivaled them in the mixture of bloodshed and debauchery with which they thought to honor the Deity."[13]

Baal, a Canaanite god—found at Ras Shamra in 1932

What digging has revealed in recent years is exactly in keeping with what the Bible recorded regarding this people, and illuminates the same. When the Israelites became contaminated with Canaanite religion "they kept spilling innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; and the land came to be polluted with bloodshed. And they got to be unclean by their works and kept having immoral intercourse by their dealings." In fact, even before they entered the land of Canaan Jehovah God warned the Israelites that it was because of the gross sexual immorality and idolatry of the Canaanites that he was ordering their execution and that he would destroy the Israelites likewise if they engaged in such practices.—Ps. 106:34-39; Lev. 18:1-30.

Pertinent here are the words of one of the world's leading archaeologists, Sir Leonard Woolley, to the effect that the Hebrew prophets in their descriptions and denunciations of the Canaanites did them "no injustice, for with the Phoenicians at least the custom of sacrificing their firstborn persisted long after neighboring peoples had learned to substitute an animal for a human victim. . . . So far as we can see—and the Ugarit tablets afford evidence enough—[their] religion . . . was singularly lacking in moral and ethical content."—*The Beginnings of Civilization* (1963).

Have you at times wondered why Jehovah God ordered the people of Israel to wipe out the Canaanites? If so, then surely from the foregoing the reason is clear

enough. In this, however, there is also a warning. The Bible tells us that God does not change. (Mal. 3:6) The modern generation is rapidly getting as immoral as the pre-Flood generation and as the people of Canaan, and so it, too, can expect to reap Jehovah's adverse judgment. Fulfillment of Bible prophecy indicates that that time is not far away.—Matt. 24:1-39.

No Evolution Within Israel's Religion

Clearly, from all the foregoing it must be apparent that the religion of Israel did not evolve the way surrounding religions did; it had so little in common with them that it could by no stretch of the imagination be viewed as a development from surrounding forms of worship. The only reason why the presentation of this religion in the Bible is free from the gross polytheism of Ur (with its emphasis on the worship of the moon as though it were the chief and ruling heavenly body), is free from Egypt's practice of magic and its degrading animal worship, and was able to take a relatively strong stand against the revolting worship of the Canaanites, is that Israel's worship was a divine revelation.

Those who claim that the worship of Israel was of human origin, the same as all the other religions, bring the charge of "pseudopigraphy" against the Bible writers. By this they mean "spurious writings purporting to be by Bible characters," and so they glibly term many of the Bible writings "pious frauds." By this they mean, for example, that the book of Deuteronomy was written by men who lived far later, in the time of King Josiah, and the book of Leviticus centuries later, by priests after they returned from the Babylonian captivity; and that these men meant well and so they piously credited these writings of theirs to Moses so that their people, the Jews, would take these writings seriously.

However, it is difficult to conceive how any persons who would perpetrate such frauds could be termed "well-meaning" and "pious." More than that, there is absolutely no evidence that such a thing was done, for as archaeologist Albright has so well noted: "The assumption that pious frauds and pseudopigraphy were common in Israel, is without parallel in the pre-Hellenic Orient. What we find is just the opposite, a [religious] veneration both for the written and for oral tradition."[14] The remarkable accuracy, even as to minute details, with which the Bible accounts reflect the circumstances and conditions of the particular time period to which they claim to relate (which accuracy has been demonstrated so frequently by the diggings in the Near East), leaves no sound basis whatsoever for viewing them as the imaginative works of inventive writers living centuries later.

Have you been listening to and supporting religious leaders whose modern theories critical of the Bible are thus proved to be unsound? If so, would it not be wise for you to look elsewhere for religious guidance?

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GREAT, indeed, has been the interest that Bible lovers have shown in archaeological activity in the Near East and particularly in Palestine. Because of this, have you thought that the purpose of all Near East excavations has been to illuminate or to corroborate the Bible record? True, a hundred years ago a British society was formed for that very purpose. However, in more recent years many others, such as the Israeli government, and the universities of Harvard and Yale, have sponsored archaeological expeditions in the Near East, and that primarily for scientific, cultural and economic reasons. This fact makes all the more impressive the evidence that archaeologists have uncovered illustrating the accuracy of the Bible record.

In Joshua's Time

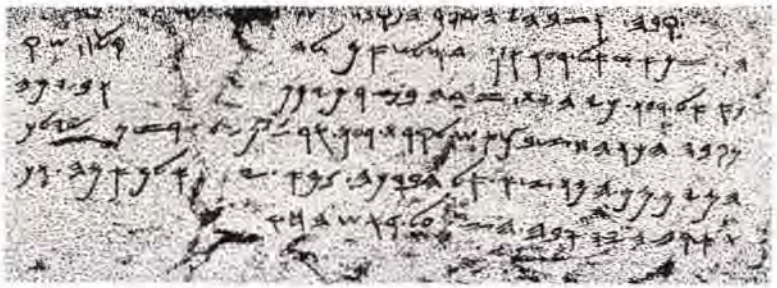
"Hazor . . . the head of all these kingdoms"—so the book of Joshua (11:10) described this city conquered by the invading Israelites. What did the diggings there reveal? They show that it was indeed once a great city, covering 200 acres and having a very large population, and they give evidence that it was destroyed in the time of Joshua. Even the fact that in later times King Solomon did a notable building work there has been corroborated by diggings.—Josh. 11:11; 1 Ki. 9:15, 16.

The cities of Beth-shean and Megiddo, on the other hand, were not taken by the Israelites, "but the Canaanites persisted in dwelling in this land," the inspired Record tells us. (Judg. 1:27) So, what does the spade of archaeology testify regarding these cities? According to archaeologist Wright, "the archaeological evidence is very plain that the Canaanite inhabitants [of these cities] were not disturbed nor displaced. These data agree so strikingly with the conquest tradition [that is, the book of Joshua] that it is difficult to see how the correspondence can be mere coincidence."[1]

Jerusalem's Tunnels

Did you know that long tunnels, hewn out of solid rock with simple hand tools figured prominently in the history of King David and King Hezekiah of Israel? David's men made use of one of them to capture Jerusalem in the first place, and Hezekiah built such a tunnel to assure Jerusalem of water at a time when it would be besieged.—2 Sam. 5:6-10; 2 Ki. 20:20; 2 Chron. 32:2-4, 30.

In 1867 the water tunnel that David's men likely used was discovered, running from the fountain of Gihon back into the hill, with a vertical shaft up to what was once the old city of Jebus. In 1910-1911, the entire system of tunnels connecting with the Gihon spring was cleared. One tunnel, known as the Siloam tunnel, was cut through solid rock for a third of a mile, with an average height of six feet,



Portion of the Siloam inscription, from the days of King Hezekiah

from the fountain of Gihon to the pool of Siloam within the city. This tunnel was built by two groups of workmen beginning at opposite ends.

Of particular interest is the ancient inscription found on the tunnel wall at about the place where the two groups of workers met. The inscription, in early Hebrew monumental script, reads in part: "While there was still three cubits [4½ feet] to be cut through, there was heard the voice of a man calling to his fellow, for there was an overlap in the rock on the right and on the left. And when the tunnel was driven through, the quarrymen hewed the rock, each man toward his fellow, axe against axe; and the water flowed from the spring toward the reservoir for 1,200 cubits [1,800 feet], and the height of the rock above the quarrymen was 100 cubits [150 feet]."[2] Incidentally, since the Bible definitely sets the date of the time of this event in the reign of King Hezekiah, the style of writing in this inscription is used by scholars for comparison in dating other Hebrew inscriptions.

Pagan Monarchs Add Their Testimony

Quite a number of incidents in Israel's national history have been confirmed by pagan records that archaeologists have uncovered, of which space permits telling only the more prominent ones. Among these is the invasion by Shishak (Sheshonk I) the Lybian ruler of Egypt's twenty-second Dynasty. The Bible shows him as an Egyptian ruler whom Jehovah permitted to invade Judah around the year 993 B.C.E., because its king, Solomon's son Rehoboam, had "left the law of Jehovah." (2 Chron. 12:1-12) Knowledge of this invasion was limited to the Biblical record until 1830. Then an imposing relief in hieroglyphics and pictures, discovered centuries earlier, was finally deciphered. Concerning it we are told: 'A portion of this relief shows the god Amun leading forward by cords 156 Israelite captives in rows, each of whom symbolized a different town of Palestine. In each case the name of the town is enclosed in an oval marked out beneath the head and shoulders of the captive. Of the names that are still legible and geographically identified are many found in the Hebrew Scriptures.'[3]

A pagan king's record, on what is known as the Moabite Stone, furnishes another instance of how the fruits of the spade are

Part of relief found in Amun temple at Karnak depicting Israelite captives taken by King Shishak and naming Judean towns

testifying to the accuracy of Biblical history. This stone has been termed 'the largest single literary document outside the Bible dealing with Palestine in the Iron Age.'[4] It tells of the revolt of the Moabite king Mesha, which revolt is recorded in the Bible at 2 Kings 1:1; 3:4, 5. In addition to mentioning Omri, king of the ten-tribe kingdom of Israel, it also contains numerous geographical names found in the Bible.

The writing on what is known as King Sennacherib's Prism harmonizes remarkably with still another incident in Israel's national history: Sennacherib's invasion of Judah, his capturing of certain cities, his being paid tribute by King Hezekiah and his siege of Jerusalem. All of this is boastfully related in the Assyrian monarch's prism, including many details as to the number of towns captured (forty-six), the number of prisoners taken (more than 200,000), and his record agrees with the Bible as to Hezekiah's paying a tribute of "thirty gold talents."[5] However, the prism contains nothing unfavorable to Sennacherib, such as his failure to take Jerusalem and his crestfallen return to his homeland after the death of 185,000 of his warriors in one night.—2 Ki. 18:14; Isa. 36:1 to 37:38.

Sargon II of Assyria, as found at Khorsabad

Sargon II, another mighty Assyrian emperor who enters into the Biblical history of Israel, was long considered nonexistent by many leading Bible critics because his name appeared only in the Bible. (Isa. 20:1) However, he is now one of the best known kings of Assyria. At Khorsabad, on a northern branch of the Tigris River, his palace was uncovered in 1843, and since then archaeological work has brought him from secular obscurity into historical prominence. In one of his annals he describes the capture of Ashdod, recorded at Isaiah 20:1.[6]—2 Ki. 17:6, 13, 18.

The Nabunaid Chronicle is another pagan record that confirms the accuracy of Bible history. In Daniel, chapter 5, Belshazzar is mentioned as king of Babylon. This fact was long considered as proof that the account was not historical, since secular history knew of no such Babylonian king. However, excavations near modern Baghdad in the latter half of the nineteenth century produced numerous clay tablets and cylinders, including the now famous Nabunaid Chronicle. It effectively countered all objections to the record at Daniel 5 concerning Belshazzar's occupancy of the Babylonian throne, for it showed that the oldest son of Nabonidus was coregent with his father and that in the latter part of his reign Nabonidus entrusted the government of Babylon to his oldest son, "Bel-sarra-uzur."[7]

Among the outstanding events in the national history of the nation of Israel was its return from Babylon in 537 B.C.E. The Bible tells of the proclamation by Cyrus, king of Persia, authorizing this return. Illuminating and substantiating this proclamation is the Cyrus Cylinder found at the site of ancient Sippar on the Euphrates about twenty miles from Baghdad. In it Cyrus recounts his easy conquest of Babylon and outlines his policy of restoring captive peoples to their native lands;

for which he implores the favor of their gods.[8] The Bible account shows that, beyond a mere release of the Jews, Cyrus, prophetically commissioned by Jehovah God, also greatly facilitated their return to Jerusalem and the rebuilding of God's temple there.—Ezra 1:1-4; Jer. 29:10.

To give but one more example, near the large and beautiful Ishtar Gate of ancient Babylon were uncovered some 300 cuneiform tablets relating to the period of King Nebuchadnezzar's reign. Among the lists of workers and captives then living in and near Babylon to whom provisions such as barley and oil were to be paid or given is the name of "Yaukin of the land of Yahud," who has been identified as Jehoiachin, king of Judah, taken captive when Nebuchadnezzar invaded Jerusalem some ten years before its complete desolation.[9] In addition, five of his sons are mentioned, the Bible naming seven of his sons in captivity with him.[9]—2 Ki. 25: 27-30; 1 Chron. 3:17, 18.

No question about it, time and time again the ancient ruins testify to incidents recorded in the national history of Israel, from the time of Joshua, when the Israelites first entered the land of Canaan, to the time of Cyrus, who permitted them to return to their homeland almost a thousand years later!

[8] It is indeed of interest that both the Biblical record and the cuneiform tablet deal with Jehoiachin's being provided with food.

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Discovering God's Name and Word in CAVES AND RUINS

יהוה Would you recognize the meaning of those modern Hebrew characters if you saw them on an inscription? They are the four letters that, reading from right to left as was the Hebrew method, spell out YHWH or, adding the vowel sounds, YAHWEH or YEHWAH, the Hebrew form of spelling the personal name of God: Jehovah. These four Hebrew letters are called the "tetragrammaton," from two Greek words meaning "four letters."

It brings a surge of excitement, a thrill, to the archaeologist when he comes upon a clay tablet or stone monument and recognizes therein the name of some famous man of the ancient past, Sargon, Sennacherib, Nebuchadnezzar, Pharaoh Ramses, or another. How much more so should

this be the case upon finding ancient records bearing the name of the Sovereign of all the universe, the one called "the Ancient of Days"!—Dan. 7:9.

Are you aware of the fact, however, that this distinctive and unique name of the God of the Bible, Jehovah, came under a religious taboo over 2,000 years ago? After the last book of the sacred Hebrew Scriptures was written, the Jews or Israelites fell into the superstitious fear that it was wrong to pronounce God's personal name, that it might be a sin to do so. Owing to this, some Bible translations, even modern ones, have replaced the name Jehovah in their translations by substitute terms, such as "Lord" or "God." But, in view of the fact that the name Jehovah, represented by the four Hebrew letters or tetragrammaton, occurs in the Hebrew text of the Bible almost 7,000 times, and in view of the way its importance is highlighted by God's declaration (repeated some sixty times in the book of Ezekiel alone) that 'They shall know that I am Jehovah,' can such substitution of God's name be warranted, justified?

The Moabite Stone. In this oldest known Hebrew-Phoenician writing the name of the true God appears, as shown above.

How unusual that men today, even religious translators of the Bible, should hesitate or even show aversion to employing the sacred name of God! The strangeness of the situation is pointed up by archaeological findings showing that, in Bible times, even pagan rulers knew and used the name Jehovah (or Yahweh) when referring to the God of the Israelites. Thus, on the Moabite Stone, already mentioned, King Mesha of Moab boasts of his military exploits against Israel and, among other things, states: "Chemosh [the national deity of Moab] said to me: 'Go, take Nebo from Israel!' So I went by night and fought against it, from the break of dawn until noon, taking it and I slew all . . . And I took from there the [vessels] of YHWH [Yahweh or Jehovah], dragging them before Chemosh."[1] Yet, when you read the account about King Mesha's revolt in the Bible, as recorded at 2 Kings 3:4-27, if you are using translations such as the *King James, Revised Standard,* or the Catholic *Douay,* you may not see the name "Jehovah" even though that name, represented by the tetragrammaton, occurs ten times in the Hebrew text (in verses 10-18). Strange, indeed, that a pagan monarch over 2,800 years ago used the name of God, while some that profess to be his people today seek to hide it!

That the taboo against the use of God's personal name, Jehovah, had still not come into effect as late as the sixth century before our Common Era is apparent from the writings on what are known as the "Lachish Letters." These "letters" are actually in the form of shards or potsherds, broken pieces of pottery known as *ostraca.*[*] Twenty-one of them were found in the ruins of Lachish, a fortified city that figured prominently in Israel's history from the days of Joshua to the days of Jeremiah. They give evidence of relat-

[*] Broken pieces of pottery apparently were one of the most common writing materials in ancient times, as regular writing materials were too costly for everyday use. Potsherds, broken pieces of pottery, were to be found in every household, as the making of pottery goes back extremely far in human history and, being made of clay, pottery was very cheap.

ing to the time of the desolation of Judah in 607 B.C.E.—Josh. 10:3; Jer. 34:7.

These "letters" appear to have been written by an officer at a Judean outpost to his superior, named Yaosh, at Lachish, and they clearly reflect a time of attack and stress. While it is of interest to see that the letters contain names corresponding to those of several persons who are specifically mentioned in the Bible record as living at the time of the Babylonian conquest of Judah, it is most noteworthy to find that, of the eight legible shards, seven of them begin their message with a salutation such as "May YHWH [Yahweh or Jehovah] cause my lord to see this season in good health." All together, the tetragrammaton appears eleven times in these seven messages, clearly indicating that the name Jehovah enjoyed everyday common usage at that time.[2]

One of the "Lachish Letters" showing use of the divine name twice in ancient Hebrew script

But why is it that, even though some Bible versions use the name Jehovah in the Hebrew Scriptures or "Old Testament" part of the Bible, this name of God disappears as soon as the reader reaches the Gospel according to Matthew and reappears only at Revelation chapter 19 in the expression "Hallelujah" (Hebrew for "Praise Jehovah") found at verses 1, 3, 4 and 6? For long it was held that the writers or translators of the first Greek translation of the Hebrew Scriptures, known as the *Septuagint Version,* honored the taboo against using the name of Jehovah, and that therefore the name was not used by Jesus and his apostles, for the name of Jehovah does not appear in the noted Greek manuscripts of the fourth and fifth centuries. This argument, however, is now no longer valid. Why not?

In Egypt, where the *Septuagint* translation was made, papyrus fragments were found of a copy of that translation's rendering of the second half of Deuteronomy. These fragments, listed as Inventory Number 226 of the Fouad Papyri and now in the possession of the Société Royale de Papyrologie du Caire, are considered to date from the first or second century before the Common Era, or only a century or two from the time of the start of the work of translating and thus producing the *Septuagint.* When the fragments were examined, it was found that the tetragrammaton was used in every case where God's name appeared in that form in the corresponding Hebrew text, or a total of twelve times. This is conclusive evidence that the original *Septuagint* translation *did* use the name Jehovah, and that only in later copies did that name come to be replaced by the Greek words for *Lord* and *God.* Certainly Christ Jesus used the name, for he plainly stated, in his prayer to Jehovah God recorded at John 17:26: "I have made your name known to them and will make it known."

Caves by the Dead Sea Yield Copies of God's Word

The finding of ancient Bible scrolls in eleven of the Qumran caves situated northwest of the Dead Sea has been de-

scribed as "the greatest find ever made in the field of biblical archaeology, and one of the greatest in any field."[3] The continued efforts of Bedouins, archaeologists and government officials over a period of several years (1947-1955) have uncovered hundreds of manuscripts. Along with other writings, all the books of the Hebrew Scriptures except Esther are represented. What makes these scrolls such an outstanding find? Primarily their age. Scholars skilled in paleography or ancient handwriting dated some of them as from 100 to 200 B.C.E., and further tests corroborated their calculations.

One of the most important of these scrolls is the beautifully preserved copy of the book of Isaiah, made of seventeen pieces of parchment. Before this Dead Sea Scroll of Isaiah was discovered, the oldest Hebrew text of that book was one dating from the tenth century C.E. Here now was a manuscript that reduced to about one-third the time previously separating the original writing of the prophet Isaiah (in the eighth century B.C.E.) from its closest copy. Yet, when a comparison was made of the Dead Sea Scroll of Isaiah with the text of the book of Isaiah as recorded a thousand years later in the Masoretic Text, the amazing fact was that only very minor differences appeared, of negligible importance.

What does this mean for you? It underscores Jehovah's promise regarding his Word: "All flesh is like grass, and all its glory is like the blossom of grass; the grass becomes withered, and the flower falls off, but the saying of Jehovah endures forever." (1 Pet. 1:24, 25) It means, too, that when you open your Bible (regardless of what version or translation it may be), you can rest assured that the sense of what you are reading differs little, if at all, from that obtained by those who, in ancient times, read the original manuscripts in Hebrew, Aramaic and Greek.

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Luke —Historian Par Excellence

UNDERSTANDABLY the spade of archaeology cannot contribute as much background to the Christian Greek Scriptures as it can to the Hebrew Scriptures. The events are far more recent, the peoples involved are fewer and in particular is the time much shorter, covering only about one century, whereas the Hebrew Scriptures take in more than thirty-five centuries of human history.

Of those recording early Christian history Luke is the historian *par excellence*. Not only is his record of Jesus' ministry the longest and most comprehensive, but we are largely indebted to Luke for the history of the early Christian congregation for its first thirty years and more. As to the historical quality of Luke's work, Charles Gore in *New Commentary on Holy Scripture* (1928) states: "It should, of course, be recognized that modern archaeology has almost forced upon critics of St. Luke a verdict of remarkable accuracy in all his allusions to secular facts and events." And wrote W. M. Ramsay in his work, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament:* "Luke is a historian of the first rank; not merely are his statements of fact trustworthy; he is possessed of the true historic sense." Among the examples of

Luke's historical ability consider the following:

Luke 2:3: "And all people went traveling to be registered, each one to his own city." That this was actually the procedure followed in a Roman census is confirmed by a papyrus found in Egypt dating from the seventh year of Emperor Trajan, which reads in part: "Gaius Vibius, chief prefect of Egypt. Because of the approaching census it is necessary that all those residing for any cause away from their homes, should at once prepare to return to their own governments, in order that they may complete the family administration of the enrollment."

Acts 13:7: "The proconsul Sergius Paulus, an intelligent man." Luke relates that, during his first missionary tour (c. 47-48) Paul met this official on the island of Cyprus. This very name was found on an inscription in Soli, north of Paphos, Cyprus, and the inscription is dated about 55 C.E., a few years after Paul's tour.

Luke 3:1; Acts 4:27: "Pontius Pilate was governor of Judea." Interestingly, while the other Gospel writers, Matthew, Mark, and John, mention "Pilate" for a total of more than forty-five times, only Luke's Gospel refers to him by his full name *Pontius* Pilate, while the apostle Paul also gives the complete name once. (1 Tim. 6:13) In 1961 a slab was found at Caesarea on which appeared the names *Pontius Pilate* and *Tiberius*.

Acts 14:12: "They went calling Barnabas Zeus, but Paul Hermes, since he was the one taking the lead in speaking." The people of Lystra thus addressed Paul and Barnabas because of Paul's having healed a lame man. Two ancient inscriptions discovered in 1919 in the vicinity of Lystra testify to the worship of these two gods in that city. One of them mentions "the priests of Zeus," and the other speaks of "Hermes Most Great" and "Zeus the sun-god."

Acts 18:12: "Now while Gallio was proconsul of Achaia, the Jews rose up." A fragmentary inscription, found at Delphi, Greece, not only names the proconsul Gallio but also furnishes a basis for placing the dates of Paul's first visit to Corinth at 50-52 C.E.: "Tiberius Claudius Caesar Augustus, . . . of tribunican authority for the 12th time, imperator the 26th time [sometime between January 51 C.E. and August 52 C.E.], father of the country, consul for the 5th time, honorable, . . . As Lucius Gallio, my friend, and the proconsul of Achaia, wrote . . ."

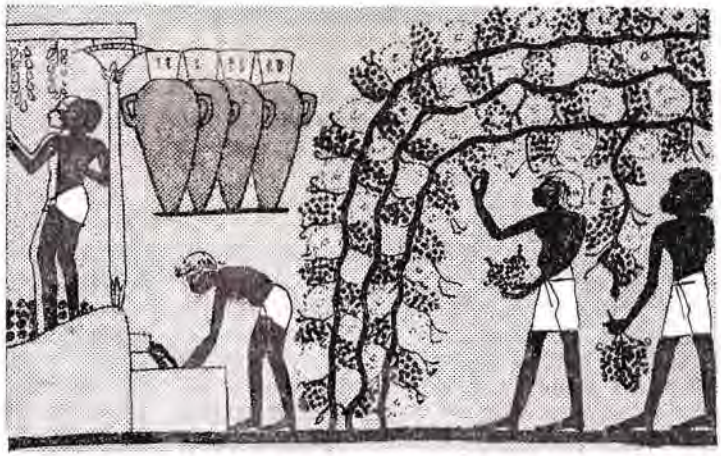
Acts 19:23-41: "Making silver shrines of Artemis [Diana] . . . in Ephesus." Luke tells of silversmiths' making an uproar because Paul's preaching threatened their business of making miniatures of the temple of Diana. The spade has shed light on a number of details: The theater mentioned has been found, large enough to seat 25,000. The great temple of Diana has been uncovered. Miniature temples of Diana were discovered, as well as coins from many different countries bearing a picture of this temple and the inscription *Diana Ephesia*, testifying to its fame. No question about it, Luke is justly famed as an accurate historian.

WHEN SACRED AND SECULAR HISTORIANS DISAGREE —Whom Do the Facts Support?

REGARDING the sacred history of the Bible a very successful modern archaeologist once stated: "Even though the Bible is only indirectly a book of history, its historical memory is astonishingly accurate."[1] Yet, when there is a conflict, many critics prefer to accept the testimony of certain ancient pagan historians to that of the Bible.

But is it not a fact that many of the writings of ancient secular historians contain the boasts of their vainglorious rulers? Thus Shalmaneser III boasted: "I am Shalmaneser, the legitimate king, the king of the world, the king without rival, the 'Great Dragon' [that is, the terrifying one], the only power within the four rims of the earth."[2] And bragged Esar-haddon,

son of Sennacherib: "I am powerful. I am all-powerful. I am a hero. I am gigantic. I am colossal."[3] Would you expect such braggarts to have their defeats recorded? Not by any means!



As shown in a tomb at Thebes, Egyptians had grapes and wine

Ancient Egypt's Silence on the Exodus

Some may have wondered why Egyptian inscriptions contain no record of Israel's two-century stay in Egypt, of the Ten Plagues, and of the destruction of the forces of Pharaoh at the Red Sea. However, this should not seem strange. One authority has observed: "Here we check off some reasons why we should not expect specific corroboration. First, the vast majority of our so-called historical inscriptions from Egypt appear in religious texts carved in stone in temples and tombs; we have very few official reports. Second, what has survived to our day is a very small proportion of what once existed. Third, the Israelite contacts were in the Delta, from which almost nothing of an official character has survived. Fourth, the Egyptians did not normally distinguish specific tribes or peoples among their foreign captives, lumping them all under one or two generalized terms. Fifth and most important, Egyptian records were always positive, emphasizing the successes of the pharaoh or the god, whereas failures and defeats were never mentioned, except in some context of the distant past. All of these are valid reasons why events of importance may have failed to appear in the material which has survived to our day."[4]

Vines and Grapes in Ancient Egypt

An instance where sacred and secular historians disagreed has to do with the vines and grapes in ancient Egypt. Genesis, chapter 40, speaks of Pharaoh's cupbearer, of vines and grapes. Yet the Greek historian Herodotus of the fifth century B.C.E. had written of the Egyptians: "They have no vines in their country," and so, of course, no grapes or grape wine. Whose testimony would you be inclined to accept? Before answering that question, note what the spade of archaeology has revealed:

"Throughout Egypt, from the time of Menes to the Caesars, in every temple-orchard and nobleman's garden the vine-trellises were to be seen, together with fig trees and date-palms. The bunches obtained were rich in black and purplish grapes, round and lustrous. . . . The Egyptians enjoyed their wine to the point of drunkenness . . . Egyptians liked to know the year, the variety, the vine, the vineyard, the owner and the person responsible." (*A Dictionary of Egyptian Civilization*—Posener [1962]) This authority also gives color reproductions of illustrations of vines covering the ceilings of ancient Egyptian tombs and of Egyptians picking grapes and pressing them, and even cites the Biblical reference to which critics had taken exception because

of Herodotus' statement. So, whom do the facts support? The ancient pagan secular historian or the sacred historian of the Bible?

The Hittites and Their Empire

Another case in point is that of the empire of the Hittites. They appear frequently in the Bible. In 1880 archaeologist A. H. Sayce, on the basis of his own investigations in Asia Minor and especially on the basis of his study of the Bible, came to the conclusion that certain widespread ruins found in Anatolia, that part of Turkey which lies in Asia, were those of the ancient Hittites and that they once formed a mighty empire. Many scholars ridiculed Sayce and dubbed him the "inventor" of the Hittites.[5]

In a similar critical vein the *Encyclopædia Britannica,* 9th edition (1891), Volume 12, page 25, stated: "Some confusion has been caused in the treatment of the history of the Hittites by the uncritical use of the Old Testament. It is true that the Hittites are repeatedly mentioned . . . but the lists of these pre-Israelitish populations cannot be taken as strictly historical documents" nor "as of equal authority with Egyptian and Assyrian inscriptions."

Then, after noting what the Bible has to say about Abraham's peaceful relations with the Hittites, the writer went on to say: "Yet the undoubtedly authentic inscriptions of Egypt and Assyria reveal the Hittites in a different guise. . . . Not less unfavorable to the accuracy of the Old Testament references to the Hittites is the evidence deducible from proper names." According to this writer such names as Ephron, Abimelech and Uriah, which the Bible gives to Hittites, are as "fictitious as the Semitic names ascribed in the Old Testament to the non-Semitic Philistines."

But how reasoned, how free from bias, how objective is all of this? Is there any basis for holding that the inscriptions of pagan chroniclers, designed to extol the virtues of their own rulers and nation and to disparage enemy nations, are "undoubtedly authentic," whereas the record of those people who worshiped the true God of the Bible are "fictitious," 'wanting in accuracy,' and so forth? Should not the fact that sacred historians record with such candor the failings and defeats of their nation and their rulers cause one to give credence to them rather than to ancient nationalistic secular historians?

How mistaken the critics of the Bible's account of the Hittites were has been shown by the spade of archaeology, especially as wielded by certain Germans during 1906-1907 and 1911-1912. These uncovered the ancient capital of the Hittite Empire, Hattusas, which in the height of its glory was as large as Athens.[6] Among the many artifacts uncovered were 10,000 tablets, some whole, some broken, written in several languages. Included in these tablets was the legal code of the Hittites, which code threw light on the discussion that Abraham had with the sons of Heth in bargaining with them for a burial place for his wife Sarah. "A comparison of its regulations about real estate with Genesis 23 shows that the Biblical account corresponds accurately with Hittite law and custom."[6]

Now *The Encyclopædia Britannica,* in its 1959 edition, makes an almost complete reversal of its former attitude. It lists many Biblical references to the Hittites and accompanies them with the expression, "in confirmation and amplification of these Old Testament accounts, Egyptian evidence shows," and so forth. Yes, nothing is said now about the "Old Testament" account being fictitious, lacking in accuracy, and so forth. Instead, in "confirmation and amplification" of the Bible's history, this authority now pro-

ceeds to tell about the Hittites, and that in an article about six times as long as the earlier article. Now we learn that for centuries during the second millennium B.C.E., the Hittite nation was a great power, whose sway at times extended over all of Asia Minor as far as Syria and which conquered Babylon and fought successful wars with Egypt.

Again the spade has revealed whom the facts support when sacred historians and secular historians disagree. They support the sacred historian!

Who Killed King Sennacherib?

Another instance in which the sacred historian and the secular historian disagreed concerns the matter of who murdered King Sennacherib. According to the sacred historian, Sennacherib's sons, Adrammelech and Sharezer, "struck him down with the sword, and they themselves escaped to the land of Ararat. And Esar-haddon his son began to reign in place of him."—2 Ki. 19:36, 37.

However, the document called the Babylonian Chronicle found by archaeologists stated that Sennacherib was killed by just one of his sons who had revolted. And in their writings both Berossus, Babylonian priest of the third century B.C.E., and Nabonidus, Babylonian king of the sixth century B.C.E., give the same account, namely, that Sennacherib was assassinated by only one of his sons. However, in a more recently discovered fragment of the prism of Esar-haddon, the son who succeeded Sennacherib (even as the Bible shows), he clearly states that his "brothers" (plural) revolted and killed their father and then took flight.

Commenting on this, Philip Biberfeld, in the *Universal Jewish History,* says: "The Babylonian Chronicle, Nabonid, and Berossus were mistaken; only the Biblical account proved to be correct. It was confirmed in all the minor details by the inscription of Esar-haddon and proved to be more accurate regarding this event of Babylonian-Assyrian history than the Babylonian sources themselves. This is a fact of utmost importance for the evaluation of even contemporary sources not in accord with Biblical tradition."

It might well be asked: Suppose there had been no archaeological diggings in Egypt that confirmed the Bible's account of the ancient Egyptians as having both grapes and grape wine, thus proving Herodotus mistaken? Suppose those German archaeologists had not uncovered the ruins of the Hittite Empire and the tablets found had not been deciphered? Suppose the prism of Esar-haddon had not been uncovered, proving three historians mistaken, not true, as to the murder of King Sennacherib? Would that have meant that the Bible, that the sacred historian, was mistaken and that pagan historians had been proved true?

No! And it would not put doubt in the minds of genuine Christians, for they have faith in the Word of God and appreciate how easy it is for humans to make mistakes or, for selfish reasons, to be swerved from the truth. Christians do not look to archaeology to prove for them that the Bible is true. They have far weightier reasons for their faith in God and in his Word, the Bible. What these are the succeeding article will show.

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Faith Still Needed

—"Let God Be Found True"

HAVE you ever been disturbed in times past because of extreme statements made by scholars critical of the Bible? For example, how a Roman Catholic theologian in this year of 1967 could say that "twentieth-century Christians will be prepared to grasp exactly what the Bible says only when they finally and fully realize that they cannot approach the Bible the same way they approach a textbook history"?[1] If so, then the evidence presented in the foregoing articles in this magazine should have served to reassure you that the Bible is indeed factual history.

The evidence presented has certainly shown that the early history recorded in Genesis cannot be dismissed as mere myth but that it clearly manifests a historical basis. You have seen that the theory of comparative religion cannot explain the origin of the worship described in the Bible but that it obviously had a divine origin. You have seen how, time and time again, even pagan records have corroborated Biblical history. You have seen how archaeology has uncovered God's Word and name in caves and ruins. You have also seen that, when secular historians have disagreed with sacred historians, time and again the facts eventually have supported sacred, Biblical history. In short, the spade of archaeology has added its testimony that ever so many events recorded in the Bible actually occurred, that ever so many cities and persons mentioned in the Bible actually existed.

Since this is so, why do so many persons still refuse to give credence to the Bible as God's Word? Why? Because the Bible claims to be not only history but *inspired* history and a record of God's dealings with men. Archaeology can produce evidence that many of the events recorded in the Bible actually took place, that the cities and persons mentioned therein actually existed, but archaeology cannot demonstrate as true the miraculous things recorded in the Bible: that the cities of Sodom and Gomorrah were destroyed *by God because of their wickedness;* that the walls of Jericho fell when they did *because of divine intervention.* Thus, likewise, archaeology might be able to tell that such a person as Jesus Christ actually lived, but it could not present evidence that Jesus was what he claimed to be, the Son of God and that he died for our sins.

Yes, to accept the testimony of the Bible requires more than the evidence of archaeology; it requires faith, and, as the apostle Paul long ago observed, "faith is not a possession of all people." (2 Thess. 3:2) Why not? No doubt there are many reasons, but at least one of them is that, before there can be faith, there must be a willingness to believe. Thus some categorically deny the possibility of miracles, such as that Jesus Christ rose from the dead, regardless of the evidence presented. For the evidence presented to result in faith one must, unconsciously if not consciously, be aware of the need to believe,

or at least admit to the possibility of a basis for faith.

If the testimony of archaeology were such that it did away with the need of faith, then it would no longer be true that Christians 'walk by faith and not by sight.' (2 Cor. 5:7) For that very reason there is merit in faith. As we read: "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

Faith means to believe that God exists even though we cannot see him; it means to believe that what he has promised will one day be sure to come to pass. In fact, that is how faith is defined in the Bible: "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. By faith we perceive that the systems of things were put in order by God's word, so that what is beheld came to be out of things that do not appear."—Heb. 11:1, 3.

This does not mean that Christians have no material, visible, tangible grounds for their faith and that their faith is mere credulity. By no means! They have both physical facts and reason to support their faith. Reason tells them that every effect has a competent cause. The material universe is a tremendous effect, it must have a commensurable cause. As the inspired apostle put it: "Of course, every house is constructed by someone, but he that constructed all things is God." So reason tells us that God exists even though we cannot see him. And so does the evidence of our senses, for God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship."—Heb. 3:4; Rom. 1:20.

The Bible, at Hebrews chapter 11, tells of a number of men from the days of Abel onward to the time of the later prophets who had faith; relating also how they demonstrated their faith. All of these did manifest great faith in God's Word even though they obviously did not have any evidence from archaeology to corroborate and illuminate their beliefs. And so with Christians in modern times. They do not need archaeology to establish their faith in the Word of God, nor are they disturbed when archaeologists interpret their findings in a way so as to contradict the Bible, especially in the matter of chronology.

For example, without doubt one of the greatest archaeologists of modern times was Sir Flinders Petrie. Among the things for which he was especially noted was his discovery that pottery remains and the strata in which they were found could help date past cultures. Nevertheless, today we are told that "he was prone to base his theories on inadequate premises, notably his views on chronology, which are not acceptable to most scholars."[2]

Then, again, today much weight is attached to dating archaeological remains by the radiocarbon-14 method. By means of it the earliest ruins at Jericho have been dated at 8000 B.C.E., whereas according to the Bible, man has been on earth only since 4026 B.C.E. However, the originator of the method, Willard F. Libby, himself admitted as late as 1963 that "the question of the constancy of the magnetic field is almost completely open."[3] In other words, dogmatism regarding dates is ruled out, since variations in the magnetic field may make the production of carbon erratic. How true this is can be seen from the findings in connection with the remains discovered at "Jarmo" in Syria. According to the radiocarbon clock it had been occupied for a period of 6,000 years,

whereas the careful study of archaeologists by other methods clearly indicated that the town had existed for only 500 years![4]

Letting God Be Found True

The person willing to believe on sound evidence has, aside from archaeology, compelling reasons, as well as an abundance of testimony, to provide a basis for faith in the Bible as the Word of God, for 'letting God be true' by taking him at his Word. (Rom. 3:4) To begin with, is it not reasonable to expect that, since God exists and made man, and gave man the capacity to ask such questions as, Why am I here? Where did I come from? What is my destiny? God would also make provision for satisfying man's hunger for such knowledge? A loving and beneficent God made provision for satisfying all the needs of all the lower creation and for all the material and physical needs of man. Would he not also make provision for supplying man's spiritual and intellectual needs? Surely! Since such spiritual knowledge lies beyond the ken or range of man, it must come to him by a divine revelation.

The Bible recommends itself as being that divine revelation. To begin with, we should expect God's revelation to cover the entire history of man. The Bible does. We would also expect it to be made available to the greatest possible number of persons, and it is a fact that no other book can compare with the Bible when it comes to widespread distribution and number of languages into which it is translated.

Then, again, the Bible recommends itself as having God as its Author by reason of its harmony. Although written by some forty men over a period of some 1,600 years and in three different languages, it is harmonious. Its writers all tell of the same kind of God, a God of love, a God of wisdom, a God almighty and of perfect justice. The Bible's opening chapters tell of man's loss of life and freedom and its closing chapters tell of these being restored to man.—Gen. 3:19; Rev. 21:4.

The Bible further recommends itself to us as God's Word for man by reason of its high principles and divine wisdom. Justly it stresses that we should do to others as we would have them do to us and warns us that what we sow we will also reap. —Luke 6:31; Gal. 6:7, 8.

The Bible also recommends itself to us as God's revelation by the sterling candor of its writers. They tell of the shortcomings and sins of God's servants, sparing none. Such sterling honesty is not to be found in any other work of history, least of all in the writings of ancient pagan histories, even as we have seen.

And most convincing of all, the Bible recommends itself to us as God's Word by reason of the fulfillment of so many of its prophecies, a few of which are noted in the succeeding discussion under the heading "Your Word Is Truth." Bible prophecies foretold many details of Jesus' life as well as the conditions we have seen upon earth particularly since 1914, such as world wars, accompanied by famine, earthquakes, increasing of lawlessness and critical times hard to deal with.—Matt., chapter 24; 2 Tim. 3:1-5.

The spade of archaeology has certainly served to corroborate and illuminate the history of the Bible. It has helped to move out of the way the stumbling blocks set up by extreme Bible critics. But archaeology itself cannot provide the basis for genuine faith. The greatest proof for the Bible's authenticity and divine inspiration is to be found right within the pages of the Bible itself. Only sincere personal study of the Bible can convince you of its

being the Word of God and your only sure guide to life in happiness. Do some digging yourself—in the Bible—and see what treasures of truth are to be found there. Yes, "this means everlasting life, their taking in knowledge of you, the only true God, and of the One whom you sent forth, Jesus Christ."—John 17:3.

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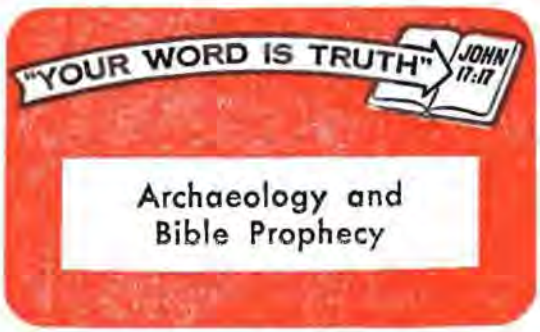


PROPHECY, as here used, means "a declaration of something to come." It is the writing of history before it occurs. The Bible is as much a book of prophecy as a book of history, and prophecy, above all else, testifies to its being inspired. Foretelling things that actually come to pass is a proof of Godship.—Isa. 43-9-12.

[2] Proof of the fulfillment of Bible prophecy may be had in various ways. Historians may testify to the fulfillment of prophecy. Thus, Jewish historian Josephus, of the first century C.E., records that, five years after the fall of Jerusalem, Nebuchadnezzar overran Ammon and Moab, thereby fulfilling the prophecy at Ezekiel 25:1-10. The spade of archaeology, too, has repeatedly testified to the fulfillment of Bible prophecies.

[3] For example, Jehovah God repeatedly warned the nation of Israel, from the time of Moses onward, of the desolation and captivity to other nations that would befall them if they proved unfaithful to him. (Lev. 26:1-41) And among those prophets by whom Jehovah gave specific details was the prophet Jeremiah: "For the reason that you did not obey my words, here I am sending . . . Nebuchadrezzar the king of Babylon, my servant . . . against this land and against its inhabitants. . . . And all this land must become a devastated place, an object of astonishment."—Jer. 25:7-11.

[4] That this prophecy was actually fulfilled has been denied by certain theologians. Some of these even go to the extreme of saying that the book of Ezekiel (which tells of Judah's desolation) is apocryphal, and denying that the book of Ezra (which records the Jewish exiles' return to Jerusalem) has any basis in fact. But what are the facts? How can we tell? The spade of archaeology supplies useful evidence.

[5] Thus we are told by archaeologist G. E. Wright in *Biblical Archaeology* (1957, p. 179): "The violence visited upon Judah is clear not only from the excavations of such cities as Lachish, Debir and Bethshemesh, but also from archaeological surveys which show that city after city ceased to be inhabited at this time, many never to be reoccupied." And by Albright in the book *From Stone Age to Christianity* (1957, p. 322): "Excavations in Judah since 1926 have shown with increasing weight of evidence that the Chaldean destruction of Jewish towns was thoroughgoing and that few of them arose from their ruins." "The results are uniform and convincing: . . . There is not a single known case of a town of Judah being continuous-

ly inhabited during the exile." Beyond reasonable doubt, these many prophecies were fulfilled even as recorded in the Bible itself, and thereby the spade of archaeology has refuted Bible critics.

6 Regarding Babylon, the nation that brought about the desolation and captivity of the nation of Israel, the prophet Jeremiah foretold: "Because of the indignation of Jehovah she will not be inhabited, and she must become a desolate waste in her entirety. As for anyone passing along by Babylon, he will stare in astonishment and whistle on account of all her plagues. . . . she will nevermore be dwelt in, nor will she reside for generation after generation." (Jer. 50:13, 39) What has the spade of archaeology revealed regarding ancient Babylon and this prophecy?

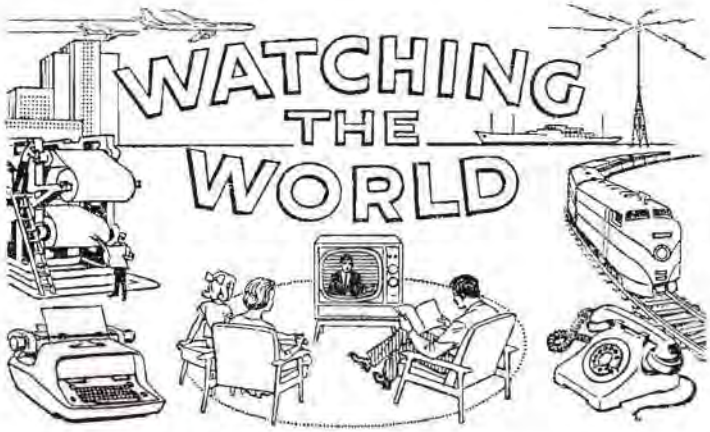
7 Says the archaeologist-professor Andre Parrot: "I visited Babylon for the first time in 1930 and for the last time twenty years later, in 1950, and between these dates I visited it on several occasions. The impression it always made on me was one of utter desolation. . . . A stream of tourists pours into it almost daily. They are generally deeply disappointed . . . they are shown only masses of ruins, most of them consisting of baked brick . . . crumbling . . . The destruction wrought by man has been completed by the ravages of nature which takes its toll of everything." He adds, "All that [archaeologist] Koldewey patiently unearthed is thus doomed to disappear again." (*Babylon and the Old Testament*) Yes, the evidence relentlessly testifies to the fact that the Bible's prophecy regarding Babylon shall continue to be proved true.

8 Could you imagine a great city such as Washington, London or Paris becoming an utter waste, so much so that for centuries its very location would be in doubt? Well, that is what happened to one of the greatest cities of ancient times, Nineveh, the capital of Assyria. This, too, was in fulfillment of Bible prophecy, for Jehovah by his prophet had stated: "He will make Nineveh a desolate waste, a waterless region like the wilderness." —Zeph. 2:13, 14.

9 Not long after this prophecy was uttered, during the reign of King Josiah of Judah, Nineveh was laid waste, in the seventh century before our Common Era, and for hundreds of years her very location was forgotten. Only beginning with 1845 and on to 1854 did the diggings of archaeologists Layard and Rassam confirm its location. More than 20,000 tablets containing inscriptions were unearthed from her ruins, leaving no doubt as to the city's identification. It is said that Nineveh's ruins have furnished modern man with the greatest collection of ancient information found to date. The site, furthermore, is said to be so enormous that it may never be completely excavated. Many more examples could be given, but the foregoing should suffice to show how diggings have indeed given proof of the fulfillment of Bible prophecy. Study the Bible carefully. Jehovah's witnesses will be glad to help you to do so, free of charge.

Can you answer these questions? For answers read the article above.

(1) What is meant by prophecy, and of what is it a proof? (2) In what ways can fulfillment of prophecy be noted? (3) What warning prophecy did Jehovah cause to be recorded regarding his people Israel? (4) What have some said regarding the fulfillment of this prophecy? (5) What proof of prophecy fulfillment does archaeology give? (6) What prophecy did Jehovah cause to be uttered regarding Babylon? (7) How has archaeology uncovered the fulfillment of this prophecy about Babylon? (8) What prophecy did Jehovah cause to be uttered regarding Nineveh? (9) What evidence of fulfillment of this prophecy was uncovered?



A Loss of Prestige

◈ Recently America's best-known pollsters published the results of a scientific sampling of American attitudes toward the clergy. The results were called "a shocker," because they revealed a substantial loss of confidence in the clergy by the public. The poll showed that clergymen have fallen in public esteem and confidence to a rating below that of doctors, bankers, scientists, military leaders, educators, corporation heads, psychiatrists and local retailers. Reasons given for this drop were said to be their preaching, not Christianity, but political, social and moral revolution. The clergy have discarded old values as so much rubbish, leaving the people without any standard of right and wrong. The effect has been a boomerang against the clergy and the churches, with a loss of prestige for both.

Quakes Strike

◈ The most serious tremors in France for nearly 60 years left 1,100 people homeless and more than 60 injured in the resort area of Arette. In Arette alone, on August 14, it was estimated that 80 percent of the houses were destroyed.

Mistaken Identity

◈ About 2,000 purple martins died at the hands of five Missouri State employees. The birds were roosting noisily in old shade trees around the governor's mansion. The employees thought the insect-eating martins, which are protected by State and Federal law and an international agreement with Canada and Mexico, were starlings. The martin massacre occurred when the governor complained about being plagued by bird noises. He told a police officer, "Let's try to do something about these birds." The governor's spokesman later said: "This was somehow translated to mean, 'Let's kill those birds.'" Two thousand birds were shot dead. A neighbor complained. A state biologist was rushed to the scene. He identified the birds as purple martins. "It's a sad story," the governor's spokesman said.

Ruinous Racial Strife

◈ Racial strife in America could destroy the nation, said John A. McCone, former director of Central Intelligence. McCone told the Senate Judiciary Committee on August 22 that he was perplexed because rioting had broken out in such cities as New Haven, where "a great deal had been done" for Negroes. "I feel very deeply that unless we answer this problem," he said, "it is going to split our society irretrievably and destroy our country." "It leaves me with a deep worry about how this problem can be solved," he went on. "The temptation is to say this is hopeless, but I think we have to stay at the job until we find the answer." The only real answer, of course, is one that the rulers have ignored, namely, God's kingdom.

Religion in Russia

◈ For more than fifty years there has been an organized effort to stamp out religion in Russia. Recently a survey was taken, the first of its kind, to determine the effectiveness of the campaign against religion. On August 29 it was disclosed that only 21 percent of the people questioned in Kazan, a city of 900,000, said they were religious. Most of those were older persons, for the survey showed that only 3 percent of those who admitted to being religious were thirty years old or younger. Another finding was that 81 percent of those acknowledging a religion were women. Having religious parents was described as the main reason for belief in religion among those surveyed. This was said to have been true in 80 percent of the cases. While orthodox religion is gradually being strangled in Russia, true belief in God is not, as Jehovah's witnesses continue to speak of the hope of God's new system even in that land.

Cigarette Peril

◈ Lung cancer kills as many as 50,000 Americans a year. Dr. Kenneth M. Endicott, director of the National Cancer Institute, said, on August 17, that "upward of 70 to 80 percent of lung cancer could be eliminated if people would quit smoking." In Britain 50 percent of doctors are nonsmokers, against 24 percent of other men. Among lung cancer research workers, cigarette smoking was practically zero. On August 20 a United States Public Health Service panel issued a report that

showed that cigarette smoking is responsible for 11,000,000 cases of chronic illness in the country, 77,000,000 days lost from work and 306,000,000 days of restricted activity each year.

Illegitimate Births Up

◈ Immorality marks this generation. The fruits of its broken standards can be seen in the growing number of illegitimate births everywhere. New Zealand last year saw the highest number ever recorded. On July 21 the Child Welfare Division said that they were continuing to increase year by year. Of all live births, 11.6 percent were illegitimate. The percentage in 1965 was 10.9. Disturbing, too, is the sharp rise in venereal disease.

Hoover on Riots

◈ The Federal Bureau of Investigation chief J. Edgar Hoover said "bleeding heart" judges and "spineless" prosecutors are failing to face up to their responsibilities in regard to race riots in America. All responsible people want the riots stopped, he declared, "including the bulk of the Negroes." "The only way you can stop them is by three processes: Quick apprehension, quick trials and substantial punishment," he said. He called the rioting "guerrilla warfare." The riots have nothing to do with civil rights, Hoover contended, "not a scintilla." The rioters are just out to loot, he said. "When you go out and take a radio or a television set or an ice box out of a store, that has nothing to do with civil rights; you're just stealing. I think the individual who does it ought to have the book thrown at him. I think the bleeding heart judges we have in this country ought to face up to the facts of life," Hoover said.

Drinkers and Disease

◈ When it comes to drinking alcoholic beverages the Bible recommends moderation, and recent research bears out the wisdom of that advice. Heavy drinkers of alcoholic beverages run a higher-than-average risk of chronic diseases, a survey of nearly 2,000 people pointed out. A select number of 922 employees of a firm's medical division who were known or suspected heavy drinkers were compared with an equal number of controlled drinkers. *Medical World News* for July 21 reports the results: "One third of the drinkers—but less than half as many nondrinkers —were hypertensive. Cirrhosis was found in 29 heavy drinkers but in only one of the control group. Stomach ulcers were found in 74 drinkers and 39 controls; duodenal ulcers in 106 drinkers and 78 controls. The ... data also suggest that heavy drinkers run a greater risk of developing asthma, diabetes mellitus, gout, neuritis, cerebrovascular diseases, and heart disease."

Are You

TRUE TO YOUR WORD?

Few men are, even though some may try. But did you know that the Bible has never really been proved untrue? That is because God, its Author, is "telling from the beginning the finale." What does the Bible really have to say? And of what value is it to us, so many centuries after its writing? Learn to know the Bible as a book—its writers, its contents, its authenticity, etc.

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Awake!

Youth and DRUG ADDICTION

How can you safeguard yourself? your family?

OCTOBER 22, 1967

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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LIVING FOR "KICKS" THAT KILL

Drug addiction —how widespread and dangerous is it?

TWO girls, one fourteen years old, the other fifteen, walked up to a total stranger in Greenwich Village, New York, and asked: "Hey, where can we cop some acid or pot?" The girls were inquiring about drugs. They were out seeking a thrill, a short "trip out of this world," a "holiday from reality" by means of drugs. This may sound harmless to some, but the fact is that just *one* experimental use of drugs can ruin their lives, even kill them.

Young people today are in search of excitement, "instant" happiness. They are being told that they ought to get "fun" out of life, and the less real fun there seems to be, the greater their search and rush to fill the vacuum with the deceptive pleasures of the forbidden and the dangerous. "It was like we were doing something wrong that was fun—like eating candy before breakfast," explained an addict. But it is not at all that innocent.

You young people may hear other youths argue that the use of drugs is merely "harmless fooling around and a sign of healthy curiosity." But there is nothing "harmless" about it, and curiosity, improperly channeled, can wreck your lives.

This is what happened to a blond girl, no more than fourteen years old. The police found her lying on a filth-strewn floor. Her eyes were blank and her fingers clawed at the figures in the design of the linoleum. She was living with a middle-aged man. Just eight months before, the girl had been a normal, healthy high-school freshman from a "good" family—until a schoolmate introduced her to drugs. Now she was on the floor trembling vio-

lently. On the dresser were hundreds of white pills. "That kid's been taking about thirty of these a day," a policeman said. "We call them whites, bennies. If you looked the words up in a drug catalog you would find them listed under amphetamines—those nice, respectable diet and wake-up pills."

Commissioner George P. Larrick of the United States Food and Drug Administration says: "Nearly ten billion barbiturate and amphetamine pills and capsules are produced each year by the pharmaceutical manufacturers. Half of these—or five billion pills and capsules—are being diverted into unauthorized channels." Sergeant Eugene Zappey of the Juvenile Narcotics Squad of the Los Angeles Police Department stated that "pills have replaced marijuana as the steppingstone to hard narcotics addiction. Five years ago, eighty percent of our problem with kids was marijuana. Now it's close to eighty percent pills."

The use of drugs in America is fast becoming as common and popular as chewing gum, big cars and television. It is not only adults who are involved. New York police records show that arrests occur even in the seven- to fifteen-year-old age-group for the use of amphetamines and barbiturates—drugs that not only are themselves dangerous but can lead to narcotic addiction, crime and death. Another New York City report stated that between 1963 and 1964 there was "a 75 percent increase in the number of children under 16 years of age taken into custody for criminal offenses who were admitted narcotics users; a 95 percent increase in arrests for violation of the narcotics law by young people from 16 to 20 years old."

"Pep Pills" and "Goofballs"

How bad are amphetamines, called "pep pills," and barbiturates, known as "goofballs"? Misuse of these pills leads to irrational and even violent behavior. A thirteen-year-old boy started on pills when a schoolmate handed them to him. "Man," he said, "when you're on them you feel like you're about the baddest person walking and you'd do anything." He and his partner set out to prove their point. They stole cars, held up stores, attacked innocent bystanders with pop bottles, blackjacks and other weapons. "I was popping those pills in me like they were going out of style," the one boy said. Then there were murders—cruel, vicious murders. The boys were apprehended in Georgia and tried. Both died in the electric chair. The pills thrilled them, but also killed them.

In Houston, Texas, after swallowing several amphetamine tablets, a man shot and killed a schoolteacher, assaulted a fourteen-year-old farm girl and committed two robberies. In Illinois a truck driver suddenly went berserk after he had taken several pills to keep himself awake. He tried to run down pedestrians with his truck. In Chicago three boys, two of them only sixteen years old, the other seventeen, sat around taking "goofballs." Then, with a rifle, they went out into the street and calmly shot the first person they saw. They shot the man nineteen times! When the effects of the drugs wore off, one of the boys admitted the murder, saying: "It was the pills that caused me to do the shooting." These drugs are really dangerous, and parents and youths should know the extent of their danger.

Living for Kicks with LSD

Yes, many young persons today are toying with "incendiary pill bombs" that can ruin them or kill them. LSD (lysergic acid diethylamide) has become part of this generation's illicit pleasure. Living for kicks with LSD ruined four college stu-

dents who gazed at the sun while under the influence of LSD and lost their reading vision completely and permanently. One of the students explained that he stared at the sun because he was "holding a religious conversation" with it. A twenty-year-old youth stripped and jumped to his death from a roof under the LSD-induced belief that he could fly. Another under LSD influence blew his brains out with a revolver while playing "Russian roulette."

Early in 1967, a tall, husky, handsome nineteen-year-old student was out seeking a thrill. On April 23, 1967, he was ordered committed to a mental institution to protect him from what doctors said were the aftereffects of experiments with the drug LSD. Investigators said that the boy, unable to stand the hallucinations he suffered—even after the drug should have worn off—tried to gouge out his eyes and kill himself. His mother said: "It was as if there was something inside telling him this is what he was supposed to do. It was as if there were demons in him."

She told newsmen that her son first tried to kill himself with a razor blade. Then at the General Hospital "he broke a glass, ripped his other arm and his throat. Then, later, he took a pencil and tried to stab himself. Two orderlies grabbed him. But he broke loose and ran and tried to ram his head against a wall and break his neck. Then he tried to poke out his eyes with his fingers," she said.

His mother revealed that he was a member of a crowd in which, although she did not realize it, just about everyone was trying LSD, pep pills and marijuana. "I must have been living a cloistered life," she said. "Now I find that just about every party for young people this age seems to have half the people on one side of the room taking what they call a trip on LSD, and the other half on the other side, smoking pot"—marijuana.

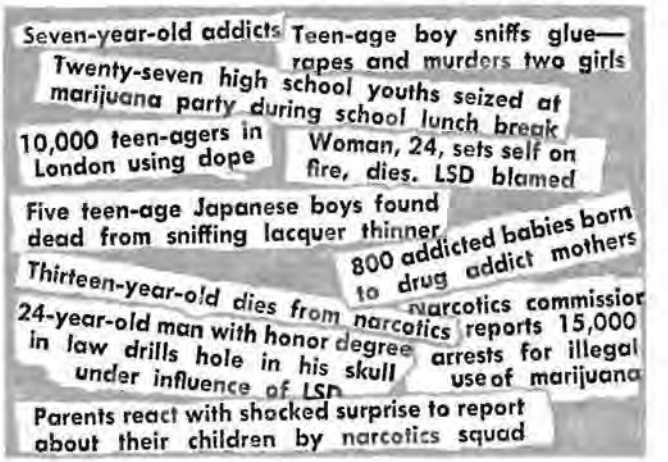
Parents, are you leading a "cloistered" life? Are you aware of what your children are doing for entertainment, who their associates are? Do you know what they think of narcotics? Have you cared enough to find out?

Injury to the Unborn

If you are ever tempted by the thought of trying LSD, consider also these facts, reported in *Time* magazine of August 11, 1967: "Not only does [LSD] break down the chromosomes in some blood cells. The latest evidence is that it causes cell changes suspiciously like those seen in one form of leukemia. Given to a rat early in pregnancy, it usually results in stillborn or malformed young. Worse, LSD may have similar effects on the human fetus. And those chromosome breaks have been found in the babies of LSD users."

Chromosomes are those minute components of body cells that transmit heredity factors such as eye and hair color, as well as physical and personality characteristics,

RECENT NEWS REPORTS


Seven-year-old addicts
Teen-age boy sniffs glue—rapes and murders two girls
Twenty-seven high school youths seized at marijuana party during school lunch break
10,000 teen-agers in London using dope
Woman, 24, sets self on fire, dies. LSD blamed
Five teen-age Japanese boys found dead from sniffing lacquer thinner
800 addicted babies born to drug addict mothers
Thirteen-year-old dies from narcotics
Narcotics commissior reports 15,000 arrests for illegal use of marijuana
24-year-old man with honor degree in law drills hole in his skull under influence of LSD
Parents react with shocked surprise to report about their children by narcotics squad

from one generation to another. What may happen if parents have broken chromosomes? Malformed babies, for one thing. The babies may be mentally retarded, have distorted features and inefficient muscles. Doctors say that in some cases the babies may even cry like a cat rather than a human. Thus the use of LSD can also damage the lives of the unborn.

Getting "Hooked"

How do youngsters, teen-agers and young adults get started on drugs? It is frightfully easy, almost too easy to believe. The majority have been challenged into trying a hallucinatory drug by "friends." Many started because of curiosity or a desire to be "in" with their crowd. Some have gone to "pot parties," where small groups of young people smoked marijuana, and have been enticed to join them. One thing leads to another. Experimental use of marijuana often leads to trying stronger drugs. They are forever searching for new "highs," and before they know it they are "hooked"—addicted.

Once is often enough to start the drug habit. "I got this awful toothache and Johnny gave me a shot," said a young female addict, "and it took the pain away, and it also took my fear of drugs away. I started doing it myself. And I had a habit before I knew it . . . It made me very relaxed, very high. I liked it. Nothing fazes you. You could hear about your mother dying an excruciating death and you wouldn't even shed a tear." This young girl turned to prostitution to maintain her drug habit, as almost all female addicts do.

A sixteen-year-old high-school student said: "I had this cube that somebody gave me. I was carrying it around for three weeks wondering if I should try it and then I just popped it in. I thought it might give me a better idea of myself, like what I'm all about, what I'm here for." The drug turned him into an addict and a thief.

Another youth stated: "I heard so much about it, that you could see all the wonders of the world right in your own mind, I figured I had to try it." He did. His curiosity got the better of him. This seventeen-year-old boy has never been normal since.

"I took marijuana on a dare," said a twelve-year-old lad. "Somebody told me I wouldn't be able to take it, that I was too unstable. I took it." A dare turned him into a drug addict.

A girl of seventeen said that "pot" (marijuana) made her "feel superior." "You take the pot and you find you can join in, and everyone thinks you're a great success." Now she is under a doctor's care, being treated for gonorrhea. Dr. Nathan S. Kline of New York's Rockland State Hospital said: "Under drugs like marijuana you tend to feel that you love everyone and the world is a great place. And if anyone wants to go to bed with you, it's just one more great experience to share." Therefore, pregnancy and venereal disease become frequent serious side effects of marijuana.

Glue-sniffing sounded like a lot of fun to a sixteen-year-old girl. The next thing she knew she was in a hospital. "I know I never should have started on glue," she said, "but the other kids were doing it and it sounded like fun. At first, I sniffed just occasionally for kicks. Then pretty soon I couldn't stay away from it."

These young folks cannot seem to get it through their heads that drugs are "dynamite." They destroy people. When 1,000 youngsters were medically examined for aftereffects of glue-sniffing, tests showed liver, kidney and lung damage,

and abnormalities of the blood that often lead to anemia and death. Excessive marijuana smoking can produce brain and lung damage. Records show that one out of three who start on "soft" drugs, such as glue and marijuana, will in time use even more harmful drugs, and that over 35 percent of these who start will become addicted. Only about 2 percent who go into addiction manage to get themselves out of the pernicious habit. The other 98 percent? Their lives are smashed and wasted.

Parents, think seriously. What are you doing now to safeguard your child against drug addiction? What are you doing to help him cope with the temptations, the curiosities he may have about drugs? How are you aiding him to face "dares," his own loneliness and anxieties? Surely the best drug "cure" lies in prevention, and preventive education must begin at home with the parents. The present growing popularity of drugs among youths and adults demands that you inform your child about the dangers of drugs immediately. The situation is that urgent.

Gaining in Popularity

Drug users used to be almost always linked with rootless, friendless children of the poor, children of broken homes with no rules to live by and no goals but "kicks." But not so anymore. Drugs have found a prominent place among "respectable" suburban brick homes along clean, tree-lined streets. More and more marijuana is present at parties. "It's a social gesture to offer friends marijuana like offering them a drink," said a well-groomed young man. "The boys and girls think they have to become hip to be accepted socially and the way to become hip is to use narcotics," said an acting New York police chief. It is becoming increasingly popular to become "high" on marijuana as a natural conclusion to a dinner party.

College students have also joined the drug parade. Among them smoking marijuana has become the "in" thing, the "cool" thing to do. They say it is a way of "finding out more about life." Most college students are interested in mind effects. So to them marijuana is "the ideal high." "We are living in an era of sensate culture," said a student, "a time of gorging the senses and ignoring reality." Remarked another: "Experimentation is a part of the college experience. We need mental stimulants to heighten our awareness." In 1965 a study of students at Oxford University revealed that 200 undergraduates were taking drugs every day and 1,000 others were doing it whenever they could get them. In America, student users estimate that up to 30 percent of the undergraduates now use marijuana.

Martin Gold, president of the Cornell University senior class, gives another, darker reason for what he estimates as a 600-percent increase in the use of marijuana since he registered at Ithaca. "At a university, where intellectualism is paramount," he said, "there is the feeling that there is no meaning to life, no God, and that all the works of man will have no meaning when life is done." Thus students turn to drugs, Gold believes, to ease or eliminate the pain of living in a spiritual vacuum. In other words, this materialistic world, this 'world without God,' is in effect a dream world from which its very builders and youthful supporters are escaping by whatever means possible, even by drugs.

You young people, is this the life you want, an escape from reality into a drug-concocted dream world? What do addicts themselves think of their life? It is like "a revolving door," they say. They feel trapped by their craving for drugs. To get them they steal, soon find themselves in

jail, in a hospital, and thus start the degraded cycle over again. "We are animals," said a young female addict. "We are all animals in a world no one knows. We'll step on one another for a shot if there's no dope. I'm no different from any of the others. I'll beat somebody for their money just as fast as look at them. That's why I say we're animals." Is this the life you want?

Some young persons try to justify their use of drugs because of the difficult times in which we are living. That these are critical times, there is no doubt. We are living in the death throes of an old system of things. Nearly everyone today needs help outside of himself to face the critical times in which we live. And youths are no exception. But there are other and better ways to get help than by means of pills or marijuana.

Use of narcotics appears to be an easy way out, but it leads only to greater frustration, an empty life and an ugly death. It may be more work to find positive ways of dealing with the frustrations and the anxieties of life, but the hard ways are by far more rewarding to the mind and body than drugs. Such positive sources of strength are true religious faith and a deep relationship with other people, primarily people with faith in God. But, as a safeguard, youths and adults also need to see the dangers of drugs and the utter futility of addiction as a way of life.

What are you parents doing to offset the subtle, disarming arguments hurled against young minds that must venture into a world that has thrown away all moral responsibility and restraint? How are you fortifying your child spiritually so that he will not give in to his own weakness, his own desire to please and to be one of the crowd? This is your responsibility as parents. Now is the time to help your children to walk uprightly in decency and dignity before God and men by safeguarding them against drug addiction.

How to AVOID DRUG ADDICTION

"WHY waste money in trying to treat addicts, because they are, for all practical purposes, dead?" so said a New York building inspector at a luncheon in the Towers Hotel in Brooklyn on June 1, 1967. He had just listened to a discourse delivered by the chairman of the New York State Addiction Control Commission, Lawrence W. Pierce. But the inspector's views were different from those of the commission chairman. "You should help the poor, not wait until they become addicts," he said, "because then they are as good as dead."

Commissioner Pierce replied: "We reject the notion that an addict is dead. We regard him as a human being, with a potential."

Just then a well-dressed young man rose from his seat and said, "I'm one of the dead that the inspector spoke about. I've been back alive nine years. And we

have 25 other 'dead' people who will be taking civil service examinations tomorrow." This one voice in behalf of the "dead" raised the hopes of the social workers and community leaders at the luncheon that perhaps there is a way out of this drug impasse.

Cures, however, are admittedly rare. And as Commissioner Pierce himself admitted, nothing as yet has been found that can assure a cure for every drug addict who seeks it, or even for a majority.

No Absolute Medical Cure

When a student at Rye High School in New York asked: "How do you stop taking drugs?" he was told that one must "go to a hospital." But is it as simple as that? No, by no means. "I was on junk [heroin] for almost fifteen years," writes a male drug addict. "In that time I took ten cures. I have been to Lexington [hospital] and have taken the reduction treatment. I have taken abrupt withdrawal treatments and prolonged withdrawal treatments; cortisone, tranquilizers, antihistamines and the prolonged sleep cure. In every case I relapsed at the first opportunity." Hospitals were no help to him. What assurance does anyone have that hospitals will cure the drug addict? There is no assurance.

Some addicts have taken methadone, which is an opiate stronger than morphine and quite as addictive, in an effort to stop the habit. Others have been treated by apomorphine. But the fact remains that about 90 percent of those treated at the United States Public Health Service Hospital in Lexington, Kentucky, sooner or later revert to drugs. This means that official agencies have failed to solve the narcotic's problem. Nonofficial agencies have done little better. The cure, therefore, is not simply the going to a hospital, and no young person should think so. There is no guarantee of a medical cure for drug addiction. Realizing this and how serious it is, is one of the first steps in avoiding drug addiction. Truly, the way to avoid drug addiction is never to start taking drugs. That is the safe and sure way of protecting yourself from addiction.

Watch Your Associations

In this age of pill takers and thrill seekers, avoiding drug addiction may not be as easy as it might appear. The Bible, however, wisely advises: *'Watch your associations.'* (1 Cor. 15:33) To avoid drug addiction this warning must never, yes, *never* go unheeded. Narcotic authorities are convinced that most users of illicit narcotics acquired their habits through *association* with the dope-ridden criminal element. A drug addict admitted: "Many junkies infect other people. Because you don't like to feel different all the time, beyond the pale. So you try to turn somebody else on." And to give in to their wishes only once may be enough to destroy you. Therefore, shun the company of drug addicts, for it may mean your very life!

The best way to shun bad associations is by cultivating good, clean companionships, especially the associations of people who love Jehovah God. The apostle Paul advised the young man Timothy: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." (2 Tim. 2:22) This means you must set your moral standards high and associate with people who will help you to maintain high Christian principles.

Control Curiosity

Another rule to bear in mind is this: Do not let curiosity get the better of you. The Bible again wisely admonishes that

Christians be "babes as to badness" and that they practice "self-control." (1 Cor. 14:20; 2 Pet. 1:6) Control your curiosity about drugs and the addicts' corrupt way of life. Do not lower your Christian standard for anyone, not even in your thoughts.—2 Cor. 10:5.

Do not allow yourself to be tempted into doing what is wrong. Know that you gain absolutely nothing and can lose everything, even your life, by taking a single dose of drugs. To avoid addiction, control your curiosity.

Flee from Their Dares and Enticements

Still another rule to remember is, Do not allow yourself to be "dared" into taking drugs. Let them call you "chicken." They are the weak ones, for they are enslaved to their relentless cravings and to their corrupting habit.

Further, do not tarry in the presence of addicts or listen to their arguments for taking drugs. Know that their subtle, wicked reasonings may weaken your will to resist. They may argue that drugs are less harmful than whiskey. One may conclude, "O well, this once won't kill me." Yet once may be all that is necessary to set one in a way that leads to thievery, muggings, prostitution, disease, murder, hospitals, prisons. Is that what you want? If not, do not listen to an addict. Get away from him.

Parental Supervision Needed

Where young people are not addicted to any drug, but may be toying with the idea, the parents can do much to help such youths by teaching them the dangers of drug addiction. Be sure they read this issue of *Awake!* or, better still, read it to them so that you will be sure that they get the points. Tell children the truth, the terrifying consequences of drug addiction, of the ever-present possibility of opening the mind to demon obsession, the risk of losing God's favor and life.

These young people need firm parental supervision. Insist on knowing who their companions are, what they think about drugs, and also about their moral habits.

Daily assure your children of your love and concern for them. Spend time with them, doing things as a family unit. Surprise them by taking them to places from time to time. Initiate programs for them that are creative. Also, couple this recreation and play with Bible education. Cultivate in them a close relationship so that they will feel free to confide in you and trust you. By your associating with them in this manner they will learn morality, decency, respect for God and man, and the wisdom of living according to Bible principles. It is your loving concern for them that will prove a deterrent and a safeguard in times of temptation and trial.

But where children are already addicted to drugs, this fact also must be faced realistically. Recognize that the situation is a serious one and that the youth's fight back to a normal life will be a hard uphill climb and that he will need all the help that he can possibly get. There may be many relapses; there usually are, before any sign of success may appear. It may be necessary, in some cases, to commit the youth to a hospital for a while. But the hospital will not fight all his battles. After he is released, he will still have to make his life over. He will need a lot of help to get a firm grip on the principles of right thinking and wholesome conduct.

What will help him now is the same thing that could have safeguarded him against addiction in the first place. What is that?

A Living Hope

There is the need of giving youths a hope, a reason for living, a reason for

remaining moral. Many youths think this can be found by escaping into their chemical-born dream world. Not so. Addiction only compounds their difficulties. They need to face up to the fact that God made man, and that if they are ever going to understand the real reason for living they have to turn to his Word and conform their lives to it. They must do as the Christian apostle Paul counseled: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." (Rom. 12:2) Doing the perfect will of God is the all-satisfying reason for living.

When persons learn that God's kingdom is a real government created for the purpose of blessing mankind, and that they can serve that government here on earth, that realization gives them reason to live, to be morally clean and loyal. (Matt. 6:9, 10; Dan. 2:44; 1 Cor. 6:9, 10) It introduces them to a moral society, to clean associates dedicated to doing the will of God. It provides them with transforming power, a reason to make anew their personalities in a new way of life. They learn that there is satisfying, purposeful work for them to do in helping others to learn and do the will of God. —Col. 3:1-14.

But does this really help? Is it just theory, or is it fact? Listen to a young man in his twenties who, in his own words, used to take "marijuana, amphetamines, barbiturates, the works," and who in July 1967 had this to say: "I was an altar boy for six years. When I was fourteen, I started to take dope. As a Roman Catholic I thought I knew my religion, but I never believed in such a thing as absolute truth. One day one of Jehovah's witnesses showed me in the Bible the cause of death, that hell was the grave, God's purpose for a paradise earth. I saw where Jesus had brothers. This amazed me. I was fascinated with Bible truth. I couldn't get enough.

"At first I was very, very nervous—shifty eyes—the works. But Jehovah's witnesses were very kind. They always included me in their activities. As time went on they saw that the Word of God, the things I was learning from the Bible, was having a desired effect on me. I knew I must break up all bad habits, not only marijuana but also cigarettes. One day I pulled a pack of cigarettes out of my shirt pocket and threw it away, and that was that as far as cigarettes were concerned.

"I have always enjoyed clear thinking. This was the way to get more enjoyment out of life. Studying the Bible regularly and learning about the Kingdom, how it will rid the earth of all wickedness, resurrect the dead, do away with poverty, sorrow and death was rewarding—inspiring! It gave me a clean conscience. It gave me an unusually wonderful feeling. In two months I progressed to a point where I was baptized. On October 5, 1957, I became one of Jehovah's witnesses." Now he detests the very idea of drug addiction.

Make no mistake about it; it was not easy. There were times when he got depressed, but application of Bible principles helped to pull him through. He says: "The ones that helped me draw myself away from narcotics were Jehovah's witnesses, the people who taught me the Bible. I was seeking the 'happy life,' but it had its bad side effects. I knew that drugs eventually lead to crime and disease, and I didn't like it. I didn't like where it was leading me. Then when I met Jehovah's witnesses, that did it. I drove this Witness to one of their assemblies. I dropped her off. She asked me to stay, but I couldn't. But I saw people, colored and

white people, mingling together. They were happy. This was the first time that I saw genuinely happy people in association together.

"When I was in company of drug addicts, I was always afraid of them. I feared them. They would steal from you, turn you in to the police, cut your throat for nothing. But when I was among the Witnesses, I felt that I could trust them. I immediately stopped associating with the addicts. In fact, the Witnesses told me I had better do so for my own protection. A Witness invited me to his home. He helped me to get away from the association of addicts. For a couple of weeks I went over to his place every night as soon as he came home from work. We talked the Bible until midnight and later. I grew afraid of the addicts. It was like swimming in the ocean; after getting out you see that the water was filled with sharks. A fear comes over you when you realize how close to destruction you were. This was the feeling that came over me.

"There were times when I got depressed, when I felt as if the walls were caving in on me. I'd go for a phenobarbital, a pill, anything. Then I would catch myself. I knew that this was no way to combat my depressions. I would call up the brothers [Jehovah's witnesses] and they would come over or invite me over. After a while the desire left completely. I really don't get it anymore."

How wise the inspired counsel of the Bible: "Two are better than one . . . For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up? . . . And if somebody could overpower one alone, two together could make a stand against him. And a threefold cord cannot quickly be torn in two"! (Eccl. 4:9-12) This principle highlights the wisdom of good, clean associations. Accept this inspired counsel. Appreciate the need for wholesome Christian association. The moral and spiritual strength from such association will pick you up and be a protection to you. You will be in an immeasurably better position to avoid drug addiction.

Power to Change Lives

The power of true Christianity, therefore, protects persons by building secure, mature, new personalities that do not need to be propped up with drugs or any other chemical crutch. It aids them to put away their former course of conduct that was being corrupted according to its deceptive desires. These ones are made new in the force actuating their minds. This helps them to put away falsehood, to speak truth, to avoid drug addiction, to live upright lives to the glory of God. Notice how the apostle Paul verifies this truth. After mentioning adulterers, thieves, greedy persons, drunkards and other unseemly personalities, he says: "Yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:9-11; Eph. 4:17-32) The power of true Christianity changed them and its power has changed the lives of drug addicts as well in these modern times.

Do not underestimate the power of God's Word. (Heb. 4:12) If it can change one, it can change others. "With God all things are possible," said Jesus. (Matt. 19:26) A study of God's Word in association with Jehovah's witnesses can help you to avoid drug addiction, by filling you with a living hope, the hope of living under God's perfect government, his kingdom.

So ask yourself: Is one superficial, questionable thrill, one "kick" from drugs

worth losing the hope of living forever? Is it worth corrupting oneself into a prostitute or a thief or a murderer? Is it worth exposing oneself to demon possession, to prolonged depressions, epileptic convulsions, to hepatitis, venereal disease, to brain, liver or kidney damage? Is it worth wrecking one's mind, becoming a mental patient or a prisoner for life? Nothing is worth that price! Your being convinced of that fact will prove to be a priceless protection for you in these critical times.

Autumn

—THE YEAR AT RICH MATURITY

IN THE stillness of an October or a November evening up north come the distant sounds of honking geese and quacking ducks, the thrilling sights and sounds of birds flying southward in "V" formations. As the golden rays of the autumn sun begin to fall at more of a slant, casting an amber light across fields where corn has been hulled, there is the call of the pheasant and the flutter of wings. The marshes and lakes are suddenly covered with thousands of birds resting and feeding between flights, as they prepare to resume their journey toward warmer regions. The hoot of an owl and the bark of a fox can be heard in the distance. With the passing of evening's golden haze, the night becomes cool and there is a touch of frost in the air. A wondrous change is about to take place over the northern half of the earth.

Since earliest times the sounds and sights of autumn have awed man. He has marveled at the enormous transformation that suddenly surrounds him. Much of creation unfolds in resplendent beauty. Plants, insects, birds, fish and mammals seem to be working feverishly in rhythmic harmony with the earth, preparing for the coming winter.

For each creature autumn has a special meaning. To man, especially in rural areas, it is harvesttime. The squirrels, the deer and the wild turkeys enjoy the drop of acorns and beechnuts, the eating of windfalls in the orchards. The woodchuck makes last-minute preparations for his long winter nap.

In the countryside autumn is the time for tasting fresh honey from the honeycomb, when apple cider is at its very best. It is when the mow in the barn is filled to bursting, when jam closets and cold

pantries are stocked with the year's goodness. It is a time of rejoicing, as when the ancient Israelites rejoiced before Jehovah their God at harvesttimes. It is a time when appreciative ones cry out to God, as did the psalmist: "You have crowned the year with your goodness." —Ps. 65:11.

This is the time of the year when a blanket covering during the night feels good. But the cold does not come to stay. Days are warm with a fresh autumn tang. Vociferous crickets, katydids and grasshoppers form the season's symphony orchestra. With remarkable regularity they produce loud chirps, about 160 of them a minute. It is said that if you count their calls for 15 seconds and add 40, you will have the approximate temperature! Also, the insect's warmth can be estimated according to the musical scale. At 70 degrees F. he calls in F sharp below middle C. At 86 degrees the cricket's excitement rises to middle C itself. As the temperature drops the chirps get farther and farther apart until they stop entirely toward the late night hours.

Even though the sky is cloudless and decked in azure blue, yet the plants are busy readying themselves for the bleak winter days ahead. All but the evergreens have ceased to carry water to leaves and buds. The leaves and frailer stems shine suddenly with a beauty that defies description. The magnificence of the woodlands, the spectacle of leaves, where color changes day by day, make one stand in wonder at the creation of God. "Do give ear to this, O Job," said the young man Elihu to the ancient prophet. "Stand still and show yourself attentive to the wonderful works of God." (Job 37:14) The impact of these words can be specially appreciated when one is surrounded by autumn's wonders.

Creation's Festival Dress

Only three large regions in the world are affected by autumn coloration. This is a feature unique to temperate, deciduous forests. The color display is particularly well developed along the slopes of the Alps and in the Rhine and Danube valleys and parts of the British Isles. Eastern China, portions of Japan and North America are the other regions where autumn color is to be found in all its dramatic glory. Elsewhere only limited areas present displays of autumn color.

In the northern hemisphere patches of pure-gold aspen appear in a crazy-quilt fashion against the dark-green backdrop of spruce, fir, hemlock or pine. Perhaps, the maple tree, in the zenith of its coloration, is—more than all other trees combined—the crowning glory of autumn. Henry David Thoreau, American naturalist and essayist, wrote of the maple: "How beautiful, when a whole tree is like one great scarlet fruit full of ripe juices, every leaf, from lowest limb to topmost spire, all aglow, especially if you look toward the sun! What more remarkable object can there be in the landscape? Visible for miles, too fair to be believed." Little wonder, autumn has been likened to a happy woman in festival dress.

Close to earth wild asters, goldenrods and gentians are in bloom. The larch glows like a great cone of golden feathers and the lemon-yellow flowers of witch hazel are set off against the deep background of the evergreen. Leaves of other trees have changed to brilliant crimson, russet and gold.

In small villages where huge maple trees have lined the streets, there are the exciting sounds of children raking and the smell of burning leaves. There may be other times as good as late autumn to go hiking, but for many there is not a better one. To walk with the scuffle of new-

fallen leaves, to feel the mild sun, to have the company of busy squirrels and restless ducks on the river is to know the marvel of autumn, a wonder of God. It is to know, perhaps, in a small way how the psalmist felt when he uttered the words: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:24.

Busy Little Creatures

Down in woodland's paths insects hurry along. Furry caterpillars ripple quickly over plants and leaves. Many have finished feeding and have found themselves a place in which to transform into a moth or butterfly. But not so the drowsy bear. He has been laying in fuel, in the form of the thick layer of fat, for nourishment and warmth in the cold days ahead. For a topcoat, he has put on a fine new woolly pelt. Unlike the caterpillar, he will still be a bear in the spring, only very hungry.

The groundhog is fat. His coat is sleek and wavy as he moves. He has put on three and a half pounds since spring, and he now weighs about ten pounds. This fat is his winter store of food. He will not even have to reach for his dinner while he hibernates, snug and dry, deep in his underground apartment. He is ready now for a long winter snooze.

The chipmunk, too, has been eating well all summer. During the warm summer days he has been enlarging his subterranean rooms and passageways, particularly the bedroom. Hard work went into repairing his home with an extra lining of warm leaves and patching the weak spots. For several weeks now he has pressed hard seeds under the matting of his bed of fine twigs. This will be his winter food supply. His cheek pouches bulging with food for storage make the chipmunk look as if he had the mumps. All his spare rooms are packed with goodies. Excitedly he raises himself on his hind legs and triumphantly voices a series of sharp chirping calls, as if to say, 'Another frost and off to bed I'll go and you won't be seeing me again until next spring!'

Season for Moving

The nip in the autumn air warns the human population to look to the fuel supply, check the furnace and get the topcoats out of mothballs. Some people make preparations for a "flight" south to avoid the rigors of the coming winter. They board up their summer homes and head down the highways toward their winter homes. And there are birds, fish and mammals that do the very same thing.

The heavily antlered North American elk and Canada's caribou, sniffing the first tang of snow in the high mountain air, sedately gather under the trees and file down from high mountain passes in small bands as the snow creeps down from white peaks. From the free windswept tundra of Canada, herds of caribou head south along their regular routes, crossing turbulent streams, rocky ridges and other obstacles in their 400- to 500-mile trek to the lower ranges and warmer valleys.

The rare white polar bear, weighing close to 1,200 pounds, begins his journey across the ice caps of the polar regions southward in pursuit of his meal—the seal. In the Bering Sea, mother and baby seals slide off volcanic islands and head down the Pacific coast. The female Alaska fur seal swims with her pups some 3,000 or more miles from the cool breeding grounds of the Pribilof Islands in the Bering Sea to south of California.

Seventy-ton whales also silently slip their bulk through Arctic waters and head toward tropical destinations. Each year the humpback whale swims from East Africa and Malagasy to the Antarctic

continent and back again, a distance of some 4,000 miles.

Other sea creatures that migrate with the change of seasons include the delicious tuna that travel from the waters of Iceland to Africa, and smaller fish, such as mackerel, sardine, cod, whiting and haddock. Even the blue crabs of Chesapeake Bay move a few miles up and down the placid inland waters each season. Each of these creatures behaves as if someone had told them when to move and where to go. Man cannot help but marvel at this.

Air Travelers

Birds are the most famous of all autumn travelers. The gray Arctic tern flies a total distance of about 22,000 miles each year. This bird nests above the Arctic Circle in the summer, then flies south to spend the winter below the Antarctic Circle, returning to its Arctic home for the next summer. The great shearwater ranges the entire Atlantic Ocean. Yet in the fall these birds return to the islands of Tristan da Cunha, mere specks in a giant ocean, a navigational feat that is a challenge to man with all his modern scientific instruments.

The barn swallow abandons his home in the northern part of America and flies over the Gulf of Mexico and the Caribbean Sea to spend the winter in South America. Ruby-throated hummingbirds too excite wonder and admiration by their autumn flights. These tiny birds, barely three inches in length, regularly fly across the Gulf of Mexico, from the United States coast to Yucatan, on their way south. This is a flight of 500 miles across an open ocean for those little wings.

In Canada, fragile butterflies with their tiny wings quivering gather in thick clusters. On just the right breeze they rise and drift southward. The black monarch butterfly is known to cross thousands of miles, even oceans. Divinely provided instinct warns the butterflies of winter's approach. It guides them over trackless oceans and land and causes them to stop on the same "butterfly trees" that their foreparents used year after year.

In the south of France, a family of wasps wing their way up to an elevation of 6,000 feet and there cluster for the winter under stones in a sort of cold-storage vault that keeps them inactive until spring. High in the Rocky Mountains of the United States, the bright-red ladybugs spend the winter under clumps of earth. Bats spurn the dark, moist caves and zigzag hundreds of miles south when autumn begins to tint the woods with gold and red. Species of the hoary and red bats are known to fly the 2,500 miles across the Pacific Ocean from the United States to Hawaii. What strength in those wings!

Autumn is no chemical accident. To man who finds pleasure in the wonderful works of God it is an inspirational uplift. Autumn has a way of reaffirming that "seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease." (Gen. 8:22) The furry bear, lying asleep beneath a blanket of leaves will arise come spring. The mantis eggs, carefully covered on the branch, will hatch. Some of the acorns that the squirrels planted will sprout. The parasols of the seeding dandelion that floated to earth will soon be having tiny parachute seedlings of their own.

If man needs reassurance of the providence of God, he can find it on every hand by walking appreciatively through autumn's blazing wonderlands. For at this time the words of the Psalm (145:15, 16) take on new meaning: "To you [O Jehovah] the eyes of all look hopefully, and you are giving them their food in its season. You are opening your hand and satisfying the desire of every living thing."

DOES IT PAY to Own an Automobile?

EACH year more and more people own automobiles. In the United States alone about 80 percent of all families now own one. Throughout the world passenger-car registration as of January 1, 1966, totaled over 137 million vehicles. And automobiles are now being produced at the rate of nearly twenty million a year world wide.

From this it would seem that owning a car is the accepted and necessary thing. Also, advertising helps to create the impression that nearly everyone should and can own an automobile. However, what is not presented in the enticing advertisements about automobile ownership is the other side of the picture: *Does it really pay* to own an automobile?

In many countries, of course, the question of owning an automobile does not arise, for the average person in most parts of Asia, Africa and Latin America walks, rides a bicycle, or takes public transportation. Automobile ownership is completely out of the question for them because of their very low income. But for many families in Europe, North America, and a few other countries, it is a real and pressing question. For some persons in the more industrialized nations of the world automobile ownership is a necessity in the present arrangement of things. Their work requires it. For such persons, the question of ownership must be answered in the affirmative, because in those countries they would have difficulty doing their line of work without one. In rural areas of these nations it is often a great convenience, and frequently practical, to have a car in order to transact business and buy supplies in town.

However, for many others, it is not a matter of necessity nor is it really practical. A sizable number of the persons who buy automobiles do so, not because they need a car, but for a variety of other reasons. They may desire to own an automobile for pleasure driving, for prestige, because others have one, for the feel of power it gives them, or for other assorted reasons. Many of these can afford an automobile without any hardship to their budget.

But the question of owning a car is particularly appropriate for millions of persons who live in the larger cities of all industrialized nations and who do not have a high income. Many of these persons feel there will be certain advantages to owning one, such as being able to drive to work instead of taking public transportation, or having it available for pleasure driving in the evening, on a weekend or perhaps on vacation. Even though they do not need a car, nor do they have a substantial income, they contemplate purchasing one. Or if they own one already, they feel they must keep it.

Many Things to Consider

To determine whether you should own an automobile or not if it is not a necessity and you have only a modest income,

many things must be taken into consideration. For instance, how much use will it get? Will you use it enough to justify the cost? Or will it be used only occasionally in the evening or on a weekend once in a while?

Another point to consider is the availability of public transportation. How good are the facilities for bus or rail travel? In some cities subway and bus systems can take a person for miles quite cheaply. True, the convenience may not always be equal to that of owning a car, but if mass transportation is always available and reasonable in cost, the potential or actual car owner of modest income would do well to weigh public transportation against car ownership.

This brings us to the real crux of the matter. For some with good incomes, the cost of a car can be absorbed and sustained easily. They may even pay for it in cash and maintain it with little strain on their adequate income. But for many, perhaps most others, that is, the average moderate wage earner, the cost of an automobile and its maintenance is the major factor in considering ownership.

What Part of the Budget?

Concerning the cost of an automobile for many wage earners, one financial expert stated: "It used to be considered a sign of affluence for a family to own several cars. Today it is more likely a sign of poverty." This expert means that the true cost of running automobiles keeps many families from being able to spend money on more necessary items. Payments on automobiles continually sap their modest incomes so that they must live little better than poor people, except for having an automobile or two to show off.

How much of their gross income does the average family in the United States spend for the expenses of their automobile? Whether they realize it or not they spend almost as much on the car as they do for food, approximately 15 to 20 percent of their income. Only housing (including utilities) takes more of the budget than these items—about 30 percent.

This means that on these three items alone—food, automobile, and housing—many families account for about 70 percent of their income. The 30 percent left will have to be stretched to cover taxes, medical costs, clothing, insurance, recreation, schooling, savings (if possible) and other items that come up each month. From this it can be seen that the cost of owning an automobile is roughly one-fifth or one-sixth of the total family budget—not cheap by any calculation.

Calculating the Cost

Just what does it cost to own a standard-sized, moderate-priced automobile? Prices vary in different countries, of course, but let us take the United States as an example, since that country has the highest number of car owners.

The average price, in the United States, for a new standard, moderate-priced vehicle is about $3,000. Based on a ten-year ownership and driving about 10,000 miles a year, authorities calculate that it costs about $1,100 each year to own the automobile. This cost includes depreciation, repairs and maintenance, oil and gas, and also other costs such as insurance, tires, accessories, taxes and tolls. Breaking down this cost into a monthly rate, we find that owning a $3,000 car would cost the average family over $90 a month.

However, this cost is calculated on the premise that the owner will keep the vehicle ten years, thus getting the most out of declining depreciation, for the car depreciates much less toward the end of the ten-year span than it does at the beginning. If the automobile is traded in after

a few years, then costs go up. For instance, if the car is traded in for a new one every three years, the total ownership cost for those three years would be about $4,500, an average of about $1,500 a year. That is considerably higher than the yearly average of $1,100, based on ten-year ownership.

It is the depreciation, particularly, that makes the cost so high the first three years. Depreciation the first year may be approximately 30 percent, or about $900. The second year it may be 20 percent or less, somewhere between $500 and $600. The third year it might be somewhat above 10 percent, perhaps $300 to $400. The variation depends upon the make of the car, how far it has been driven, its condition, and also market conditions at the time. But, in any event, the first three years of depreciation will gobble up well over half, or, in some cases, approaching two-thirds of the $3,000 purchase price.

The owning of a car is even more costly if the buyer is like the majority of lower-income persons who cannot afford to pay cash. The majority of car buyers make the purchase on credit, paying perhaps one-third down and the rest on monthly installments extending perhaps twenty-four to thirty-six months. Let us assume that on the new car priced at $3,000 the buyer pays one-third down ($1,000) and has to finance the remaining $2,000. Taking out this loan will mean paying more for the car in the long run than just $3,000. Why? Because of the interest, or financing charges. Even at the rather modest interest rate of 6 percent annually, a three-year loan of $2,000 would cost $360. This must be added to the total cost. Thus, owning a car by way of the installment plan is more expensive.

Putting out more than a thousand dollars a year, on the average, for your own transportation is quite a sum if you are a moderate wage earner. If your income is about $5,000 a year, it amounts to about 20 to 25 percent of what you make. Truly, for the moderate wage earner who does not really need a car, this is a luxurious outflow of cash.

Incidentally, there is another hidden item that can really be included in total costs, since you will not have it to spend. It is this: If you had kept the $3,000 in a bank and drawn interest, say the common 5 percent many banks in the United States offer today, you would have 150 extra dollars each year to spend. That $150 alone would go a long way toward paying your public transportation costs during the year. In New York city many can get to work for forty cents a day, the round-trip cost of subway or bus fare at present. This comes to $2 a week for a five-day workweek. For fifty weeks a year, this cost would be $100—less than the interest that would be accumulating on the $3,000 if it had been kept in the bank instead of buying that new car. For those who did not have the cash to begin with, if, instead of buying on credit, even part of the monthly payments had been put in the bank, this would have begun to build up capital and interest instead of being a severe drain on the limited family budget.

Hence, when we add up all that is involved, we can quickly see that owning a new car is a very expensive luxury indeed for those who do not have a high income. It can be seen now why the financial expert stated that, for many, car ownership is only proof that they are living like poor people, because they have to spend so much money on the automobile that they do not have enough left for other items.

Deciding

If an automobile is a necessity, you may not have much choice in deciding whether to own the vehicle or not. You may have

to tighten your other expenditures in order to be able to afford the car. However, even here it might be wise to investigate buying a car that is at least two years old, when the worst part of its depreciation will have passed. Then, too, for city use particularly, or for shorter distances, the small economy car is both easy to handle and low in expenses compared to standard models.

But if you are one who does not need an automobile, before making a decision to own one you must determine how much you can truly spend for it. This you can do by realistically noting your weekly expenses for housing, food, medication, insurance, clothing and other things. Once you have made this realistic appraisal of your true expenses each week, then see how much you have left. If your income is $100 a week and your expenses are $90 to $95 a week, you are in a very poor position to own a car. Even if your income is $150 a week, you are in a poor buying position if your outflow is $140 a week. And do not be misled by those attractive advertisements that show low monthly payments. You must figure your true automobile expenses as noted previously, and they are considerably higher than any monthly payment for the initial expense of the automobile. After taking the various factors into consideration, you may decide that a new car is not for you. You may consider, instead, buying a used car. Here, of course, the expenses of ownership are less, as the initial cost is much lower. But note what financial counselor C. Neal, in *Sense with Dollars*, stated: "Since all cars, regardless of age, must be licensed, insured, gassed, and oiled, it is next to impossible to operate even a twenty-year-old jalopy for less than $300—at 1964 rates." Hence, while a used car does not entail the same expense as a new one, the expense is considerable, and usually quite a bit more than public transportation. Indeed, the insurance *alone* may cost more than the public transportation each year! And without a doubt repair costs are multiplied as the car ages.

Keep in mind, too, that regardless of whether it is a new or a used car, there is the problem of parking on city streets. This has become a chronic, even acute, problem in some of the larger cities. And if a parking lot or garage is rented, then the expense of owning an automobile increases greatly.

ARTICLES IN THE NEXT ISSUE

- A Reason to Live.
- And the Waters Kept Increasing.
- Tadmor—Storied Oasis in the Desert.
- Those Amazing Architects That Make Shells.

Some who have owned a car in the city, but did not need one, and have given it up, now find they have more money left than ever before. They can comfortably pay their bills and are able to enjoy other things that they could not enjoy before, such as good food, better clothing and more recreation. They do not have to scrimp and cut corners, because the automobile they gave up no longer drains their income. Really, is it wise to tighten belts and make life uncomfortable and go deeply into debt to own an automobile when it is not needed and is likely to become a burden on the entire family?

So, then, does it pay to own an automobile? Each individual must decide for himself whether it really pays or not. If he needs one and can afford it, he can find it very useful and enjoyable when properly used. If he does not need one and cannot really afford it, it would be the course of practical wisdom to spend the money on the family's real needs instead.

HOW Churches GET THEIR MONEY

THERE is no business quite like church business. Shielded from virtually all taxes in America, it is not surprising that church wealth has been growing at a rate that makes some businessmen green with envy. For example, in the cities of Baltimore, Washington, Buffalo and Denver, the combined church wealth was $40,000,000 in 1906. In 1964, the assessed valuation of just church-owned real estate in the four cities was $469,000,000. In the United States alone the combined value of all church property of all denominations is estimated at $80,000,000,000! "With reasonably prudent management," said Dr. Eugene Blake, one of America's leading clergymen, "the churches ought to be able to control the whole economy of the nation within a few years."

How do the churches get their money? What variety of methods are used to solicit financial support?

By means of donations alone churches in America annually receive more than $5,500,000,000! According to the *Yearbook of American Churches,* parishioners of forty-four major Protestant denominations dropped into the collection plate in 1964 a grand total of $3,172,114,782. This by no means covers all Protestant giving. There are more than 200 other Protestant denominations that do not submit financial data to the *Yearbook.* No comparable figures are available as to how much Roman Catholic and Jewish members contribute to their religions. Still no one can deny that their financial assets must be staggering. As one Roman Catholic priest wrote a few years ago: "The Catholic Church must be the biggest corporation in the United States," with a branch office in nearly every neighborhood. "Our assets and real-estate holdings must exceed those of Standard Oil, AT&T and U.S. Steel combined. And our roster of dues-paying members must be second only to the tax rolls of the United States government." And it must be remembered that in America is found only a small part of the world's religious wealth.

Tithing Support

One of the main means of financial support for churches and their activity is the flow of tithe money. Even though the tithing system is not truly Christian but a part of the Mosaic law, which came to its end with Jesus Christ, it nevertheless re-

mains a popular practice in Christendom. (Eph. 2:15) The weekly Catholic paper *Our Sunday Visitor,* as recently as 1962, discovered nearly 300 Roman Catholic parishes where tithing was practiced and 1,250 others where the system was scheduled for adoption. The yearly income of St. Andrew's Episcopal Church in Wellesley, Massachusetts, had increased from $55,000 to $132,000 since 1954, when the minister began encouraging "percentage giving." In 1951 Mount Vernon Place Methodist Church in Washington, D.C., inaugurated tithing. Its annual income leaped from $100,000 to $250,000—and up, no doubt, since then. The river of tithe money flowing to Salt Lake City from Mormon congregations all over the world was, in 1965, estimated to total $125,000,000 a year.

Some church leaders see in the practice of tithing a great potential. If the 123,307,000 Americans who claim a religious affiliation were to give one-tenth of their personal income to their church, the collection would easily top $25,000,000,000 yearly! That figure is enough to make any financial tycoon whistle long and loud, and the clergy are no exception.

Installment and Talent Plans

In England nearly a half million families are paying regular weekly installments to their local churches in the same way that they pay for their cars, television sets and insurance. Every week they put a set sum, usually between one-tenth and one-twentieth of their incomes, in an envelope for the church. One in seven of England's 1,600 parishes is already trying this modern method of "pay for religion on the installment plan." Some vicars described the system scathingly as: "Pay now–pray later" and "Heaven by easy payments." Ministers, as a rule, like it, though, because it brings in more funds than collections do and it seems to give promise of a steady income.

Another scheme to raise money is the "talent plan." Each member is encouraged to increase the church income by some money-making project of his own. A Methodist church in New York invited 127 persons to take a dollar bill from the offering plate and put it to work. Three months later every bill was accounted for plus a profit of 375 percent!

The Professional Touch

Some ministers have trebled their church income by employing professional fund raisers—high-pressure publicity men. Their approach to fund raising is scientific. They provide manuals of instruction, outlines for Sunday sermons on tithing and conscience-pricking bulletins for distribution at services. All of this leads up to "Intention Sunday," when parishioners make their pledges. Some apply social pressure by asking each individual to make public his subscription, contrary to Jesus Christ's instructions about gift giving.—Matt. 6:1-4.

Most ministers who have tried the professional scheme are enthusiastic, because it has meant more money. Many others, however, refuse to try it, because they say it commercializes religion. Gift giving no longer becomes a manifestation of one's faith but a reaction to professional prodding. Often "motivation psychologists" are called in, who claim to increase church giving by as much as 300 percent! Such enticements the clergy find hard to resist.

Bingo and Lottery

Church raffles and the lottery are often used to raise money, even though they have been declared immoral practices by various religious leaders. People have been asked to buy tickets amounting to $20,000 to raise $3,000. In recent years

the Roman Catholic churches especially have popularized the raffle by offering new automobiles as prizes.

Churches in America got involved in bingo in the 1920's when religious organizations began to hire professional carnival men to run bazaars. At first Roman Catholics had mixed emotions about bingo in general. Roman Catholic bishop of Albany, New York, Edmund F. Gibbons made news by becoming the first prelate to forbid bingo gambling on Catholic property. He announced: "The game of bingo in this diocese has ceased to be a harmless pastime. . . . It is scandalizing the faithful and bringing contempt on religion."

However, clergy opinion was not unanimous. In fact, out of more than two hundred Episcopal and Roman Catholic bishops, "not more than a dozen or so banned bingo as a means of raising money," reported *Time* magazine for December 12, 1938. Today, Protestant churches, Catholic churches, as well as synagogues, engage in bingo gambling to raise money. But, generally speaking, Protestant clergymen are opposed to bingo on ethical grounds, though they do not all oppose other commercial ways to fund raising.

There is no denying that bingo is a rich source of money. A Newark, New Jersey, clergyman claimed his church has made as much as $250,000 a year on bingo! Said English Roman Catholic archbishop Heenan: "Frankly, I don't think we Catholics could get along without bingo."

Church Sales and Socials

The prominent idea in church socials and sales is to exchange goods, services or entertainment for money. These money-raising methods take the form of bazaars, entertainment, church suppers, the talent plan, rummage sales and a host of others. One minister called bazaars "an honorable kind of thievery." Another opened a bazaar saying: "You have come to be cheated, and if you have not come to be cheated a little, you deserve to be cheated a good deal."

Regarding church entertainment, one observer, after studying five hundred money-raising occasions, expressed concern over some of the entertainments, leading him to conclude that "nothing could be more disturbing than a review of the list of church entertainments, public performances for money."

Church kitchens are also a way that some churches raise money. In one year over 400,000,000 meals were cooked. One report said: "There is nothing, it appears, that peps up Sunday School and church attendance like a Pot Luck Supper or a Chicken Stew. The church now travels, like an army, on its belly."

Church rummage sales are popular money-raising schemes. Unwanted items are donated by members and friends of the congregation to be sold at the church or from a vacant store. A church in Chicago said that it netted $20,000 from a single rummage sale.

Some church organizations buy merchandise at wholesale and then sell it at a profit. Hence the church operates on the same basis as a retail establishment, except that it does not pay taxes in America or conform to the numerous other regulations applicable to a business.

Trading Stamps and Letters

The Bethany Community Church of Fresno, California, conducted a drive to obtain a new church building with trading stamps. The stamps were then exchanged for cash value.

Other churches send letters and cards that plead for cash in return for benefits. "Only one act of sacrifice from someone is required," says one such letter. "The

usual sacrifice asked . . . is ten dollars—given only once and the benefits are applied forever." For perpetual enrollment in a seminary guild, according to an envelope, $25 is required for a deceased person; $50 for one during life and after death, and $100 for the family. This giving is all so futile when one knows that the dead do not know anything, as the Bible at Ecclesiastes 9:5, 10 declares.

A pamphlet put out by the Parish Service Company tells churches how to double or triple Lenten offerings with Lenten self-denial folders. "The coin slots in our Lenten Folders are 'Dated', too! No haphazard giving on the part of your members. The 'date' of each slot tells them at a glance whether they are generous or derelict. . . . Fragrance has been added to Lenten Self-Denial Folders this year—the pleasing fragrance of aromatic incense of myrrh. . . . Scientific tests have proven that fragrance has a profound *effect* on the subconscious mind. It should help to 'sell' the idea of generous giving."

Why Objectionable

What is objectionable about so many of the ways that churches raise money? America's leading Protestant magazine, *The Christian Century*, had this to say: "One need not travel far in American Protestantism to find money-raising schemes that approximate the Roman Catholic Church's exploitation of games of chance, which we deplore and protest. Thousands of Protestant church bazaars, carnivals and 'summer fairs' are slightly more respectable than Las Vegas. The practice of wringing 'advertising' dollars from merchants, particularly from those who are not members of the churches in question, to finance church bulletins and magazines and dedication folders is also ripe for reform. Let's call it what it is: Extortion."

Extortion, gambling, coercion, and so forth, never were and are not now Christian ways of raising money. (1 Cor. 6:9, 10) In fact, Jesus Christ admonished his true followers: "You received free, give free."—Matt. 10:8.

Christendom's fund-raising schemes exploit the name of Christ and the people by causing church members, as well as others, to feel an obligation to support such projects because a church organization sponsors them. Religious commercialism deceives people into thinking they are giving to Christ and his congregation when they receive a product in exchange for their money. It leads people to believe that their giving will help to assure their salvation, that somehow salvation rests upon gifts and purchases and not on Christian faith and works.

Another delusion and deception is this: Parishioners are prone to substitute church social activity, money and gift giving for Christian witnessing. They spend more time advertising bazaars, selling lottery tickets and playing bingo than telling others of Christ and his kingdom. Also, God is misrepresented. By their insatiable desire for more and more money, the clergy have made God to appear in need of the pennies of the poor, which is not true. He owns the heavens and the earth and all that is in them. (Ps. 115: 16; 50:10-12) It is the clergy that want money, not God.

If the religion is of God, will not God care for it without its having to resort to methods that conflict with Christian principles? True, there are expenses to be met in order to have a meeting place, but did not the early Christians use *voluntary* giving? Yes, and that is the method used by Jehovah's witnesses today. (2 Cor. 9:7) So the good and the bad are made manifest, as Jesus stated: 'By their fruits you will recognize them.'—Matt. 7:17-20.

HARDWORKING DOGS OF THE FLOCK

BY "AWAKE!" CORRESPONDENT IN URUGUAY

EVERY year in the Falkland Islands, on the outskirts of the town of Port Stanley, sheep dogs and their sheepherders demonstrate their skills. Five or six sheep are scattered at one end of a field and at the opposite end is the fold or pen. The dogs, Welch and Scottish collies, must gather these sheep and get them into the pen without physical help from their shepherd-master except for arm and body signals, various whistles and verbal commands.

The master and his dog stand in the field about halfway between scattered sheep and the pen. Giving the starting signal, the master gestures with his arms and issues verbal commands to direct the animal as to how to approach the sheep. Obediently the dog is off on the run, making a wide semicircle to draw the sheep together and, at the same time, to get their attention. He comes to a halt behind the sheep and gets into a crouching position, slowly working his way toward them with a crawling, stealthy motion.

Now the dog's skills are put to the test, for he must be cautious and patient and must strictly obey his master. One sudden dash or overanxious move will frighten and scatter the sheep.

The dog is given the signal to "lift" or "haul" the sheep; that is, to bring them toward the master, working from behind in a half-moon pattern, which must be done slowly and with extreme care and patience. After moving them to the shepherd in the center of the field, it comes time to "drove" the sheep. Now the master accompanies the dog behind the sheep, giving the canine orders as to the direction in which it should herd them into the pen. This is accomplished by signaling with either the right arm or the left, with the dog moving in the corresponding direction. If the dog is on the opposite side he will take the position indicated, working the sheep from behind in an arc-like fashion, never crossing in front of the sheepherder, but going around behind him.

Not Barks or Bites, but Gentleness

The skilled sheep dog must work gently and steadily, remaining calm. This means no barking so as not to excite or wind the sheep by making them move too fast. If this should happen, the sheep become stubborn and pound their forefeet into the ground in the direction of the dog. On seeing this develop, the shepherd will call the dog to "halt" so the sheep can regain their composure. When the sheep are rebellious, a dog should not become excited and attack, bite or scatter them; he quietly backs away.

As they near the pen, the dog is tested as to his ability to "drove" the sheep across a small brook between two upright poles. After passing this test, the most difficult task presents itself with the "penning" of these few sheep. The majority may enter the pen without any problem, but there are usually one or more that stubbornly refuse and go bolting away. To prevent such

an occurrence the dog uses all his skills. By looking the sheep straight in the eyes and by pleading or beckoning them as they stop, while in front of the gate, the dog may coax the sheep into the fold. At this point the master must let the dog do all the work. The only way the shepherd helps is by pulling a rope to open the gate.

Trained for Hard Work

The purpose of training these dogs is not to win prizes in a dog show but to fulfill a very useful service in these islands. Sheep dogs bear the brunt of the work on the vast sheep ranches throughout the year. These dogs of the flock herd sheep, gather and daily care for them on the mountain ranges, valleys, plains or in the sheep pens, to protect them from harm. They tenderly look for sick sheep, as well as the aged or crippled ones, and watch over them.

Sheepshearing time is from November to February, and this is when the dogs perform their greatest tasks in gathering and herding sheep.

The training of a sheep dog in the Falkland Islands starts when he is only four or five months old. After learning various commands, the dog is put in training with an older, experienced dog. He is taught to copy the good habits of the older dog. The new sheep dog is trained to hunt for sheep that might have fallen into a crevice or hollow or that may be snagged and held prisoner in the bushes. He is closely watched to see if he bites, jumps at sheep or chases them. If this occurs, measures are taken to discipline the dog, so he learns what to do and what not to do.

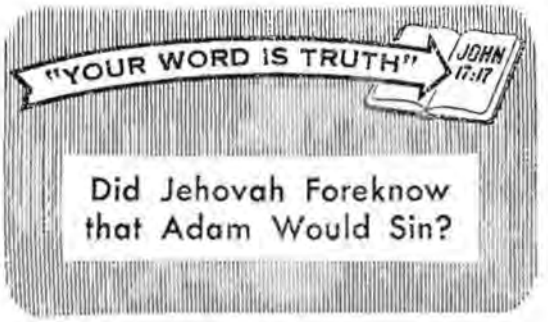
The dog's training includes the learning of different whistles and their meaning. Each whistle, whether short, long, high- or low-pitched, has a meaning, such as stop, come back, make a wider circle, and so forth.

Shepherds are usually on horseback and also give directions by positioning the horse, indicating to the dog what direction he should go. The shepherd often has several dogs, and a number of shepherds may group together at gathering time. In order to direct all these dogs at the same time, each dog is given a short, choppy name when a pup, such as Roy, Sky and Shag. Thus the dogs respond to a command only when it follows their own name.

A shepherd uses the dogs for different purposes, such as one for the shearing pens, others in the ranges, and so forth. These dogs work hard from early morning until late at night over rocky, mountainous, sandy and grassy terrain. By the end of the day many dogs have sore paws, and are allowed to rest a couple of days before working again.

The strong and changeable winds on the Falkland Islands often present a problem for the dogs. Sheep do not mind being herded into the wind on their way to the shearing sheds, but they become stubborn and cantankerous when being driven with the wind. The strong breezes from the rear lift up the heavy fleece against the grain and this irritates the animal. Other obstacles that must be surmounted are the brooks, gorges and mountainous regions.

Yes, it takes skill and hard work on the part of the sheep dogs to care for the flock, but they have been doing this, in various ways, from ancient times. Some fifteen hundred years before our Common Era, the patriarch Job spoke of "the dogs of my flock." Job's dogs, too, must have worked hard, for that "greatest of all the Orientals" had 7,000 sheep, and later Jehovah blessed him with twice that number, keeping his 'dogs of the flock' busy, skillfully and gently caring for the sheep. —Job 30:1; 1:3; 42:12.



JEHOVAH God is both omniscient, that is, all-knowing, and perfect in justice. His having both of these qualities has posed a problem for sincere Bible lovers. —Deut. 32:4; Rom. 11:33-35.

Thus in connection with Adam's transgression it would seem that for God to have known in advance for a certainty that Adam would sin would have robbed Adam of his freedom of choice, since he would have had to act the way God foreknew he would. This would imply that God was unjust, punishing Adam for what he had to do.—Gen. 3:19.

True, some, such as Roman Catholic theologians, argue that "the infallible certainty of God's foreknowledge of all free acts of creatures does not, however, render them necessary, but leaves them free." Still this position does not seem to solve the problem, for there are differences among these theologians when they try to explain *how* "there is perfect harmony between God's infallible eternal knowledge and the free future acts of his creatures." —*Predestination, Grace and Free Will,* M. J. Farrelly (1964).

God's foreknowledge might be said to relate to three spheres. Many, many times He foretold that certain *events* would take place, and then he himself saw to it that they did, as the flood in Noah's day and the ten plagues upon ancient Egypt. All such, however, might be said to involve, not so much his foreknowledge as his omnipotence, his Godship; even as God himself indicates at Isaiah 43:9-13, where he challenges false gods to foretell things and then bring them to pass, to prove they are gods.

Another sphere in which God's foreknowledge is to be seen is in regard to the course of action certain creatures with a certain personality would take. For example, God not only foretold many of the events in the earthly life of his Son, but also that his Son would remain true to him in spite of the strongest opposition; for which reason God would raise him from the dead to be further used to God's glory. (Isaiah, chapter 53) Why could Jehovah God so confidently predict that his Son would prove faithful? No doubt because of his long association with his Son; there simply was no doubt in Jehovah's mind that his Son would remain true regardless of what he had to endure.

The same, to some extent, might also be said regarding Job. Jehovah God could depend upon Job to prove the Devil a liar because he could read Job's heart and had observed Job's course of integrity-keeping. In a like manner Jesus Christ, after his resurrection, intimated that the apostle Peter would remain faithful to the end, because of his association with Peter and being able to read Peter's heart supernaturally.—Job, chapters 1 and 2; John 21:15-19.

On the other hand, God through Moses foretold that the nation of Israel in days to come would prove unfaithful: "I well know that . . . you will without fail act ruinously, and you will certainly turn aside from the way about which I have commanded you." (Deut. 31:29) Here, again, was prophecy, but not without some basis. God foreknew they would turn aside because of their tendency toward selfishness, although never without a faithful remnant.—Deut. 9:6; Isa. 1:9.

Coming now to the question of whether God foreknew or not that Adam and Eve would sin, we note that this would require a kind of foreknowledge that is different from the foregoing. It did not pertain merely to events nor was there any basis in former conduct of Adam and Eve on which God could have foretold that they would sin. When God gave them the command not to eat of the fruit of a certain tree lest they die, there was nothing in either Adam or Eve to indicate that they would disobey. In fact, had there been it would have reflected unfavorably upon Jehovah God their Creator.—Gen. 2:15-17; Deut. 32:4, 5.

It has been reasoned that "to deny God foreknowledge of free acts, would not necessarily be incompatible with his omniscience. For as omnipotence does not imply the power to do the nondoable, so omniscience does not imply the power to know the unknowable. If foreknowledge of free acts is a self-contradictory conception there is no reason why such knowledge should be ascribed to God. But that is a contradiction that cannot be proved."*

It could well be that foreknowledge of free future acts is a self-contradictory conception, but since that apparently cannot be proved, we must find another solution, and there is a reasonable one. For example, while God is omnipotent he does not employ all his power in every situation. And so with his infinite knowledge, which includes his foreknowledge. He has the ability to see and know all things, past, present and future, but he can also keep certain knowledge from himself if he so chooses. Hence, God can refuse to look into the future if he so chooses. And it does seem that he chose not to look into the future in the case of Adam and Eve. Why? Because to exercise foreknowledge without certain prior conditions existing by which to determine the logical result to be expected would amount to predestination of the eternal destiny of the creatures.

Yes, Jehovah God created Adam in his image and likeness. Adam therefore had, not only a perfect organism, but also the inclination to do the right thing. Only as a result of his sin did his offspring acquire another tendency. (Gen. 8:21) Therefore, God had no reason to look into the future suspiciously to ascertain what man would do. Nor was it necessary for God to look into the future so as to prepare himself for any eventuality, God's creatures being unable to frustrate his purposes.

But do we not read of Jesus' role as ransomer being "foreknown before the founding of the world"? This would seem to indicate that long before Adam sinned God had made provision for ransoming mankind, showing foreknowledge of Adam's sin.—1 Pet. 1:20.

But that all depends upon the sense in which the word "world" is here used, for Bible writers use it in various senses. Apparently "world" is used in these texts in the sense that Jesus used it when he said to Nicodemus: "God loved the world so much that he gave his only-begotten Son." (John 3:16) It is the world of mankind that is ransomable, the founding of which took place not with Adam but with his offspring, particularly by the time of Abel, even as Jesus showed when he said: "The blood . . . spilled from the founding of the world . . . from the blood of Abel." Thus after Adam had sinned, but before the days of Abel, God purposed to redeem the human race.—Luke 11:50, 51.

So we can see how Jehovah God can be omniscient, all-knowing, and yet just, not exercising his foreknowledge in the case of Adam and Eve.

* *The Doctrine of God*—Knudson (1930).

Drugs and Ice Cream

◈ Four 18-year-old New York youths reportedly used an ice-cream route to set up contacts with buyers of marijuana and LSD. On September 13 the group was seized when an undercover agent set up an appointment with one of the youths, asking him to supply some marijuana for a party. The four boys showed up with their ice-cream truck, from which they were apparently selling more than ice cream. Seven ounces of marijuana and some LSD were reportedly confiscated by the arresting police.

Marijuana Destroys Inhibitions

◈ The common notion is that marijuana is harmless, but findings reported by Dr. Constandinos J. Miras of the University of Athens disagree with such notion. "I can recognize a chronic marijuana user from afar by the way he walks, talks and acts," said Dr. Miras. There is evidence that marijuana adversely changes the personality of chronic users and has other potentially harmful effects on the brain and other organs. The longtime user becomes slow of speech, lethargic, his inhibitions are lowered and he loses a sense of morality. On September 12, the researcher said that the most striking characteristic of the marijuana smoker is his loss of inhibition. "They will accept as perfectly plausible things which five years ago they did not even like to hear discussed. They will become suddenly violent without any apparent provocation. They will even kill," the pharmacologist said.

LSD Aftereffects

◈ A 5-year-old Brooklyn girl swallowed LSD, the hallucinogenic drug. She became temporarily psychotic and then suffered psychological aftereffects for up to nine months. Pediatrician Dr. Doris H. Milman said that any suggestion that LSD had improved the girl's I.Q. was "preposterous." The girl found a sugar cube in the family refrigerator, put there by the girl's uncle, and swallowed it. Within 15 or 20 minutes the child began to scream and cry. Dr. Milman said the girl "expressed many bizarre and apparently delusional ideas, such as that her body was cut off at the waist." The next day the girl related a dream in which "they stole my mommy and tried to cut her in half." Five months after the accident the child's brain waves were found to be still slightly abnormal.

Tidal Power

◈ A tidal power plant has been built at St. Malo, France. Tidal waters rush up the Rance River turning huge turbines, generating enough electricity to supply a city of 250,000. The tidal dam works with water coming in and going out —both ways. The Rance dam produces electricity 10 hours out of every 24. Being harnessed to the ocean, this is one dam that will not halt because of drought.

Sex Attacks on Children

◈ As this system of things draws near to its end at Armageddon, parents would do well if they paid more than the usual attention to their children. A Toronto report states that sexual assaults on children in Ontario have reached "alarming proportions." There were an estimated 625 sexual assaults on children between 1962 and 1966. Now there are 2,000 assaults annually in the province. It was revealed that many assaults go unreported because parents do not wish to be involved or because the attacker is a relative or friend.

Vietnam Votes

◈ In the South Vietnamese elections held on September 4 it was reported that 83 percent of the people who registered actually voted. Some twenty-two Americans were sent to Vietnam by President Johnson as observers. Their general consensus was that the voting was reasonably honest. Others disagreed strongly, pointing out that several likely candidates were barred from running. Phan Khac Suu, who ran third, described the voting as "fraudulent." Chief of State Nguyen Van Thieu and Prime Minister Nguyen Cao Ky captured only about 35 percent of the total vote, but led their nearest rival. The Roman Catholic Church made a big political comeback. Some 35 of the 60 new senators are Roman Catholic. President-elect Thieu himself is a convert to Catholicism. The New York *Times* for September 7 said that "Catholics in all parts of the

country went to the polls with lists of tickets supplied by their priests." There were few public complaints, but privately there were many bitter comments. "Ninety-nine percent of the people think it's a fraudulent election, but they are voting because it is the proper thing to do," said a businessman. Another called the election "a silly joke." A woman said: "I have no idea about this election and what I'm voting for. I just want peace."

Hide Doctors' Mistakes

◈ Ontario coroners were ordered, during the 1950's, not to tell the public about doctors' mistakes. Dr. Morton Shulman, former chief coroner for metropolitan Toronto, Canada, said that Dr. Smirle Lawson, now deceased, then supervising coroner, issued the order and made sure it was obeyed. "Our instructions were, and I quote: 'If a doctor makes a mistake, take him into a back room and give him hell but don't tell the public.'" Dr. Shulman said he never mentioned the directive before because he would have been fired. He said he wanted to keep his job so he could ultimately "wipe out this corruption."

Swedes Go Right

◈ For 233 years traffic in Sweden, from foot, to horse, to oxcart, to carriage, to automobile, has proceeded on the left side of the road. On September 3 Sweden switched to right-hand driving. The resulting traffic jams had a holiday flavor. Most city drivers appeared to enjoy the early morning chaos on the streets. Bystanders cheered as the cars moved into the right-hand lanes. The accident rate was lower than usual, because of the extreme caution exercised by motorists. Has the switch been a success? "It will be months and years before we can call this operation a solid success," said Lars Skiold, who directed the switch, "perhaps not until we have a new right-conditioned generation."

Church Property

◈ In recent years churches have become more deeply engaged in other businesses than the work of "saving souls." Protestant, Orthodox, Mormon and Jewish religious groups, like Roman Catholics, can be found operating hotels, textile mills, factories, department stores, car washes, second-hand stores, garbage dumps, even a girdle company. Dubuque, Iowa, which has a population of 63,000, now finds that many of its finest buildings, its newest and largest structures, are owned by religious organizations. There are more than 40 churches with related buildings in the city. A privately financed organization estimated the "visible wealth," or real estate, of churches at $44,500,000,000 for the Roman Catholic Church in the United States, $28,000,000,000 for Protestant denominations and $7,000,000,000 for Jewish.

A Slump in Religion

◈ Church attendance no longer keeps pace with the growth of the population in America. In 1957, about 59 percent of all American adults thought religion's influence was growing; this year, 57 percent say religion's power is on the wane. In 1958, about 49 percent of the adult U.S. population attended church during the week when questioned; the latest figure is 44 percent; significantly, the percentage drop for the 19- to 21-year-olds is 11 percent, or twice as high as the 5-percent decline for all adults. Only 31 percent of all Jews were "absolutely certain" of their belief in God as of a 1966 poll; in 1952, the figure was 70 percent. Protestant Sunday-school enrollment fell by more than 23,000 students between 1964 and 1965. The number of recorded Roman Catholic infant baptisms was down 84,000 last year.

Pollution Is Global

◈ Chemicals used for pest control are now found to be contaminating the air and water of the whole earth. Two years ago, scientists working in Antarctica discovered traces of DDT in the bodies of seals, penguins and fish. After extensive studies, scientists have concluded that Antarctic waters are now contaminated with several types of pesticide that have made their way there either in ocean currents or transported by winds. Studies by both American and British scientists reveal that contamination is now obviously global. This pollution has taken place despite the fact that Antarctica is protected by international treaty as a scientific reserve, into which no alien creatures or powerful chemicals like pesticides may be introduced that might alter the natural balance.

Alligators Face Extinction

◈ The American alligators are being slaughtered in Florida and elsewhere in the southern part of the United States, and their hides are being sold to the fashion markets. One report states that poachers take 50,000 of the reptiles a year, and the bootleg buyers pay $3.75 to $4.25 a linear foot for the hides. The alligator is supposedly protected from hunters by law. But in the tradition of the butchery that killed off the American bison, there are modern night prowlers who follow no rules. An alligator does not reach breeding age until it is about five feet in length, but the current demand is for hides four feet and less in length. This the National Audubon Society says encourages extinction.

"Moondoggle"

◈ Dr. F. G. Walton Smith, director of the University of Miami's Institute of Marine Science, stated: "Americans are enjoying the prestige of being victimized by the greatest confidence game in history." He referred to the space race as the game and he called it a "moondoggle." It will cost Americans "50 billion dollars to get a man to the moon and back," he noted. "Why?" For military value? "Ridiculous," says Dr. Smith. "Even the generals will tell you that. Orbiting surveillance offers some military value, but not the moon shot." How about scientific value? "Sending a man to the moon is no more sensible than sifting the sands of the Sahara Desert because there are few things we don't know about it," insists Smith. What about material value? "Man will return from the moon with five pounds of dust," Dr. Smith notes. That would be a freight rate of $10 billion per pound.

First Negro Justice

◈ The U.S. Senate, by an overwhelming vote, 69 to 11, confirmed Thurgood Marshall as the 96th Justice—and the first Negro Justice—of the United States Supreme Court. Marshall succeeds Justice Tom C. Clark, who had resigned to avoid a conflict of interest with his son, Attorney General Ramsey Clark. Marshall is a grandson of a slave.

Girl Delinquency

◈ According to Clarence Cabell, director of Juvenile Hall for Los Angeles County, the rate of juvenile delinquency among girls is increasing at twice that among boys. Cabell also asserted that there are more "unmanageable girls" coming into Juvenile Hall at the present time than at any time in history. While the most common offenses for boys are auto theft and burglary, the most frequent offenses by girls lead to "a lewd and immoral life," said Cabell.

The New Zealand *Herald* for November 10 stated that "some Auckland girls have come to regard venereal disease as a kind of 'status symbol' which boosts them in the eyes of contemporaries who are similarly lacking in morals." Some of the girls have been as young as twelve.

Nuns Quit

◈ More than half the members of a Roman Catholic religious order, the Glenmary Sisters, have decided to leave the order. "This group feels their goals of dedicated service can no longer be realized in the framework of a Catholic religious order," said Marie Cirillo, former First Councilor of the order. About 60 of the 88 Glenmary Sisters plan to join a secular group.

You Cannot Evade THE ISSUE

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NOVEMBER 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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AVOID the Spirit of Retaliation

AMONG men and nations today the spirit of retaliation is rife. It is not uncommon to hear of one nation saying to another: 'If you take a certain course of action, we will construe it as an unfriendly act and take appropriate measures against you.' On the local scene the same spirit is reflected by many protest movements, marked by frequent name-calling and impatient refusal to refer issues to cool-headed discussion. But what about the incidence of this angry spirit in personal lives?

Even in personal relationships, at home, at work and at play, the same return-like-for-like attitude is common. Is it not true that when someone says something disparaging about you, the urge is to snap back? And do not people in the same household often quarrel and refuse to talk? Grievances and grudges are permitted to rankle in the mind, with a resulting bitterness that banishes joy and happiness.

Long ago the Bible foretold that this spirit of retaliation would be accentuated in our time, for the apostle Paul wrote to warn us that "in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . not open to any agreement, slanderers, without self-control, fierce, without love of goodness." (2 Tim. 3:1-3) But is this any justification for professed Christians to allow themselves to be infected by the worldly spirit of vengefulness? Surely not.

Indeed, the outstanding feature of true Christianity is the spirit of genuine, principled love that it manifests. Instead of allowing themselves to be dragged down to the level of worldly people, followers of Christ strive to keep always in mind these words of their Leader: "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) True, they are imperfect and their flesh is weak, but they cultivate the mental attitude of Christ Jesus, and strive to imitate him in their relationship with others.

In his dying moments Jesus prayed in behalf of his enemies. So also did the first Christian martyr, Stephen. But throughout his earthly ministry the attitude of Jesus was consistent with that prayer. He was always conscious of the long-suffering and kindness of the heavenly Father toward even imperfect, sinful men. He reminded his followers that Jehovah "makes his sun rise upon wicked people and good and makes it rain upon righteous people

and unrighteous."—Matt. 5:45; Luke 23:34; Acts 7:60.

So what about those grudges, those spells of huffiness, those I'm-not-speaking attitudes in which people are tempted to indulge? Is it dangerous to have a part in these? It surely is, for they display a spirit completely at variance with that of our Father in heaven.

"You must accordingly be perfect, as your heavenly Father is perfect," is the lofty standard that Jesus held up before his followers. (Matt. 5:48) Unreasonable? No; keep in mind that God and Christ know all about our innate weaknesses and do not expect the impossible. Nevertheless, they set this high standard before us to emphasize that there is always room for self-improvement, as we strive to be like Jehovah God. Such striving will help to guard us against the worldly spirit. For example, we have only to be but briefly off guard for the spirit of retaliation to gain a foothold in our thinking and practice.

That spirit leads to disaster. Israel's General Joab paid with his life for his course of vengefulness, despite his skill as a leader of his nation's armies. (1 Ki. 2:28-34) The Bible relates that the same spirit of retaliation cost Jacob's son Simeon the right of the firstborn (after Reuben's disqualification) because he hastily avenged his sister Dinah without first, through his father, seeking Jehovah's direction.—Gen. 49:5-7.

How vital, then, to be on guard against the first, small inroads of this wrong spirit in your life! Lovingly God set down the following counsel for all his servants: "Return evil for evil to no one. . . . If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' . . . Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:17-21.

There is a powerful reason for Christians to strive to conquer the evil with the good. Jehovah himself is the One who is good, and all who are really his children should reflect that fine quality in all their activities. To prove ourselves his children we have to copy his loving way. Thus, when Jesus instructed his followers to love their enemies and pray for their persecutors, he added the reason, namely, "that you may prove yourselves sons of your Father who is in the heavens." (Matt. 5:45) Surely that is what you want to do!

In all your relationships with others, therefore, in the family circle, at your secular job, as well as during the hours of relaxation, guard against being provoked into retaliatory action against those who wrong you or appear to have wronged you. And when you are tempted to break out in speech or action that is unchristian, ask yourself the questions: What will such speech or action prove as to my spiritual parentage? How can it identify me as one of God's children?

Being kind and forgiving to people who are kind and forgiving to you is no great thing. But, if we "become kind to one another, tenderly compassionate, freely forgiving one another" when wrongs are committed, then we shall have the testimony that we are indeed striving to be like our Father in the heavens.—Eph. 4:32.

ARTICLES IN THE NEXT ISSUE

- Is It Wise to Discuss Religion?
- Eyes in the Sky.
- Is Britain a Christian Country?
- People Who Practice Bible Principles.

A REASON TO LIVE

A YOUNG woman slipped past East German border guards. Slowly she lowered her body into the icy waters of a canal and swam to West Berlin, towing her infant son behind her in a tub. Her daring effort could easily have cost the mother's life, as well as the life of her child. Yet this fact did not deter her, because she believed that West Berlin offered her a reason to live.

Still West Berlin, where people seemingly have so much to live for, now leads the world in the number of suicides—people giving up on life. According to the World Health Organization, 33.9 West Berliners out of every 100,000 take their lives each year, as compared with 28.4 in East Germany. Evidently some cannot find a sufficient reason to keep on living.

Take, for example, the case of Norma Jean Baker in America, who made fame and fortune her goal in life, as so many people today do. She skyrocketed to stardom in 1946. At the youthful age of nineteen she became a "star," a household word throughout America and much of the world. Fame was hers! Yet, this in itself was not enough to make living worth while for her. While still soaring in her career, she took her own life. She was only thirty-six years old. Her tragic death left people wondering, Why? Perhaps you knew her better as Marilyn Monroe, the Hollywood beauty idol of millions of persons.

Still others say that it is equal opportunity for all that makes life worth living. Yet in America, often called "the land of opportunity," suicides have reached shocking proportions. In 1965 there were 22,560 known suicides in the United States, and almost all experts insist that the true figure is at least two to three times as great. Anywhere from 500,000 to a million Americans every year reveal by their actions that they are uncomfortably close to suicide.

The most alarming thing about recent suicide figures is the sharp increase in suicidal deaths among young people. Since 1914 suicide has ranked among the ten leading causes of death in America. Among college students suicide is the second leading cause of death. Among youths, aged fifteen to nineteen, suicide is the Number Three cause of death. There are nearly three known adolescent suicides a day, and some experts say the true figure may be 5,000 a year. Dr. Harold Jacobziner of the New York City Department of Health said that in 1957 suicide was responsible for more deaths in children, between the ages of ten and fourteen, than tuberculosis and poliomyelitis put together. Why have these young people taken their lives?

A World Phenomenon

Suicide is a world phenomenon today. Dr. Edwin S. Schneidman, a California psychologist, regards it "basically as a disease—one of epidemic dimensions perhaps, but one that is preventable." The World Health Organization in a report included a survey of recent suicide rates in twenty-one countries. Hungary heads the list, with a yearly average, from 1961 to 1963, of 33.9 suicide deaths per 100,000 population. Finland is second, with 29 per 100,000, and Austria third, with 28.3 per 100,000. The study revealed that world wide four to five times as many men as women commit suicide. In suicides of men, Hungary still topped the list, with a rate of 48.9 per 100,000. The figures for women showed that Japan is highest, with 20.6 per 100,000. Another source asserted that throughout the world more than 10,000 people commit suicide every day, a shocking figure!

These alarming statistics have induced physicians and social scientists to combine their energies in an effort to prevent such mass self-destruction of human life. The big question these scientists are asking is, What is the reason for all this self-murder?

Why Suicides?

For years social psychologists have speculated on this matter, but have never adequately explained these figures. The history of suicide reveals marked variations according to race and period. Among peoples of simple civilization and those with a fixed code of morals suicide is very rare, and is deemed unnatural and reprehensible.

Modern physicians and social scientists are inclined to believe that suicide is the culmination of many different factors, such as ill health, incurable disease, loneliness, rejection, frustration stemming from domestic or financial or employment situations. Alcohol and drugs often take the edge off the will to survive. Dr. H. L. Friedman, assistant Medical Officer of Health in South Africa, asserted that 50 percent of all suicides are motivated by sex, love and marriage difficulties. Another authority states that about a third of the suicides may be traced "to mental derangement, thus indicating a close connection between suicide and insanity." Dwight D. Eisenhower, former president of the United States, once associated suicide with the welfare state and sin in Sweden. But while Sweden's suicide rate is 18.5 per 100,000 and Denmark's is 21, nearby Norway, with about the same amount of welfare and sin, has a suicide rate of 7.9.

Some people have tried to blame suicides on the weather, on those damp dismal days. But studies show that the sunniest months, namely, May and June, carry the highest suicide rate. So now it is generally believed that suicides have more to do with a damp drizzly outlook in a person's heart than with the outside weather.

Not to be overlooked among the causes of suicide are wicked spirit forces, demons who frequently tell people to kill themselves. Such persons report hearing "voices," as in the case of a forty-year-old San Francisco woman, a secretary, who leaped to her death from a sixteen-story terrace of the Sir Francis Drake Hotel. Her landlady told police that the secretary told her that she had been ordered by "spirit forces" to jump from a high building. How vital it is to reject any suggestion from "voices" from the spirit realm, and to pay attention instead to God's Word the Bible!—Eph. 6:12; Rev. 12:9, 12.

What Studies Show

Studies reveal that a high number of suicide attempts occur in children brought up in unstable, disorganized or broken

homes. Therefore, a suicide or a threat to suicide by a child is viewed as a reflection against the parents and the community in general.

Among college students the pressure from parents and the community on youth, not merely to learn but to excel, often is very great. The sad fact is that such pressures frequently do lead to suicide.

Immorality is a factor. Girls who become pregnant out of wedlock often experience unbearable pressures in parental disappointment and rejection in the community. Add these pressures to a girl's own feeling of shame and it may result in an overwhelming situation for a young body and mind, leading to the "death wish."

The world's changing attitude toward suicide, no doubt, is also a contributing factor to the growing number of such deaths. In many lands suicide is no longer viewed as a crime or a grave sin against God, although it may be regarded as a regrettable deviation from normal behavior. When committed with a seemingly sane mind, it is gradually being looked upon as almost a human right and a civil liberty. In some lands it is considered a strictly personal affair and a family matter. Often grieving families request physicians not to list suicide as the cause of death. In some places, only those cases of self-destruction in which the deceased leaves a note are officially entered as suicides. One case, in which a man stabbed himself, was closed out as accidental death on grounds that he "ran into a sharp weapon."

Many churches of Christendom that once would not allow a suicide victim to be buried in a religious cemetery now view suicides with considerable tolerance.

A still more potent factor than all others is, no doubt, the decay of religion and of moral conviction during this century, which has deprived many people of spiritual knowledge, the most potent force in counteracting the tendency to suicide; for it is only a spiritual and inward strength that can enable the individual to stand against the pressures of these wicked days.

A Christian's View

Despite the so-called tolerant views toward suicide in Christendom, which views underscore the world's growing lack of morality and lack of faith in God, true Christians cannot condone such acts, for a number of reasons. Such acts show no fear of God, no trust in Him. They are a rejection of God's undeserved kindness. They are a violation of his commandment against murder. Suicide is murder, and it is just as wrong to murder oneself as it is to murder one's fellowman. It is a disregard for the sacredness of life. It is a cowardly act, a fleeing from problems instead of facing them.—Ex. 20:13; Rom. 14:7-9.

Suicide affects the mental health of the survivors. It leaves them with an enormous sense of guilt and shame, not to mention other burdens that may come upon them. It affects the mental health of the community as well. It is as though one has found a murderer in one's community, within one's own family. It certainly is not an act of love, and Christians are to love.—Mark 12:28-31.

Needed: a Reason to Live

As a rule, potential suicide victims do not want to die. More than 70 percent who commit or attempt suicide are or have been under a physician's care. Eight out of ten persons who try to kill themselves and fail are very glad to be alive and probably will not try it again. Only about 5 percent of those who make an attempt eventually commit suicide. When potential suicide victims are asked why they

were trying to destroy themselves, they invariably answer that they had "nothing to live for." They have become disappointed with life, sick of living. They have lost "all taste for life," as the prophet Job said when he was smitten with a loathsome disease. (Job 10:1, *The Jerusalem Bible*) But Job survived. What potential suicide victims need, then, is what the prophet had that gave him the strength to endure despite his apparently hopeless state. And what was that? The prophet Job had his God to whom to turn. He refused to turn his back on his God Jehovah, and it was this that proved to be his salvation.

So often, when men reach their top positions, gain riches or glory, they find that these have left them empty and hollow inside, because they fail to do what Job did, make God their refuge in life. They fail to fortify their lives spiritually. Societies that are totally materialistic are a bore to live in, because life becomes meaningless without God. Swedish economist Gunnar Myrdal admitted this, when he said: Sweden's 'materialistic paradise can be boring.'

Since man is a creation of God, he finds in the worship of God a reason to live. When this reason soars above all material pursuits, even above one's own family interests, then it is that true happiness is experienced. Young people today need such spiritual incentives as held forth in God's Word the Bible to enable them to grapple with everyday problems and to meet the challenges of life. Without true Christian incentives, such as the hope of everlasting life in a righteous new system of things, free of sickness and death, young people tend to become discouraged and disillusioned with life. True Christian worship supplies sustaining hope.—Titus 1:2; Rev. 21:4; Rom. 15:4.

As first-century Christianity brought new regard for life into a decadent civilization, so now the good news about Jehovah's established kingdom, as preached by Jehovah's witnesses, provides an enduring foundation and bulwark in the face of present world despair.

When a married German woman found herself very ill after World War II, she took out a bottle of drugs and was determined to end her life with an overdose. However, the doorbell rang. She answered it. The caller, seeing her extreme distress, refused to leave. The householder collapsed and was taken inside. Upon gaining consciousness she confessed what she was about to do. Her caller spoke to her about God and his promised new order. The two women prayed and they thanked God for life. That happened in Berlin almost twenty years ago. Thoughts of God and his purposes restored in the despondent woman a desire to live. Her caller was a minister of Jehovah's witnesses.

Thus the battle against suicide, in the final analysis, is seen to be deeply influenced by one's view of life and morality. A person who knows that he has a duty to perform toward God is bound to go on, be conditions what they may; and he who is convinced that there is forgiveness for the repentant and a better system to come will not despair for long.

For life to be meaningful and rewarding, it must reach into the realm of the spirit, in fact, through prayer into the very presence of God, who is the source of life, and seek to obey him. (Ps. 36:9) That is what Jehovah God meant when he encouraged the ancient nation of Israel to "choose life in order that you may keep alive, you and your offspring." (Deut. 30:19) Choosing life meant choosing to worship and serve the true God Jehovah, which is man's basic and primary reason for living. —Ps. 34:8; Eccl. 12:13.

By "Awake!" correspondent in Alaska

I HAD never been in a flood nor thought that I ever would be. But that began to change as I approached Fairbanks, Alaska, via the Alaska Highway, Sunday afternoon, August 13. I was forty-five miles from the city when I heard on the car radio that the Salcha River was threatening to wash out the road ten miles ahead. Steady rains for five days could not be accommodated by the swollen rivers and sodden tundra.

At the Salcha River bridge the road was still passable, but the flow continued to rise as it gushed its way into the larger Tanana River nearby. The Tanana continues northwest past Fairbanks and eventually dumps its contents into the mighty Yukon some 150 miles beyond Fairbanks. Here at the Salcha River, workers had built an eighteen-inch dirt dam at the edge of the road in an attempt to keep the water, already out of its banks and rushing alongside, from spilling onto the road. Within a few hours after I passed, the highway at this point was closed, indicating more serious conditions developing in the Fairbanks area.

The Chena River, another tributary of the Tanana originating east of Fairbanks and flowing through the city, crept menacingly higher Sunday night as the rains continued. By Monday morning we heard radio reports that the downriver town of Nenana was being evacuated, as the Nenana River, another Tanana tributary, had reached a depth of 15.2 feet that morning and was still rising. Flood stage for the area is 12.4 feet.

Local radio reports said that Island Homes subdivision of Fairbanks was being evacuated because water was a foot or two deep in the streets and basements were filled up, as the Chena River continued to overflow its banks. A few other low-lying areas near the city were already being evacuated by boat and helicopter. One family of seven sat huddled on their roof in the rain as they watched their three-month-old calf drown. It was tied in the yard of their suburban home just a few feet away, but the family could not reach it without risking their lives. However, the majority of Fairbanksans still had no idea of how devastating this flood was to be.

Preparations Made for Evacuation

By noon on Monday a companion and I decided to stay close by the phone of the presiding minister of one of the two Fairbanks congregations of Jehovah's witnesses. Soon a call came from a newly interested person who lived close to the river. His basement was filling up rapidly, and he needed a pickup truck to remove his belongings. We responded without delay and, after wading in the hip-deep icy floodwaters for several hours, had all his belongings loaded on the truck. But when the waters flooded the engine we had to call for a tow from a larger truck. Water

was just reaching the main floor level of the abandoned house when our help arrived.

Upon our returning to the overseer's home in Hamilton Acres subdivision at four o'clock in the afternoon, the floodwaters were a half block away and creeping closer. It was decided that his wife and children should head for a friend's home in the country, safe above the flooding rivers. She hastily packed a change of dry clothing for each family member and scooped up an armful of bedding and left in the family auto. Four of us remained to secure the house and belongings to the extent possible.

We faced up to the grim reality that the waters could keep coming until the house was actually flooded. We decided to do what we could and to leave without delay. We raised everything we could up off the floor at least two feet. This included beds, books, desk and dresser drawers and food items. Later we were glad we did, because the twenty-five inches of water that finally covered the main floor would have done much more damage had we not taken these precautions.

It was 10 p.m. when we vacated the house. For several hours the four-unit apartment buildings next door, on lower ground than we were, had been evacuated and the basement apartments filled with four feet of water. It bubbled and churned past us through the neighboring yard and on down the street in a swift river two feet deep. I inched the car through the torrent for higher ground while the other three of our group headed for the Kingdom Hall of Jehovah's Witnesses on a rubber raft. It was one block in the other direction and a stalled car at the intersection was half covered with water. At the height of the flood the car was completely covered and rescue boats passed over it with ease. At the Kingdom Hall, Witnesses worked vigorously to carry clothing and a few other items up to the main floor from the basement apartment while water lapped at the basement windows.

We met again at 11 p.m. on high ground, where I had waited in the car, monitoring the radio reports. Bulletins said the water was then fifteen feet and was to crest at sixteen feet in one hour. A glimmer of hope! On the basis of this information we decided to return to the Kingdom Hall and fight the tide by building a dike around the building and thereby save it from flooding. We never made it!

As we hurried to protect the Kingdom Hall we stopped to leave our extra vehicles in the yard of one of the Witnesses, where we thought they would be safe. She warned that this area lay in the old Chena River bed that had been diverted several years ago to provide more housing property. As we stood in the driveway the trickle of water at our feet began to swell before our eyes. "We'll get the family out!" one of the group said. By the time they got out and cut the dog loose, the animal was already treading water.

Evacuation Belatedly Ordered

The presiding minister spoke anxiously of one of the Witnesses back in the Hamilton Acres area that we had just left. "We have to get her and the children out!" The two of us jumped into his large dump truck and headed for her home. In the low places there was already two feet of rapidly rising water. She had just heard the belated order on the radio to evacuate the area when we arrived.

Another family had already taken refuge in her home, since they had been flooded out earlier in the day. Both families took to their autos, proceeding over the route we had just traveled, with us following in the truck. Now there was three feet of water covering the road

and a long line of flooded autos blocking the way. Other cars already were tipped helter-skelter in the ditch on both sides of the road by the swift current of this new "river." The guest family had made it through a few minutes earlier, but it was evident that the Witness and her children could not make it in the family car. Abandoning the car on a high spot, hopeful that it would be safe from the raging waters, she and the children clambered aboard the dump truck. We made it safely to high ground and on to another Witness' home in the country and prepared for what proved to be about two weeks of communal living with some twenty to thirty other evacuees.

In the early hours of the next morning, a Witness on the edge of town was lying down after a night of vigil, only to be awakened by a neighbor standing in the bedroom calling her to get out. The neighborhood group did the best they could to find the highest ground in the area and to get organized, to wait out the flood. With the use of a boat, quite a group gathered together, including some with babies. It finally became apparent that at least the women and children would have to be evacuated. A neighbor with a three-week-old baby was picked off a garage roof by a helicopter. With the help of men wading in waist-deep water, the Witness was taken by boat to a field where she and her month-old baby were picked up by helicopter.

Finally the river crested at 10 a.m. Tuesday, 18.82 feet, some ten hours later than predicted and six feet above flood stage. Almost all phone service was out, with many families separated and having no way of finding out if the others were safe. Radio stations broadcast personal messages telling who was safe, in the hope friends or relatives would hear. There was fear of typhoid fever. Fortunately, no outbreak of disease materialized. Evacuation continued all day Tuesday, with scores of residents and Civil Defense workers using flat-bottom riverboats and anything else that would float to remove persons stranded on roofs and second floors. Many insisted on remaining in the taller buildings because they were "high and dry."

Surveying the Damage

Several days of waiting followed as the water receded very slowly. Each area was affected differently, depending on distance from the river and the swiftness of the current. The extent of the water's clammy grip reached from 14,000 flooded basements to entire homes completely submerged or washed downriver. A fine muddy silt was deposited up to an inch deep in homes, shops, autos—everything the water touched. Fuel oil tanks of several hundred gallons capacity were popped up out of the ground. Others had their contents displaced by the floodwaters, covering many areas with a film of oil.

Early estimates were that 95 percent of the city was reached by the water and that more than $153 million of damage was done. The city was declared a disaster area, with Alaska's governor declaring that it was worse, in some respects, than the 1964 Alaska earthquake, in that almost all homes and businesses in the city were damaged. Of the 45,000 living here, 15,000 were evacuated either to higher ground or to other Alaskan cities. The University of Alaska campus housed 7,000, and large groups inhabited other schools and large buildings. Some observed that, after seeing this, they would never doubt that forty days of rain flooded the earth in Noah's time!—Gen. 7:17.

Great loss was also suffered by other communities near Fairbanks. All in the flooded area are working diligently to get things dried out and repaired before the

big winter freeze-up sets in, with temperatures 40 to 50 degrees (F.) below zero. Much more damage is expected to show up by the spring of 1968 as a result of winter conditions.

Many Made No Preparations to Flee

Some questions have been asked by the newspapers. Why was it that the abnormal rainfall for several days was threatening the populace and at least a day before the flood the water level was predicted to go above flood stage—yet no official warnings were issued by any governmental agency that residents might have to evacuate? As a result, thousands fled with only what they were wearing and with what they could snatch up in their flight, in some cases only a family pet. Houses, belongings, autos, all had to be left behind because the water was suddenly upon them.

Equally embarrassing for the evacuees to consider is why so many never anticipated that the water might reach them. Why did they not at least make a few preparations for a hasty departure—in case the unexpected should reach them? Some even rode about in their autos passively viewing others fighting the waters already creeping into their homes, only to be caught later themselves without warning and without any advance preparations. Perhaps lives and property could have been spared had they faced the situation more realistically.

How Jehovah's Witnesses Were Affected

Jehovah's witnesses in the area suffered no loss of lives, in spite of much property damage to their homes and cars. All were safe and well cared for during the ordeal, many in the homes of their Christian brothers who lived in safer areas. One of the local presiding ministers related what a strange sensation it was for them to return to the Kingdom Hall by rubber raft a couple days after the flood. They paddled through the doors and circled the interior of the hall in the raft, with the floor twenty-eight inches below. Only a few inches of the back of the seats poked up through the muddy brown water.

Some of the households and groups where Witnesses were sheltered included non-Witnesses who were impressed by the cheerful assistance and loving unity they saw displayed in spite of the disaster. This caused some to show greater appreciation for spiritual views of the Witnesses. One contractor offered to help repair the Kingdom Hall in appreciation for the kindness showed to him. He said: "This experience with you folks sets a fellow to thinking. Hereafter if anyone speaks improperly of Jehovah's witnesses, he'll have me to contend with."

As soon as the floodwaters began to recede, Jehovah's witnesses instituted relief measures. Clothing, household items and funds poured in from Witnesses in other Alaskan cities and the lower United States, from as far away as Illinois and Nevada, in loving expression for their Fairbanks brothers. One overseer from another city was visiting in Fairbanks at the time of the flood. When transportation was available, he quickly returned home and purchased hundreds of dollars' worth of pumps and cleaning equipment to get a head start on the cleanup. Back to Fairbanks he came to oversee the arduous task of pumping and cleaning homes of the Witnesses and their associates. A crew of twenty-two others came from as far as 600 miles away to help. One Witness told non-Witnesses in the house where she had been sheltered that a group had worked a couple of days in her home and she was about to move back. With much surprise, they asked who this group was that went about so early providing such services. She explained that they were her Christian brothers and that

they had come long distances to help out. The questioners stood in speechless disbelief. Similar experiences were repeated many times over.

Another person who witnessed Christianity in action was one who had not received the Witnesses hospitably in the past. In spite of this, the work crew gave him assistance with some of his heavier cleaning tasks. He was most appreciative and expressed it openly.

While observing many Witnesses who are ministerial servants helping clean her home, one Witness remarked: "This is surely a modern application of the idea of foot washing!"—John 13:12-16.

Drying out, cleaning and rebuilding now moves ahead at a fast pace in a race against winter's cold. A positive, forward-looking spirit prevails among the majority of Fairbanksans, but especially among Jehovah's people. They go ahead with their rebuilding cheerfully, not grieving over their material losses, because they realize they are "to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment." (1 Tim. 6:17) In fact, they feel that they are richer, because their faith has been strengthened by the loving care of their Christian brothers.

—Storied Oasis in the Desert

HAVE you ever heard of it? If not, you may have heard of Palmyra, its later name; and probably you have heard of wise King Solomon, of the Roman Emperor Hadrian, of Sapor king of Persia, and Queen Zenobia. Yes, all those prominent persons of history are linked with that ancient city of Tadmor in the heart of the Syrian Desert. So, now, would you like to pinpoint it on the map and learn more about it?

The ranges of the Anti-Lebanon mountains radiate from Mount Hermon in a northeasterly direction into the desert. About 140 miles northeast of Damascus, or where the easternmost range drops off into the plain is the location of Tadmor. Ancient? Yes, for the royal archives of the kingdom of Mari, dug up near the Euphrates River some 150 miles due east, contain references to Tadmor. These cuneiform records date back to about 2000 B.C.E., before Hammurabi of Babylon subjugated Mari and destroyed its capital.

Since Tadmor stood almost halfway between Damascus to the south and the Euphrates to the north, it is quite possible that Abraham knew of this thriving com-

mercial center at the time when he journeyed south to the land about which Jehovah had spoken to him. In those early times this oasis with its stately palms must have been a welcome and refreshing sight to desert travelers.

There would be the protective wall of a typical caravansary; also the most vital commodity to travelers—water for themselves and their animals. At times it would be a place of bustling activity as long camel trains arrived or prepared to depart.

Rebuilt by Solomon

Almost a thousand years later King Solomon considered this oasis city vital to his kingdom's welfare on two counts: as a garrison city for defense of the northern frontier, and as a vital link in the chain of caravan towns radiating from this spot. Through this city of palms passed the commercial riches of the ancient world, Oriental goods from India, Persia and Lower Mesopotamia as well as products of Mediterranean lands, arriving through Tyre and Damascus. So the Bible record says that Solomon "rebuilt Tadmor in the wilderness and all the storage cities that he had built in Hamath."—2 Chron. 8:4.

During the next thousand years the pages of history are silent about Tadmor. Not until early in the first century C.E. does it again figure prominently. That it was then the objective of a plundering expedition by Roman forces under Mark Antony indicates that it had become a prosperous place. At this time it was called Palmyra, capital of a commercial state in which was featured a partnership of Syrian merchant princes and Bedouin tribesmen.

Swift Climb to Prominence

The city's swift climb to prominence began when Syria formed an outpost province of the Roman Empire, a buffer state between the then rival powers of Rome and renascent Persia. In this era Palmyra was visited by such emperors as Hadrian, Severus and Valerian. Hadrian added to its architectural magnificence and made so many rich benefactions that a grateful citizenry changed the name of their capital to Adrianopolis for a time. Severus gave one of its leading sons the rank of Roman senator. Valerian, in turn, raised this same man's son, Odaenathus, to the rank of consul of Rome.

Meantime King Sapor of Persia determined to challenge Roman supremacy and assert his sovereignty over all the former provinces of Persia, including Mesopotamia and Syria. With a formidable army he marched westward, captured the Roman garrison towns of Nisibis and Carrhæ (Haran), and proceeded to ravage northern Syria and Cilicia. Emperor Valerian came in person to lead his forces against this attack, but was defeated and captured by the Persians. Elated by such success, Sapor's host plundered Antioch and other cities of Syria as well as Tarsus in Cilicia and the capital of Cappadocia. The Romans rallied and inflicted a defeat on the Persians at Pompeiiopolis, so that Sapor decided to withdraw from the field while still his hosts could retain some of the immense booty they had collected.

Before this setback, Odaenathus of Palmyra considered it timely to send costly gifts and a message of peace to the Persian monarch. King Sapor haughtily commanded that the presents be thrown into the Euphrates and demanded that Odaenathus appear before him in the role of captive suppliant. For answer the Palmyrenes assembled an army of desert nomads and the remnants of the Roman forces and took to harrying the now retreating Persians. Against the hit-and-run tactics of the desert warriors, Sapor's forces,

campaign-weary and laden with plunder, had little defense and were forced into flight.

In due time the news reached Rome, not only about their emperor's becoming a prisoner, but also about the championing of their cause by Odaenathus of Palmyra. Though never able to effect the release of their emperor, they did decide to honor Odaenathus. With the approval of Valerian's son, Gallienus, they granted Odaenathus the rank of Augustus.

Queen Zenobia's Reign

About the year 267 C.E., at the height of his career, Odaenathus and his heir were assassinated, supposedly by a vengeful nephew. His wife, Zenobia, took over his position during the minority of her remaining sons. Beautiful, highly ambitious, capable as an administrator, accustomed to campaigning with her late husband, she managed to command the respect and support of her subjects—no mean feat among the restless Bedouin. She could speak several languages, including Egyptian. Indeed, it has been said that her mother was Egyptian.

Her chief adviser was Longinus, a Syrian who had been schooled in Greek, and later to be noted as a philosopher. He was decidedly anti-Roman in his sentiments. Thus, when Emperor Gallienus dispatched a Roman army against the Persians, Zenobia and her counselor decided to switch sides and aid the Persians against Rome. Surprised and defeated by swift-moving desert bowmen, the Romans withdrew, while Zenobia consolidated her power in Syria and Mesopotamia.

A rebel general having about this time seized the rulership of the Roman province of Egypt, Zenobia took advantage of the occasion to march into Egypt at the head of her army, crush the rebel and take possession of the country. In effect, her kingdom now stretched from the river Nile to the river Euphrates. Interestingly, too, at this point of her career she came to represent the "king of the south" spoken about in the Bible prophecy of Daniel, for her kingdom dominated that ancient kingdom that lay to the south of Daniel's own homeland, Egypt.—Dan. 11:25, 26.*

Palmyra grew in size and importance. Zenobia strengthened and embellished it to such an extent that it ranked with the larger cities of the Roman world. Plunder from several campaigns together with the lucrative taxing of desert trade contributed to fill her coffers. Splendid buildings, temples, gardens, pillars, monuments, filled the enclosure within walls that are said to have been ten to thirteen miles in circumference.

The Temple of the Sun was the outstanding structure. Built of masonry that, in the setting sun, glowed with a yellowish-golden hue, its outer court was more than a mile around. The shrine itself stood atop a massive platform reached by a flight of broad stone steps. The entrance, sixteen feet wide, had jambs and lintel of single, huge stone blocks. Colonnades, formed of rows of Corinthian pillars, fifty to sixty feet high, some 1,500 of them, lined the principal avenue. Everywhere there were statues and busts of heroes and wealthy benefactors. Palmyra, in this heyday of its glory, had forgotten its former state of ruination. On the edge of the desert it now sparkled like a jewel.

Despite all appearances, however, Queen Zenobia's reign and dynasty were near their end. Conditions at Rome, weak administration and preoccupation with invasions from the north, had provided the opportunity for Palmyra's expansion and glory. But now Aurelian was emperor, and until his legions had repulsed and disciplined the barbarians of the north he could

* For further details see *"Your Will Be Done on Earth,"* pages 257-259, published by Watch Tower Bible and Tract Society.

afford to wink his eye at the pretensions of the "Queen of the East," as Zenobia was styled. At last, in 271 C.E., Aurelian, now representing the "king of the north" of Daniel's prophecy, was free to undertake the punitive expedition. He dispatched some of his forces direct to Egypt, and led his main army eastward through Asia Minor.

City after city capitulated before the advance of the battle-hardened Romans. Zenobia, meantime, counted upon support from her Persian ally. True, her army was constrained to fall back upon her desert capital and there submit to a siege; but a strong city, with its population united under a popular queen, would surely be able to cope with an army far removed from its home base! Contrary to expectation, however, the provinces of Cilicia, Cappadocia and Syria gave strong support to the Roman legions.

Day by day the Palmyrenes looked hopefully to the east for some sign of approaching relief. Their hopes were disappointed. Just at this time the Persians were engaged in fierce internecine struggles. King Sapor had just died and a number of would-be heirs were competing for the throne. So Zenobia scanned the horizon in vain. Not even then believing the end was near, she and her son made a break from the beleaguered city on swift camels and sped eastward for help. But Roman cavalry overtook the party before they could gain safety on the other side of the Euphrates.

Emperor Aurelian soon made it clear that capitulation of the desert capital was the price of his distinguished captive's life. The "Kingdom of the East" was no more. Aurelian dealt magnanimously with the inhabitants, collected an immense quantity of plunder, and departed for Rome, where Queen Zenobia would eventually grace his triumphal entry as a footsore captive.

Revolt Against Rome Leads to Ruin

His army had already crossed the Bosporus when news reached Aurelian that the Palmyrenes had massacred the Roman garrison he had left behind. Immediately he ordered his soldiers to retrace their steps, and this time visited an appalling vengeance upon the population. Those who escaped the merciless slaughter were led off into slavery. The proud city was sacked and ruined beyond repair. Once again the bustling metropolis was reduced to its former status—Tadmor in the wilderness.

The prophecy voiced by God's servant Daniel was fulfilled. The "king of the north," represented by Aurelian, had stirred up its power and come against the "king of the south," represented by Queen Zenobia, and the latter with all of her kingdom was not able to stand. Was it chance that, at the critical juncture, Zenobia was met by a warrior emperor and deprived of a powerful ally? No, for the God of true prophecy had foretold the outcome.

Even to this day the population of Palmyra warrants no more than the status of village. Nevertheless, to the visitor approaching from the desert or from the rocky defiles to the south, there is an element of surprise to come suddenly upon these stately ruins amid a veritable wilderness. One can note the mighty columns, many still standing erect, though their number is thinned out. Still, one can mark the lines of ancient streets, the bases of temples and, not far off, the burial towers in various stages of decay.

To this place, then, came Solomon's builders and his warriors to strengthen the northern frontier of a glorious kingdom. Here, too, came Persian monarchs and Roman emperors, each ambitious to extend his sway. Here, unwittingly, Emperor Aurelian and Queen Zenobia enacted their

roles as "king of the north" and "king of the south" and fulfilled a prophecy uttered by the prophet of Jehovah more than eight hundred years earlier. And now, even mighty Rome has long since faded out and given place to modern world powers, which, like Zenobia's Kingdom of the East, are numbered as to their duration by the sure fulfillment of the prophecies written down in the Bible.—Dan. 2:44.

Those AMAZING ARCHITECTS that make shells

THEY are such lowly, uncomely creatures—apparently mere blobs of soft flesh that are without harmonious form. Many of them, in fact, besides being boneless, are headless, blind and lacking commonly recognized organs.

These are mollusks—a major group of animals that include more than 100,000 living species. You would not think them capable of building anything. Yet, most mollusks are amazing architects that make shells that are often of fantastically colorful and shapely design.

You are undoubtedly acquainted with some of them. The lowly garden snail, for example. He belongs to the largest of the five common classes of mollusks, known as *Gastropoda*. The shells made by these mollusks are of only one piece, sometimes being called univalves, meaning one valve. They usually are twisted or coiled around a core, often forming breathtakingly beautiful spirals. This gorgeous, often porcelainlike covering serves as the home for the animal inside. Actually, it is his outer skeleton, to which he is securely attached.

These "snails" live in the sea, on land and in fresh water. When you visit the seashore, most shells you see are the legacy they have left behind. How numerous they often are, and of so many varieties! Is it not remarkable that the skeletons of these lowly creatures should be among the most time-resistant of materials and, at the same time, be shaped into such exquisite and colorful forms? No wonder thousands of collectors prize them as jewels. In 1963 one collector paid $2,000 for a specimen of the rare glory-of-the-seas shell.

The other big class of mollusk is the clams, or bivalves, known as *Pelecypoda*. None of these shell-encased creatures live on land, and most of them inhabit the sea rather than fresh waters. They include the mussel and succulent oyster and scallop. But also included is the giant clam, *Tridacna gigas*, of the Indian and Pacific Oceans, whose shell may reach four feet across and weigh over 500 pounds. It is the largest of the shell-covered mollusks. However, the giant squid and octopus, which belong to another class of mollusk, grow even larger, the squid reaching over forty feet in length. Most mollusks, however, encase

their uncomely bodies within an attractive home.

There truly is great variety and fascination in the behavior of these living shells. Some creep, jump, swim and burrow. Others are permanently anchored to rocks. A few live inside other marine creatures, and still others play host to small fish and tiny crabs. But how do all these lowly creatures make their perfectly designed shells? How do they begin life?

Manufacturing the Shell

Some of the young emerge from the egg as miniature replicas of their parents and immediately commence a life of crawling and feeling. To begin with, they have only a nubbin of a shell, called the nucleus, but it is often quite different in texture and sculpture from the shell that develops from this time on.

Others, such as baby oysters, escape from the egg as free-swimming larvae, possessing hairlike growths designed for navigation. To begin life an oyster is about needle-point in size, and within about twenty-four hours it starts to form a rudimentary shell. Some two weeks later the oyster finally locates a suitable object and attaches itself to it. There it stays for life.

The shell is slowly secreted by a remarkable organ possessed by all mollusks, called the mantle. It is a covering of skin, which may be a mere pad or fold, or it may cover the animal more completely. Special glands in this organ secrete a limestone substance, which is made from the animal's food supply. This quickly hardens into shell material, whether underwater or in the air. And what a variety of shapes into which the shell is molded! It may look like an ear, an egg, a screw, a butterfly, a paw of a lion, a turban, the wing of a bird, and so on.

And, too, as the shell is deposited, color is somehow incorporated into it in an endless array of patterns and shades. All the colors of the rainbow are included in the various shells. Some may be striped, others spotted, still others may look like sunrays or a checkerboard. This also is accomplished by secretions from glands of the mantle, which always create the proper color pattern for its own species.

All of this is baffling to man. The method by which the mollusk lays in the color, and how such a great variety of colors is produced by various species, is not yet understood by man. Truly, it is a marvel how this lowly creature controls, not only the marvelous design of the shell, but also the colorful and beautiful patterns by which it often is decorated!

The Miracle of Shell Growth

One shell expert, Dr. A. Gordon Melvin, wrote recently: "The way in which shells develop, or are 'put together' by nature through growth, is a continuing mystery. Although many collectors have reflected on it, and a few have studied it, at best all we have are fleeting glimpses of the truth."

The mollusk follows laws of construction from which man himself can learn. Concluding a report on his studies of shells with the use of X rays, Dr. Hilary B. Moore observed: "For efficient design as well as beauty, I think the mollusk shell is unexcelled. . . . In building his houses and furnishings, man is learning to choose simple, efficient designs. Shells show us how Nature was doing this long before the first man appeared on earth."

What is particularly remarkable and fascinating is how the shell reproduces with mathematical precision its own exquisite spiral form. It does not deviate from the pre-designed pattern. Growth is governed by law and order. The shell of the chambered nautilus, for example, is so perfect that each new coil is exactly

three times the width of the coil preceding it. The spiral of other shells may increase at a much slower or faster rate, yet each holds to its own basic pattern. The endless combinations of this dynamic spiral are responsible for the tremendous diversity in the tens of thousands of shell forms.

Who or what is responsible for this diverse and yet orderly growth? Commenting in this connection, Dr. Melvin noted: "As the sea-shell grows it has a force of life behind it, projecting it into growth and maintaining it in time from its beginning until it reaches normal size. . . . The beginning point of the spiral stands for the life force."

Obviously, this marvelous life force does not originate with the lowly mollusk, or with creatures even more lowly. Certainly the mollusk did not figure out the exquisite, mathematically precise patterns and colorful designs for its shell! But long ago the inspired Bible psalmist pointed to the One who did, when he wrote: "How many your works are, O Jehovah! All of them in wisdom you have made. . . . As for this sea so great and wide, there there are moving things without number, living creatures, small as well as great." Yes, it is Jehovah God who created the lowly mollusk, incorporating in it the ability to make such a variety of exquisite jewels for man's pleasure.—Ps. 104:24, 25.

Uses and Accessibility

Shells have long been used for ornamental purposes. They can be made into beautiful necklaces and other pieces of jewelry. The pearly inner layer of certain shells, called mother-of-pearl, is used to make buttons, knife handles, buckles, penholders and numerous other items. In the Philippine Islands there is a large and unusually thin bivalve shell, which is very flat and transparent enough to read a newspaper through. It is called the windowpane shell, due to its use for windows in houses. To some extent it is still employed for this purpose.

But perhaps the most fascinating, and once widespread, use of shells is as a medium of exchange. At some early date shell money was introduced in America, Asia, Africa and Australia. Thus, shell money was necessarily adopted by early European settlers in order to deal with the American Indians. Currency consisting of shells ground down to standard form and size was used as late as 1882 to carry on trade in the Solomon Islands. And shell money is still employed in some Pacific and Indian islands.

Some shells are so numerous that a few years ago those gathered in just the United States amounted to about a million tons a year! Before the automobile came into common usage, it was estimated that some 3,000 miles of roads in certain Atlantic seaboard states were surfaced with oyster shells. On the other hand, others, such as the famous glory-of-the-sea shell, are so rare that only a few dozen specimens have been found. Why is this?

The answer is intimately connected with the habits of mollusks. Many species inhabit the sandy and rocky shores and are often exposed at low tide. Others live in shallow water just below the low tide line. And yet others are found only in deep waters, perhaps hundreds of feet down. After storms some beaches are at times literally stacked high with shells, but with shells that inhabit the shore or shallow waters. Seldom are deepwater shells thrown up. These are the rare varieties.

However, some of the more common shells are just as beautiful to behold. So when you have the opportunity, you may enjoy a rewarding experience by visiting the seashore. There you may find some rare beauties shaped by those amazing architects who make shells.

Telling Relatives the "Good News"

ANDREW, a disciple of John the Baptist, was thrilled when John introduced him to Jesus Christ, "the Lamb of God"! Andrew quickly "found his own brother, Simon [Peter], and said to him: 'We have found the Messiah.'" (John 1:35-42) Ever since, zealous disciples of Christ have been telling their relatives the good news. One modern-day disciple explains:

"About six years ago I visited my mother in Texas after not having seen her in two years. When I arrived and unpacked we began to talk about my new faith. I had become one of Jehovah's witnesses since I had last seen her. We talked 'way into the night. The next day I was also able to speak with my brothers and sisters about the Bible promises.

"After returning to North Carolina, I wrote encouraging letters to all of them, but I got very little response. In fact, later I learned that they thought I had lost my mind. However, in time, some of them began to give the Bible message serious consideration.

"Then, late one night this past October 1966, I received a call from my mother. She said that she and my seventeen-year-old brother had symbolized their dedication to Jehovah God by water baptism. About three weeks later I received a call from one of my sisters who stated that she, too, was studying. Other relatives also became interested and began studying and attending meetings.

"One of my older brothers was opposed to the message, so I had not made any effort to witness to him. Then, in December of 1966, he called me and stated that his daughter had died and that he wanted me and my husband to come to Texas for the funeral because he had a lot of questions. My husband and I were able to show him the Bible's explanation of why man dies, and the hope for the dead. He was so impressed that he wanted to have the funeral at the Kingdom Hall. This was granted. He learned many things during the funeral discourse and talked about it for days.

"As a result of taking advantage of opportunities to witness to my relatives, there are now thirty of them who regularly attend congregation meetings. What joy I feel!"

Another zealous disciple recently described similar results:

"I was baptized in 1958. Without delay I began writing letters telling my relatives about the truths I had learned from God's Word. They all lived in Virginia at that time.

"My relatives thought that I had gone out of my mind. Nevertheless, when I would go to visit them, I would still witness to them, but they would one by one leave the room.

"In 1960 my mother, who was visiting us here in New York city, became very ill. So at this time I had a fine opportunity to witness to her, and she accepted the Bible's life-giving message. During her final days of life my sisters could not understand how I could remain so calm in view of her serious condition. However, my mother believed that what I had shown her from the Bible was the truth. Therefore, I could see no reason to be worried a great deal, since Jehovah God has promised a resurrection for all meek ones. When I explained this to my sisters, it started them to thinking.

"When my sisters returned home after the death of our mother, I continued to witness to them by letter. My oldest sister, who had once said concerning me, 'I think Roberta is going out of her mind,' studied the Bible and got baptized in 1961. She now is a full-time pioneer minister.

"In 1963, due to my continuing to witness to my relatives. I saw my only daughter baptized in symbol of her dedication to Jehovah God. At the same assembly, my niece also was baptized. This niece went down to Arlington, Virginia, to serve where the need is great, and on April 1, 1967, began the full-time pioneer ministry.

"In 1964 two more of my sisters were baptized, as well as a sister-in-law and a brother-in-law.

"In 1965 a brother-in-law, a sister-in-law, and still another sister dedicated their lives to the doing of God's will and symbolized this by water baptism. And then in 1966, at the Baltimore district assembly, my brother was baptized.

"I am exceedingly happy that my efforts to tell the good news to my relatives have been so abundantly rewarded. Now fifteen of them are dedicated praisers of Jehovah God, and a total of twenty-four are regular Kingdom proclaimers!"

A Village Under One Roof

By "Awake!" correspondent in Singapore

COME with me and meet some of the people of Borneo in their homes. No, there are no longer any head-hunters to fear, for British administrators during the past one hundred years have succeeded in banning this ancient custom of the native tribes. Now the people have settled down to more peaceful pursuits, and our visit will be met with generous hospitality. These Sea Dyaks, or Ibans as they are now generally known, are an honest, friendly people, very dynamic, proud, with plenty of daring and dash.

In this land of few roads and dense jungles the river will have to serve as our highway. As we paddle upriver in a native *prahu* (dugout canoe) we soon observe, every few miles, long, low structures perched on innumerable posts, high up on the terraced riverbanks. They are the characteristic Iban longhouses, each one the home of an entire community; a village under one continuous roof. It is to one of these that we are headed today.

Did you notice that the longhouses vary in length? That is because their size depends upon the number of families in the community—anything from ten to one hundred. As new families result through marriage or join from the outside, the longhouse is simply lengthened to accommodate them. And each family owns its own small portion of the structure.

But now we have arrived at our destination, so the bow of the *prahu* is headed toward the steep riverbank, and we climb up a large tree trunk into which notches have been cut and find ourselves in the clearing where the longhouse stands amid a scattering of coconut palms and banana trees. Lively, naked, brown-skinned youngsters surround us and form a welcoming party as we move toward the house. Again we have to climb a notched tree trunk to gain the wide open-air platform that runs along the whole length of the structure, twelve feet above the ground.

We reflect on how glad we are that the weather is dry, for on rainy days those primitive staircases could be very slippery. Though in another era this lofty type of building probably served as a defense against enemies, today the main advantage is that the living quarters are kept high off the damp ground and cool air can circulate down below.

The Village Plan

Here we are now on the open platform, which is called the *tanju*. It is used for a

variety of domestic tasks as well as for drying, winnowing and pounding *padi* (rice). Having had plenty of the equatorial sun, we step into the welcome shade of the overhanging roof of the longhouse—an overhang that covers a large strip of the platform running the full length of the building. This roofed but open gallery is called the *ruai,* and forms a sort of thoroughfare from which the visitor can gain access to any one of the many doors, marking the individual apartments.

Behind each door there is a family living room, or *bilek,* and it is here that all the family's treasured possessions are stored—ornamented jars, bronze gongs and other indications of the wealth or status of the Iban family. Often, too, in this same room the normal round of cooking, eating and sleeping is conducted. In some longhouses cooking is done in a separate kitchen connected by a passage to the rear of the *bilek.* In the living room one may see a human skull or two hanging in a corner—a grisly reminder of the prowess of this family's recent ancestors.

Another feature of the longhouse to note is the loft, called *sadau,* constructed above each *bilek* and jutting out over the *ruai* or roofed gallery, but still, of course, under the roof. This serves as storage place for farm implements and for rice grown by members of the family.

"And what about bathroom and toilet?" you inquire. Alas, there are none. For bathing there is always the river close by. Waste matter is conveniently dropped through the slatted floor to the morass underneath the house where pigs root and chickens help in the scavenger work. And did you notice that the whole platform on which the house is constructed is covered with slats made of split bamboo, with slight spaces in between each slat? So it is easy to sweep, and the sweepings fall to the ground far below.

Village Life

The *bilek,* as we have seen, is the private quarters of a single family made up of an average of six persons. But all family members spend most of their time, when home, in the gallery outside. Here the men squat on rattan mats to talk, to work on fishing nets, or to do wood carvings. Here, too, the women chat and engage in various handicrafts, particularly the manufacture of excellent basketware and the weaving of sarongs in beautiful patterns. It is here also that public events are held. At night it serves as the dormitory for young bachelors who bed down on mats. Unmarried girls sleep in the lofts above.

The Headman

That central "door" or apartment of the longhouse belongs to the *tuai rumah* or headman of the longhouse. He is elected by the community, and his responsibilities include entertainment of strangers, administering of *adat,* or the customary law, as well as serving as peacemaker and priest of the community. Note how heavily he is tattooed. Customarily it is only on a journey that a man can be tattooed, and the extent of the tattooing tells, like the labels on a globe-trotter's suitcase, how far and often he has ventured out to the world outside.

This particular *tuai rumah* is certainly a much-traveled man, but so are many others we can see around us in this longhouse. It is quite evident, too, that he is no autocrat, but, rather, a kindly old man of some means who is anxious to care for the interests of the community.

Iban Agriculture

The growing of hill rice is the primary concern of each family. Just as each family of the community has its own apartment, so each family cultivates its own

rice. Common ownership of property and collective farming would not be popular here, for these Ibans are of a highly individualistic nature. Wealth or lack of means is largely determined by the family's skill and energy at farming.

The system of agriculture they follow is characterized by rotation of fields rather than of crops. They clear the ground by means of fire, and then sow the rice for one or two seasons, then switch to some other newly cleared ground, not returning to the first field until it has lain fallow for quite a long period. Each family may bring about four or five acres of hilly ground into cultivation each year. This is arduous work in the tropical heat! A minimum of clothing is worn, men only a loincloth, women just a short skirt or sarong. A large straw hat is worn by all members of the family as protection from the sun.

The men do the heavier work of clearing the ground, while the women and younger folk take care of the seeding. An unusual feature is that they mix in some other seeds, such as cucumber, pumpkin and gourd, which ripen earlier than the *padi* and provide some variety in the diet. For the next two months it will be the job of the women to keep down the rapidly growing weeds. Meantime the men erect fences, lay traps, and build a small farm hut that serves as a watchhouse from which to guard the *padi* against predators, whether animal, bird or insect.

Finally comes the joyful time of harvesting, laying up the *padi* in the large bark bins up in the family loft house. But there are other things to do, for *padi* cultivation alone provides no more than a mere subsistence. Small rubber plantations are also operated, the crude rubber being sold in small sheets to the Chinese rubber dealers on a cash basis.

Tied closely to their agriculture is the superstitious system of rites and omens practiced by the Ibans—an elaborate fertility cult centering on the *padi*, which is supposed by them to possess a "soul." The whole life of the Iban is governed by his desire to be on correct terms with the gods and a host of spirits. To achieve this, periodic offerings of food and drink are made, accompanied by the waving of live fowl or other propitiatory acts.

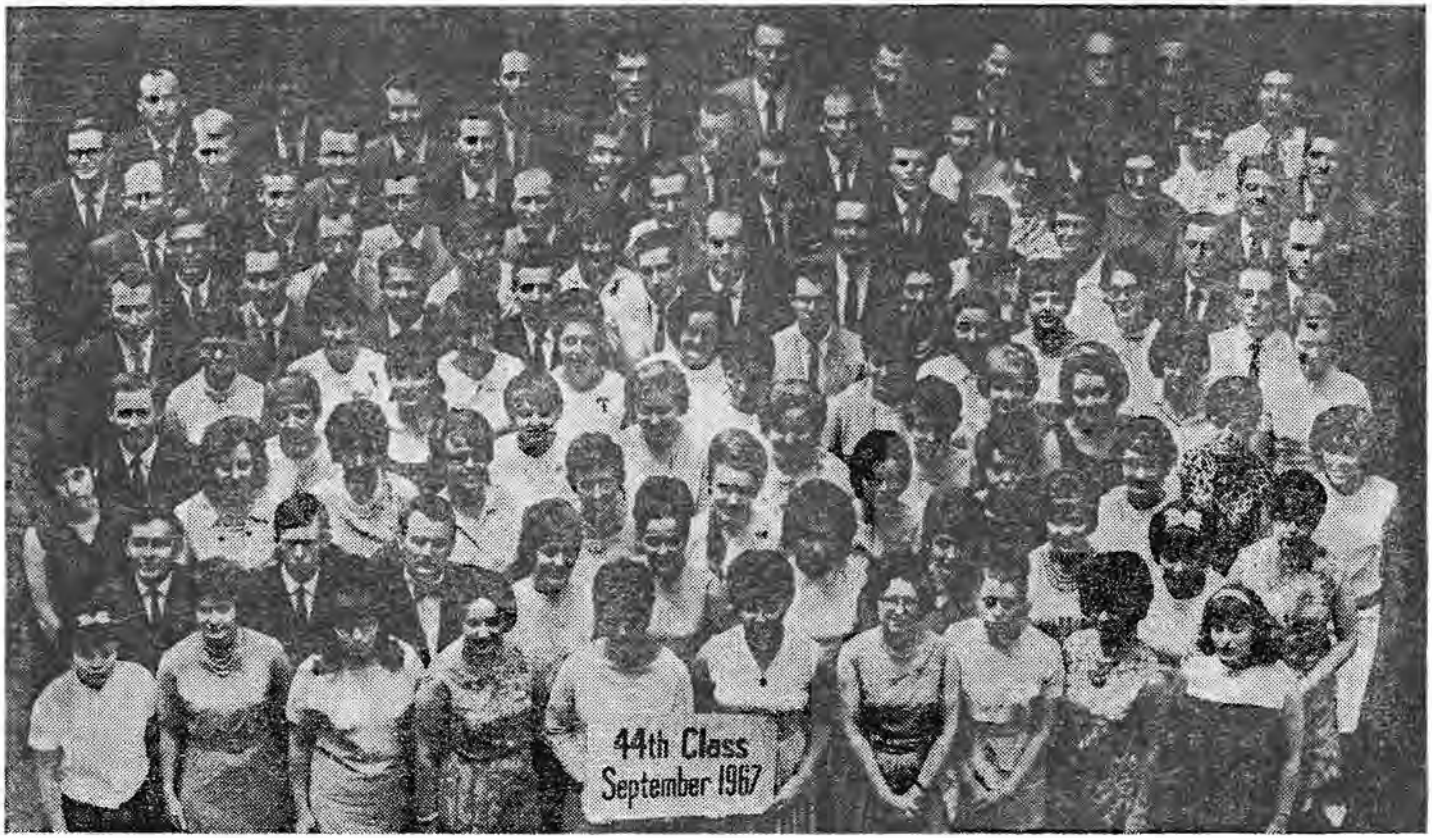
Changes Under Way

With the advent of mission and government schools, transistor radios and other elements of the white man's civilization, changes are taking place. Many families have been proselytized by the sects of Christendom. Some few have already cultivated a love for the Bible, and it is a pleasure to talk with them about the coming blessings of a new order under the rule of God's kingdom. They show willingness to undergo training for life in that new order—life that promises to reach endlessly into the future.

As our *prahu* carries us back downriver after this fascinating experience, how stimulating it is for us to think that the God of loving-kindness is reaching into such remote places, yes, even the land of the single-roofed villages, to sound glad tidings of a better way of life and an endless future of happiness!

COMPLEX STARFISH

● Although a starfish may appear to be a simple organism, it has a nervous system that is more complex than London's telephone exchange. This fact testifies to the high degree of intelligence of its Creator, just as the complex mechanism of a telephone exchange testifies to the intelligence of the men who designed and made the exchange.



Forty-fourth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Sotomayor, I., Shipley, M., Fair, L., Casanova, J., Alarcon, J., Kuilan, A., Dermasi, J., Hector, S., Feswick, N., Hahn, R. **Second row:** Flores, M., Marks, E., James, R., Chorney, V., Bryan, S., Dorantes, C., Pentney, P., Waagan, N., Bolduc, M., Meisl, M. **Third row:** Pefferman, S., Scurlock, B., Johansson, M., Johansson, E., James, A., Honsinger, E., Eadie, T., Brindle, E., Corkum, A., Thatcher, D. **Fourth row:** Pentney, H., Woito, M., Rainer, R., Naviski, E., Fredlund, G., Fredlund, L., Daeumler, H., Lehnert, A., Knapp, A. **Fifth row:** Shortland, J., House, S., Herron, R., Etoe, K., Currie, B., Beebe, A., Massier, S., Pugh, N., Matheson, C. **Sixth row:** Eadie, W., Knapp, A., Sotomayor, B., Skidmore, W., Gustavsson, S., Werner, I., Ledbetter, D., Urban, E., Balaski, K., Drum, L., Matheson, G., Shipley, R. **Seventh row:** Englund, A., Elliott, A., Latvala, T., Gustavsson, B., Anderson, E., Balaski, B., Baxter, S., Reatherford, H., Massier, R., Fair, R. **Eighth row:** Hector, W., Guimond, R., Brindle, L., Dehnbostel, H., Corkum, S., Brown, D., Breneman, J., Genz, A., Mikkola, A., Thatcher, D. **Ninth row:** Paschal, P., Olsen, T., Oatman, T., Scurlock, C., Lilly, D., Johansson, J., Honsinger, W., Pefferman, M., Lindsey, C., Gruen, R., Kuilan, N. **Tenth row:** Siolkowski, J., Fortune, C., Beebe, J., Brock, E., Daeumler, R., Fabian, D., Andersson, G., Marus, S., Bryan, R., Tonak, M., Quistorff, H.

GILEAD GRADUATION EVOKES WORLDWIDE INTEREST

IT WAS September 10, 1967, and the place was Jehovah's Witnesses Assembly Hall in New York city. The graduation program of the forty-fourth class of the Watchtower Bible School of Gilead had been scheduled for 10 a.m. Hours earlier a crowd of eager persons had gathered at the auditorium. From California to Maine, from Canada, Germany, England and El Salvador came parents, relatives, friends, to see this body of students graduate as missionaries. From twenty-two lands came telegrams and messages expressing profound interest in this special occasion.

It was interesting to learn that of the 102 graduating students more than one-third had relatives in the full-time preaching work. Others in the audience were members of the Bethel headquarters staff of the Watchtower Society. Also displaying keen interest in this graduation were more than 300 representatives from 80 congregations of Jehovah's witnesses in Pennsylvania, New York, New Jersey and Connecticut, all of whom had been invited to attend. All together, the audience that morning totaled 2,069 persons.

But what about the students themselves whose graduation evoked such worldwide interest? They had come from eleven different lands and from many walks of life. For instance, mechanics, truck drivers, farmers, machinists, carpenters, newspaper reporters, painters, shoemakers, salesmen, electricians, plumbers, sailors, surveyors, confectioners, sign painters, hairdressers, masons, chemists and glassworkers were all represented. Eleven of the group had recently been members of a Bethel family of the Watchtower Society, either in Brooklyn or in some other part of the world. The average age of all these students was 26.5.

The audience listened intently as the school's president, N. H. Knorr, spoke encouragingly to the students, urging them to stick to their assignments despite different living conditions—not to allow even larger cockroaches than they had ever seen before deter them from staying on the job as missionaries. He commented on the unique privilege of these 102 men and women. The total number of those thus far privileged to go through Gilead School (4,464 persons), he observed, was like a small village compared to earth's millions. He reminded them that other missionaries had stuck to their assignments and were happy they did. Especially are they "a happy group today, because they know you are going to join them," he said.

The happiness and lively interest of people in all parts of the earth were manifested by such messages as this one: "Looking forward to the arrival of the new missionaries here in Laos." From the Ivory Coast came another expression of happiness: "How happy we are that some of you will soon be here to preach the good news in this fertile territory." From Venezuela: "How happy we are to know that you are joining us very soon as missionaries." Another, from Colombia, read: "We send our love to all of you as we anticipate the arrival of our new missionaries." And great was the happiness in Bolivia, as reflected in this message: "May many rich blessings attend you this graduation day. May your happiness and joy be complete as you anticipate serving the King's interest in a foreign land. Your Bolivian brothers eagerly await the fourteen of you coming here."

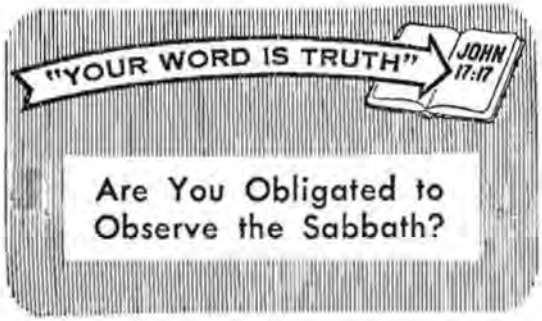
Prior to the reading of telegrams and messages by M. G. Henschel, one of the Society's directors, some farewell counsel was offered to the students by other Society directors and the Gilead School instructors. W. Wilkinson observed that joy is like deep water, unaffected by surface annoyances, and that these missionaries have deep joy because of their devotion to the preaching of the good news. U. V. Glass remarked on the many fine qualities displayed by this class as a whole, and encouraged them individually, as they dispersed to the ends of the earth, to reflect the same fine qualities. E. A. Dunlap spoke on the subject "To Whom Are You Going to Listen?" He stressed that one's decision makes a big difference. Eve listened to the wrong one. Jesus, on the other hand, refused to listen to Peter's urging of him to be kind to himself. Analyze what you listen to, the graduating body were urged, shunning what appeals to the desires of the flesh. M. Larson admonished the students to be like Barnabas to the Christians of his day—a real source of encouragement. G. Couch explained how missionaries must do a tearing down work as well as a building work, even as Jeremiah did. (Jer. 1:10) And the Society's vice-president, F. W. Franz, told of his recent trip to Bible lands and other countries where true Christians suffer under persecution. He encouraged the graduates to build up Christian personalities in others so that they will display courage in the face of hatred and opposition and be carried right on through Armageddon into God's new order.

The morning program concluded with a resolution of appreciation presented by a representative graduate. Gratitude to Jehovah and his organization was expressed, and something of the fine training they had received. Said the student body:

"Our study of the Bible here began appropriately at the beginning. Almost immediately the Law given through Moses began to come to life as we dramatized in class just how it operated. And so it was with the rest of the Bible as, chapter by chapter, we completed the Hebrew Scriptures and went on through the Greek. At the same time in our other classes we were viewing this same information through a different frame of reference: by subject theme. Foundations of Bible History was a fascinating study of ancient times and peoples; Ministerial Activity taught us, among other things, what a demonstration ought to be; and the Doctrines course nicely rounded out our Bible instruction. At the same time we were cramming into our heads Spanish, French or Portuguese. What a wonderfully balanced course of instruction!"

In the afternoon 2,114 persons heard a program of pleasant music and singing by the student body. Previous graduation programs had whetted their expectations, and they were surely not to be disappointed. The graduates enacted a gripping, two-hour drama entitled "Jehovah's Way, the Way of Victory." Depicting Israelite Judge Jephthah and his fight with the Ammonite enemies, the drama was punctuated by modern-day applications, showing how God's people now must stick with his organization under the Greater Jephthah, Jesus Christ, for victory.

As the day's program ended with prayer offered by the Society's president, the missionaries expressed themselves as being eager and excited about going to their far-flung assignments. They knew of the worldwide interest in their graduation, and now, by sticking to their work as missionaries of the good news of God's kingdom, they wanted to prove worthy of the excellent training they had received.



DOUBTLESS you are glad that in many lands the law protects workers and ensures that they shall have one day's rest from their normal labors, usually once in each seven-day period. Originally, this was a religious law, one of the commandents of the Law given through Moses. The concluding day of each week was to be observed as a "holy" day. No type of labor was to be performed. Those willfully violating the law were put to death. (Ex. 31:14) Even today there are those, both Jew and Gentile, who insist that the sabbath be strictly observed as a day for religious duties and contemplation.

2 As a believer in God, you want to be sure whether you have some obligation to observe a weekly sabbath day. If your Bible is conveniently at hand, please turn to Hebrews 8:6, 13 and note what the apostle Paul wrote to fellow Jews who now followed Christ: "But now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant . . . In his saying 'a new covenant' he has made the former one [the Law covenant] obsolete. Now that which is made obsolete and growing old is near to vanishing away."

3 Is it not clear that the apostle Paul, himself formerly a zealous advocate of the Jews' religion, here rules that the Law covenant was rendered obsolete? Nor can anyone reasonably argue that one part of the Law, a ceremonial part, was canceled, but another part, including the Ten Commandments, still continues in force. No, for the same apostle in another place writes: "Now we have been discharged from the Law . . . that we might be slaves in a new sense by the spirit, and not in the old sense by the written code. What, then, shall we say? Is the Law sin? Never may that become so! Really I would not have come to know sin if it had not been for the Law; and, for example, I would not have known covetousness if the Law had not said: 'You must not covet.'" (Rom. 7:6, 7; Ex. 20:17) Since "You must not covet" is one of the Ten Commandments of the Law, it follows that Christians are discharged from the Ten Commandments also, including that one dealing with the sabbath.—Col. 2:13, 14.

4 'But what about a weekly Christian sabbath day?' you may be asking. There is no such thing, for nowhere in the records left by Jesus' disciples do we find notice of any weekly sabbath day other than that of the Jews. Not until the fourth century of our Common Era was civil and ecclesiastical legislation enacted setting aside Sunday as a "holy" day. This was allegedly based on a tradition that early Christians celebrated Sunday rather than the Jewish sabbath (Saturday) in commemoration of the resurrection of Christ. —See *The Catholic Encyclopedia,* under "Sunday."

5 Referring to this earliest legislation as to observance of Sunday, Chief Justice Clark, speaking for the Supreme Court of North Carolina, declared: "The first 'Sunday law' was enacted in the year 321 after Christ, soon after Emperor Constantine had abjured paganism, and apparently for a different reason than the Christian observance of the day. . . . Evidently Constantine was still something of a heathen." And the Superior Court of the State of Pennsylvania had this to say: "The first

Sunday law, the edict of the Emperor Constantine, was the product of that pagan conception developed by the Romans, which made religion a part of the state. The day was to be venerated as a religious duty owed to the God of the Sun." —*Commonwealth* v. *Hoover*, 25 Pa. Sup. Ct. 134.

[6] There is no evidence, however, that Jesus and his apostles enjoined upon Christians, either by precept or example, the observance of a weekly sabbath on Sunday or any other day. In fact, the apostle Paul found it necessary to reprove certain Christians in the Roman province of Galatia who were being influenced by Jewish tradition to keep on observing "holy" days. Said he: "How is it you are turning back again to the weak and beggarly elementary things and want to slave for them over again? You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4:9-11.

[7] The origin of Sunday observance is pagan, not Christian. In view of this, what should be the attitude of those who follow Christ? Since the law of many lands sets aside one day in seven for rest from normal activities, the Christian will be happy to use that day not only for needed rest but also for the furtherance of Christianity, something that should be closer to his heart than all other activities of life. He can study God's Word at home and in association with fellow believers. Certainly the day also presents fine opportunities to contact others and speak with them about God's purposes and the hope of everlasting life.

[8] The Christian will do good on that day, not because it is essentially different from any other day, but for the reason that he is called upon to perform good works every day. (Gal. 6:10) He does not ascribe to that day a holiness that superstitious pagans used to ascribe to it. He heeds the counsel of the apostle Paul: "Let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; for those things are a shadow of the things to come." (Col. 2:16, 17) Jesus Christ himself set the example, going about preaching the good news on any and every day. (Luke 4:32) Now that God, through the death of Christ Jesus, has abolished the Law, Christians are not required to observe the weekly sabbath. (Eph. 2:15) They use every day and every opportunity to honor and praise the God 'who called them out of darkness into his wonderful light.'—1 Pet. 2:9.

Can you answer these questions? For answers, read the article above.

(1) What was the origin of sabbath observance? (2) How did the apostle Paul speak of the Law covenant, which included the sabbath law? (3) When he spoke of the Law as being made obsolete, did he include the Ten Commandments with their sabbath requirement? (4) Did Jesus or his disciples introduce a weekly Christian sabbath? (5) Who introduced the first Sunday law? For what purpose? (6) What wrong practice of Christians in Galatia did the apostle Paul notice? (7) While not keeping a weekly sabbath day, how may Christians use their weekly rest day from secular work? (8) What further counsel of the apostle Paul shows that weekly sabbath observance is not binding on Christians?

Clergy and Psychic Research

◈ "More than 3,000 clergymen in America are already involved in psychic research," said Dr. Arthur A. Ford. He received national prominence when Bishop Pike said that during a séance Ford transmitted messages from his son James, Jr., who committed suicide last year, at age 22. Dr. Ford, a minister of the Disciples of Christ Church, is regarded by many as America's foremost psychic and medium. "I'm not so interested in getting personal publicity as I am in corrupting the clergy," Dr. Ford told a meeting of the Association to Advance Ethical Hypnosis. "And I find them pretty easy to corrupt."

Fighting Forest Fires

◈ The worst forest fires in more than half a century struck the Pacific Northwest in September. So far this year, some 1,800 fires have destroyed more than 105,000 acres of timber in Montana, Idaho, Oregon and Washington. Idaho was declared a disaster area. Lightning caused an estimated 80 percent of the fires. Damage to the economy of Oregon alone was estimated at $5,000,000 a day. The U.S. Forest Service has employed 10,000 men, some 100 airplanes and 50 helicopters in an effort to stem the blazes. Interestingly, Fire Laboratory Chief Arthur Brackebusch makes this comment: "Fire has played an important role in building our beautiful wilderness areas. It has come through the forests harvesting, destroying old stands and making way for new ones. If we remove fire 100%, we may destroy rather than protect our wilderness areas." But let's not use that as an excuse for being careless about fire ourselves.

Churches and Riots

◈ Mayor Thomas J. Whelan of Jersey City charged that churches of America were catering "to the whims of a lunatic fringe whose goal is racial war." The churches of America "have joined in this monstrous madness by bringing God down to the gutter to serve as a shield for criminal hatred," he said.

Rats and Mice

◈ About one quarter of all the four-legged animals in North America are said to be rats and mice. Rep. Martha Griffiths told Washington representatives that rats "have killed more people than all the wars in history." She added: "If you're going to spend $75 billion to kill off a few Vietcong I'd spend $40 billion to kill the most devastating enemy man has ever had."

The Aspirin Habit

◈ Americans take 25 tons of aspirin a day, about 2 1/4 tablets for every man, woman and child in the nation, and they spend $483,720,000 annually for aspirin and aspirin compounds. In 49 years, from 1915 to March 25, 1964, the Bayer Company alone made and sold 100,000,000,000 aspirin tablets. To sell the pills the manufacturers spent an estimated $52,500,000 on television advertisement alone last year. Aspirins reportedly are all about the same as to worth, says the Federal government.

Hurricane Beulah

◈ The last days of September saw hurricane Beulah roar over the Gulf of Mexico to lash Texas and Mexico with 160-mile-an-hour winds. "She's the biggest, nastiest storm I've ever seen," said a veteran pilot hurricane hunter. The storm spawned 95 separate tornadoes and released an estimated 15 to 20 inches of rain that flooded most of south Texas. Communication with nearly a million people was cut off. First estimates placed property loss at $1,000,000,000. Relief loads of supplies were quickly sent in to the stranded areas. Jehovah's witnesses in surrounding states rallied together to send in tons of supplies to help the needy. The number of refugees in emergency centers and private homes housed in Rio Grande City alone numbered 11,500. The death toll was 38, including nine in Texas and 29 earlier in Mexico and the Caribbean. The Weather Bureau called Beulah one of history's worst storms.

Sky-diving Tragedies

◈ The deaths of 16 sky divers who drowned August 27 brought the number of sky-diving deaths in America this year to 40, according to the U.S. Parachute Association. Last year 28 sky divers were killed in jumping accidents. The August tragedy was blamed

(1) on the pilot of the plane who, the investigation board said, should have canceled the mission because of the heavy overcast; (2) the parachutists themselves, who broke a ban on jumping through clouds except in emergency situations; and (3) the air-traffic controller who told the pilot his plane was over the target area when, in fact, it was miles off course.

Limited Marriages

◈ A concept of marriage proposed by some psychiatrists and psychologists in early September revealed their total lack of understanding of Christianity. A psychiatric social worker, for example, proposed that marriage be a five-year renewable contract. She said that marriage "is the only human contract in the Western Christian world that has no time length, no opportunity for review and no socially acceptable means of termination." Mrs. Virginia Satir, a psychiatric social worker, went on to say that she would like to see an "apprentice period" for people contemplating marriage, a five-year *terminus ad quem* for all marriage contracts. Dr. Harold Greenwald, a New York psychologist, believes that marriage should be a "nonlegal, voluntary association." None of these people, however, see marriage to be what it is, not primarily or even essentially a legal binding social contract, but a covenant made before God. The difficulties that arise are the fault, not of the marriage arrangement, but of those who ignore the principles for successful marriage that are found in God's Word the Bible.

An Era of Strife

◈ Never before in American history have there been so many outbreaks of racial rioting and violence as in 1967. By mid-September there were 150 outbreaks of violence, more than 120 cities were involved, damage to property was upward of $270,000,000, at least 118 people were killed, nearly 4,000 injured and, roughly, 10,000 arrested. The total cost of vandalism in New York City schools in 1966 was $5,000,000. In Washington, D.C., window breakage and theft cost more than $214,000 last year. Illegitimate births have more than doubled in the last 15 years, adding to welfare rolls and juvenile delinquency. Between 1960 and 1966 the number of all crimes increased by 62 percent; murders, 21 percent; forcible rapes, 50 percent; larcenies of $50 and over, 77 percent; auto thefts, 71 percent. On September 15 the Federal Bureau of Investigation announced that during the first half of 1967 crime rose by 17 percent over the same period a year ago.

Cigarette—A Deadly Weapon

◈ On September 11 Senator Robert F. Kennedy charged the cigarette industry with "peddling a deadly weapon . . . for financial gain." "Each year," he said, "cigarettes kill five times more Americans than do traffic accidents. Lung cancer alone kills as many as die on the road. The cigarette industry is peddling a deadly weapon. It is dealing in people's lives for financial gain." The American Cancer Society's president Ashbel C. Williams said that 1967 has been termed "the year of the cigarette" by the society. Cancer caused by smoking killed 75,000 persons last year, he said, and other smoking-related diseases claimed another 300,000 lives. The tobacco industry spends $2,000,000,000 annually "trying to talk children into smoking." It is estimated that 4,000 to 5,000 American children an hour are taking up the smoking habit. On September 29 the Agriculture Department said that Americans will smoke 551,000,000,000 cigarettes this year, an average of 4,295 cigarettes for every person of 18 years or older. Total cigarette consumption will be about 11,000,000,000 more than last year.

Soccer Game Riot

◈ In the 20th minute of a soccer game between the Sivas and Kayseri in Kayseri, Turkey, a disputed goal was scored. Some of the 5,000 Siva supporters began throwing bottles. A riot erupted. Spectators battled each other with pistols, knives and broken bottles. The fighting spread to the streets. Cars were burned. Troops and policemen used rifles and bayonets to break up the battle. When it was all over, 42 persons were dead and about 600 injured.

"Abortion Insurance"

◈ William Baird, birth-control crusader, said "abortion insurance" for coeds is operating at five of America's colleges. He added that groups of coeds, often sororities, contribute to a "kitty" that usually holds $500. When one of the girls gets pregnant, he stated, she may borrow the necessary funds for an abortion and pay it back later "for the next girl in trouble." Baird, who directs the Parent Aid Society in Hempstead, Long Island, said he hopes to start 100 birth-control clubs on college campuses in the coming year. It appears that it is much easier to start clubs than to teach Christian morals.

Teen-Agers Running Wild

◈ A published United Press International report stated that Indonesia's teen-agers are running so wild that even the army has trouble keeping order. "They have picked up every Western fad, from mod clothes to Beatle haircuts to beat sounds to drag racing and drug taking—and added a few of their own, including topless and bottomless street cruising." A traffic policeman said he had witnessed a demon-

stration of topless fashions when a car filled with young girls wearing "nothing but the lower part of their dress" drove past him on a Jakarta street. The next surprise, he said, was when some teen-age girls wore "the top part of their dresses, but not the bottom part." Police records reportedly show that many of Jakarta's delinquents are sons and daughters of high-ranking people.

Inhaling Can Kill

◈ In recent months some college students have reportedly taken up breathing frosting sprays to get a temporary thrill. On October 2 eleven-year-old Lucie White was tempted into sniffing an aerosol spray designed to frost cocktail glasses. According to Dr. J. Colman Kelly, Greenwich Medical Examiner, the product contains Freon, a colorless, odorless gas used as a coolant. "The Freon suddenly chilled her larynx, perhaps froze it, and she died in about three minutes, asphyxiated," he explained.

Favorable Mention

◈ Brooklyn Heights has been named by the city's Landmarks Preservation Commission as New York's first Historic District. The commission was given broad powers to preserve the historic characteristics of the neighborhood by blocking the demolition of historic buildings and regulating the kind of new construction. Recently a recommendation was approved that no new building in the area should exceed fifty feet in height. The Board of Estimate that approved this recommendation, according to the New York *Times* for October 4, "granted one exception to its new regulation on behalf of the Watchtower Society, for a new dormitory on Columbia Heights; but the society has made extensive changes in the building as originally planned to insure that it will conform to the character of the area." "This kind of cooperative concern on the part of landowners is as important as laws in preserving the quality of any neighborhood," said the editorial.

Physicians and the Bible

◈ *American Medical Association News* for July 10, 1967, carried this interesting admission by Dr. H. O. Philips, of Navajo, New Mexico: "The best informed medical researchers now doing the best work are arriving at the conclusion that the Bible is a very accurate scientific book ... The facts of life, diagnosis, treatment, and preventive medicine as given in the Bible are far more advanced and reliable than the theories of Hippocrates, many still unproven, and some found to be grossly inaccurate."

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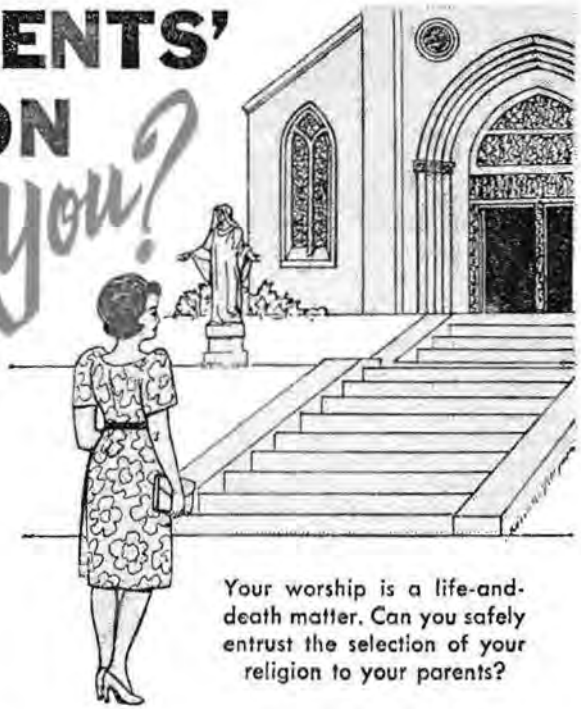

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Awake!

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Eyes in the Sky PAGE 12

Is Britain a Christian Country? PAGE 16

NOVEMBER 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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DO YOU REALLY LISTEN?

IT HAS been noted that in many circles conversation has become a competitive exercise in which the first person to draw a breath is declared the listener. Most people, it seems, would rather talk than listen. Even when another is speaking, they often are mentally planning what they are going to say when they gain the opportunity to speak.

And, too, if someone is expressing ideas with which they strongly disagree, they may simply turn to thoughts that support their own feelings. This is a common practice. Unconsciously people feel that it is risky to listen. So they mentally stop receiving what is said, and may prepare a verbal counterattack.

But perhaps the majority of persons fail really to listen because they permit their mind to drift to other matters. The mind can race along some four to ten times faster than most people speak, allowing it plenty of extra thinking time. Thus, persons fall into the habit of letting their mind make brief side excursions, and then dart back to the speaker. Invariably, however, the mind tarries too long on another subject, and important points are missed.

Jesus Christ, the greatest teacher ever to walk the earth, appreciated that humans often fail really to listen. Therefore, he frequently urged his audience to be alert and take heed to what he was saying. For instance, on one occasion when instructing a crowd, he began by saying: "Listen. Look!" After this arousing appeal to attentiveness, Jesus related an illustration of a sower who sowed seed on various types of soil, and the different results that were forthcoming. Then, when concluding, he added: "Let him that has ears to listen listen."—Mark 4:3-9.

What Jesus said was important; it had a great deal of meaning. It deserved a listening ear. Simply hearing the interesting illustration was not sufficient. The people needed to get the sense of what Jesus said and allow it to make an impression upon their mind and heart. Therefore, they needed to listen, that is, "to hear with thoughtful attention: consider seriously," which is how *Webster's Third New International Dictionary* defines the word.

Only a few of the audience were *real* listeners. These came to Jesus afterward and questioned him about the illustration. They desired a fuller explanation. They had heard with thoughtful attention, having given serious consideration to the

illustration, but its meaning was not altogether clear to them. So Jesus accommodated them with answers to their questions and, as a result, they truly benefited. —Mark 4:1-20.

A good listener is not afraid to admit a lack of understanding by asking questions. Jesus' disciples were not hesitant to ask sincere questions, and Jesus was delighted with the interest they showed. It is a pleasure to explain matters to such an audience. A discerning listener will draw forth valuable information, as the Bible proverb explains: "Counsel in the heart of a man is as deep waters, but the man of discernment is one that will draw it up." —Prov. 20:5.

Contrary to what many believe, listening is not simply a passive process. It can be a very active one. The stream of messages being received needs to be analyzed. What is the speaker trying to say? Often persons have difficulty expressing themselves clearly or coherently. Sometimes their real meaning is unclear because of lack of specifics or examples. So a skillful listener can lead the conversation by well-directed questions. Under his gentle, exploratory probing a person who may have been considered a dull speaker may be found to have wells of information that no one has bothered to tap.

A real listener appreciates that a conversation is an opportunity to learn something about another person or from him. He realizes that when one talks, or is mentally planning what he is going to say, he is not learning anything. But the listener does. As the Bible proverb says: "A wise person will listen and take in more instruction."—Prov. 1:5.

How unwise, therefore, to close one's mind when hearing ideas that may conflict with personal views! But this is what persons are often inclined to do. Especially is it common to view discipline and correction as a personal affront. However, the Bible proverbs encourage: "Listen to counsel and accept discipline, in order that you may become wise in your future. Cease, my son, to listen to discipline and it will mean to stray from the sayings of knowledge."—Prov. 19:20, 27.

We all need sound counsel and discipline and so should really listen when they are offered. Never close your mind and mentally block them out when they are given. Do not be like the religious Pharisees of Jesus' day. When Jesus restored sight to a young man who was born blind, they closed their minds to the evidence. Even after the healed man explained to them how the miracle occurred, they remained closed-minded. Finally, when the Pharisees continued to question him about the matter, the man said: "I told you already, and yet you did not listen."—John 9:13-34.

The appeal of God's Word is to avoid such an attitude. Wisdom is personified in the Bible book of Proverbs, chapter eight, and is portrayed as speaking to us as learners, urging: "And now, O sons, listen to me; yes, happy are the ones that keep my very ways. Listen to discipline and become wise, and do not show any neglect. Happy is the man that is listening to me by keeping awake at my doors day by day."—Prov. 8:32-34.

Will you really listen? If someone should visit you with wholesome information from God's Word, will you heed its wisdom and take in the valuable knowledge it offers? You really should, for the rewards are everlasting. The Bible assurance is: "The man that is listening will speak even forever."—Prov. 21:28; John 17:3.

Is It Wise To Discuss Religion?

IS IT TOO CONTROVERSIAL?

DO THE BENEFITS OUTWEIGH ANY DISADVANTAGES?

'TREAT them as you would treat someone coming to your door trying to sell you the Brooklyn Bridge. Listen for a moment, and then politely close the door.' So a clergyman advised his congregation to stifle discussion of the Bible. His target was sincere Christians who visit people in their homes and seek to encourage Bible study. Many persons share this view expressed by a Brooklyn, New York, priest, considering religion to be too sacred, too personal or too controversial a topic for common discussion. But is this the wise attitude? Is it really unwise to discuss one's beliefs?

Certainly, there would seem to be some justification for being reticent about one's religious views. Is it not a fact that discussions on religion can at times become really heated, generating strong feelings? And are not many persons very sensitive about their beliefs? The mere casting of doubt upon cherished ideas is enough to arouse high passions. And it is well known that disputes over religion have been responsible for many of the wars that have ravaged the earth. Peace-loving people prefer to avoid heated controversy.

Then, too, it is a fact that each one's religion involves his personal relationship to God. No one can properly intrude upon this precious relationship. As expressed by the apostle Paul: "Who are you to judge the house servant of another? To his own master he stands or falls." (Rom. 14:4) So people resent being criticized on the basis of their beliefs. Why should they leave themselves wide open to such an attack by engaging in some religious discussion? Then there is the matter of the sacredness of religion. Too often the atheist or agnostic takes advantage of discussion to pour scorn upon religious teachings and those who accept them. And even when they do not go that far, they do treat lightly or flippantly those matters that are of serious concern to others. The person of reverent mind can be deeply hurt by such attitudes. Why should he expose himself to the possibility? he reasons. Better, is it not, to avoid all religious discussion?

Yet, there are other angles of the question to be considered. As in almost every other area of life, one does well to balance against one another the advantages and the disadvantages of engaging in religious discussion. Perhaps when this is done it will be found that the benefits far outweigh any disadvantages.

Value of Discussion

While discussion sometimes results in heated words and even violent actions, not all discussion need do so. The Christian keeps in mind that it takes two to fight over words and he himself is under command to keep his spirit restrained even under adverse conditions. "A slave of the Lord does not need to fight," wrote the apostle Paul, "but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed." (2 Tim. 2:24, 25) So rather than becoming provoked about what someone may say about cherished religious convictions, the Christian remains calm and seizes the opportunity to teach.

Peaceful discussion, even when it involves differing views on Bible teaching, offers some definite benefits. It can strengthen by expression your own convictions. It can aid you to understand better the other party to the discussion when you hear the Bible proof upon which he founds his belief. And is it not true that there is need for more understanding in this divided world? During the discussion, too, there may be mention of some Bible text that had not occurred to you, that may shed much more light upon a subject that had not been clear to you.

So why throw away those benefits simply because you may fear a hot controversy? If, despite your remaining calm and reasonable, the other person continues to talk fanatically, you can always close down the conversation. Nothing is to be gained by a word fight. But as long as both parties keep calm and show consideration for each other there can be mutual benefits from a discussion of Scriptural teachings.

Love Prompts Us to Share

Your personal relationship to God is assuredly an individual matter. You are the one who must determine whether you have dedicated your life to the Creator or not. You are the one who may make a vow before God, and it is your personal responsibility to strive to live up to such obligation. Nobody else can do it for you. And eventually we must individually submit to the scrutiny of the great Judge, for the apostle Paul wrote: "We shall all stand before the judgment seat of God." (Rom. 14:10) Each one will be held responsible for his own doings.

However, this does not mean that the Christian can retreat into his own little circle and enjoy his own private religion, for the unique feature of Christianity is its outgoing attitude. Next to love for God comes love of neighbor. And who is your neighbor? Not just the neighbors who live on your street and in your vicinity. Not just those who attend the same religious services you do. Not just those of the same class or nation. Jesus explained who is your neighbor by means of his parable of the Good Samaritan. Remember his question in connection with that parable: "Who of these three [the priest, the Levite, the Samaritan] seems to you to have *made himself neighbor* to the man that fell among the robbers?" (Luke 10:36) So the question really is: To whom are you willing to make yourself a neighbor?

Surely you cannot make yourself neighbor to someone unless you get to know him, unless you talk with him. And especially will you be interested to find out whether he knows God, for if he does not, then the neighborly thing to do is to acquaint him with God and his loving purposes. Thus there is need to grasp every opportunity to share your faith with others, so they too may receive of God's blessings. Under inspiration the apostle Paul wrote to explain that it is God's will "that all sorts of men should be saved and come to an accurate knowledge of truth."

(1 Tim. 2:4) That should be your desire also. Whatever knowledge of religion we possess we should surely be willing to share with our fellowmen.

Perhaps, however, you feel that you do not know enough about your religion, and do not want to be found lacking. That is understandable, but is it good reason for refusing to talk about religion, for refusing to share what information you do have? The better course would be to get to understand the Bible's teachings so that you can offer reasons and scriptures in support of your belief. Otherwise, it is just as though one were masquerading as a Christian, while in fact knowing very little about Christianity. How much more satisfying to know what you believe and why you believe it!

Too Sacred to Discuss?

Certainly matters relating to God's Word and worship are too sacred to treat lightly or in any flippant manner. They are not to be ridiculed. And it is foolish to force them on those who have no desire for spiritual truth. On this account Jesus himself advised his followers: "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open." (Matt. 7:6) Discussion of religion with persons who have no love for God and righteousness seldom produces any good result.

But if persons of earnest manner and reverent attitude are willing to speak with you about God and his written Word, the Bible, then by all means welcome the opportunity. There are ever fewer opportunities of this kind in our modern era, for the majority have lost their love for God and are engaged in the selfish quest for material wealth. (Matt. 24:12) How cheering it should be to find someone who has faith in God and is willing to discuss religion with you!—Rom. 10:15.

Jesus Christ and his followers of the first century had no qualms about speaking to all kinds of persons about the promised kingdom of God. Though many of them had been raised in the Jews' religion, they did not hesitate to discuss their new views on religion freely with as many as they contacted. And then Jesus instructed them, male and female, to be busy about spreading the teachings he had given them. Said he: "Go therefore and make disciples of people of all the nations . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) Certainly, they could not obey that command by refusing to discuss religion with others.

That God is pleased with those who think upon him and discuss him and his purposes with others is made certain by a significant statement by one of the holy prophets of God: "Those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name." (Mal. 3:16) So it really is beneficial to discuss religion with other reasonable God-fearing persons.

Indeed, if Bible truth has the same effect upon you as it had upon Jesus' first-century disciples, you will be so filled with appreciation that you will just have to talk to others about it. When the disciples were commanded even by the court authorities to quit preaching, their reply was: "We cannot stop speaking about the things we have seen and heard." (Acts 4:20) And they did not stop. They went everywhere preaching the good news.

They knew that a public declaration of their beliefs was necessary. In common

with the apostle Paul they were aware that "with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) Is it not clear that such "public declaration" is more than private confession, much more? It means discussing one's faith with all who are willing to listen, in the hope that they too will be attracted to the worship of God.

Make the Right Decision

It becomes apparent that there are many advantages to be derived from religious discussion. It can strengthen your own faith in God. It can aid you better to understand your neighbors. It may well shed new light upon a subject in which you are vitally interested. Discussion with someone who has had considerable experience in Bible study could prove to be very rewarding.

One does not need to be sensitive about one's religious convictions—not if they are well founded upon the Word of God. Nor is there any need to fear that in any such discussion you will be made to look foolish. Anyone who stoops to ridicule a fellow creature who is trying to learn more about God is lacking in the Christian quality of love, and so you do not have to be concerned about the opinion of such a person.

The kind of person who is willing to discuss the Bible with you in a loving way is not the type who will ridicule another's lack of knowledge on the subject. Rather, he will be keen to extend to others all the information he has obtained, starting with elementary questions if necessary. You see, the Christian is guided by the principle enunciated by Jesus: "You received free, give free." (Matt. 10:8) Without monetary return and without grudging, he will be willing to share the knowledge with which God has blessed him.

It is vital, then, that you make the right decision. How unwise to allow some exaggerated fears to deprive you of that freeness of speech that the apostle Paul so highly commends in the Christian! (1 Tim. 3:13; Heb. 3:6) Far better it is, more in keeping with Christian principle, to speak with others about the hope you entertain on the basis of Bible knowledge. This is the course of wisdom, the course that will lead you to giving closer attention to the Word of God, the basis for all true religious teaching. May your decision be the right one.

The Divine Name in Music

During the eighteenth and nineteenth centuries many famous composers made free use of the divine name, Jehovah, in various songs and choral works they wrote. Handel employed it in a number of his oratorios dealing with Biblical times such as Belshazzar and Judas Maccabeus. One of the most interesting uses of God's name appears in the single oratorio that Beethoven wrote and that is entitled "Christus am Oelberge" ("Christ on the Mount of Olives"). In this musical work dealing with the last days of Jesus' earthly ministry, Beethoven supports the fact that Jesus knew and used the name Jehovah. After a dramatic orchestral introduction, Jesus, whose part is taken by the tenor, sings, "Jehovah, you my Father! O send me comfort and power and strength" (translated from German text). The name occurs twice more in the oratorio. We are told that Jesus is Jehovah's Son and that Jehovah has sent him to ransom mankind. Though there are some textual inaccuracies about Jesus' words during this time due to the composer's lack of understanding in paraphrasing the account for music, Beethoven's use of the divine name is in harmony with the facts and the many Hebrew translations of the Gospels that show clearly that Jesus knew and used his Father's name. —John 17:6.

CANADA Completes a Century

By "Awake!" correspondent in Canada

IN 1534 a Frenchman in quest of a northwest passage to the Orient sailed from the European port of St. Malo to the mouth of Canada's broad St. Lawrence River. He thought this might be the passage for which he was looking, but decided to postpone further exploration until the following year.

On the second voyage to the new land Jacques Cartier's dream faded as the salt seas of the St. Lawrence Gulf turned to fresh water farther upriver. Although disappointed in not finding a sea passage to the Orient, he did discover a majestic waterway. Subsequently explorers sailed this same mighty river as they pushed westward to a distant ocean across a vast continent of forests, mountains and prairies laced with the world's most expansive network of freshwater lakes.

Cartier was the first to explore New France, the geographic parent of the present province of Quebec, which links with nine other provinces and a vast northland to form the Canadian Confederation of today. More than three hundred years and an English conquest intervened before a loose framework of nationhood was hammered together by statesmen, overshadowed by historic forces.

The First Century

Shortly after midnight on January 1 of this year, 101 guns shattered the silence of Ottawa, the nation's capital, and the prime minister, Lester B. Pearson, lighted the centennial flame that will burn throughout 1967. Canadians are looking back over their first hundred years as a nation, many wondering about their future. What is to be expected in the years ahead?

Few French-Canadian leaders seem to share the enthusiasm of their English-Canadian counterparts as the country rounds off its first century. Claude Ryan, writing in "The Enigma of French Canada" in *Saturday Night* magazine of January 1967, on page 21, remarked: "The English believe we are to celebrate the one-hundredth anniversary of the birth of a nation. Quebec's leaders, on the contrary, hold that the birth of Canada dates from the 17th century and that what we're marking this year is merely the centenary of a political regime—a regime which has never been completely satisfactory for French Canadians." Base lines of this society were inscribed by early French settlement and overlaid later by the English conquest.

Early French Immigration

After Cartier, French fishermen came to reap the rich harvest of cod off the coast of New France. Others followed to trade with the Indians for furs, or to convert these native originals to the Catholic religion. Some Frenchmen came to put

down roots in the fertile soil of the St. Lawrence River basin.

Close to seventy-five years after Cartier's first voyage, Samuel de Champlain, the real founder of New France, set up a post on the site of an Indian village called Stadacona. Today this is the city of Quebec, named from the Algonquin Indian word "kebec," which means "narrows." By 1670 the population of New France was about 6,000. Soon immigration from the old country slowed and virtually stopped. The five million French-speaking inhabitants of the province of Quebec today trace their ancestry mainly to the original 6,000.

These early French settlers brought with them the same feudal system of church-state rule that prevailed in France, and which eventually sparked the French Revolution of 1789. However, society in New France did not experience the purge that weakened church control in Europe. Thirty years before the French Revolution broke out, New France fell to the British. This was the conquest that French Canada has never forgotten. Today, more than two hundred years later, it is an open question whether any progress in mutual understanding has been achieved. Other national groups that immigrated to Canada after the conquest have gradually merged with the English-speaking society, but not the French Canadians, who were here first.

Peaceful Birth of a Nation

Despite the cultural and religious gap between the Protestant English and the Catholic French, birth of the Canadian nation in 1867 was peaceful. The constitution document, the British North America Act, made it legal for the French Canadians, who formed one-third of the population, to retain a religion and a language distinct from those in the rest of the country.

In 1867 the population was in scattered pockets amounting to about three and a half million persons, sprinkled over the rugged face of a region comprising close to four million square miles. From coast to coast, from Atlantic to Pacific, Canada stretched for 3,500 miles. There was no railway. Travel was only by oxcart and canoe. By 1873 the nation was joined loosely from sea to sea—"A Mari Usque Ad Mare," as the Latin motto reads on the country's coat of arms. British Columbia on the Pacific coast had been enticed into the new confederation of provinces mainly by promises of a transcontinental railway.

A few years later, in 1885, the Canadian Pacific Railway was completed, and this led to the real opening of the West. Trains carried immigrants across the new land, and trains brought the harvest back—wheat from the flat expanse of the prairies, timber from the forests and minerals from the north.

Canada Today

A generation ago Canadians thought of their country as a land of forests being turned quickly into farms. Today there are still hundreds of thousands of square miles of forest remaining. A continuous belt of trees stands between the northern reaches and the settled areas lying to the south, along the border between Canada and the United States of America. The bulk of Canada's population is in this southern band, which amounts to less than five hundred thousand square miles.

The first half of the twentieth century has witnessed the transformation of this populated area from a simple agricultural and forest economy to a mushrooming industrial belt, bolstered by rich discoveries of oil and metals. The same changes are now well under way in Quebec. Rapid in-

dustrialization has produced a loosening of the old ties and a cracking of deep-rooted institutions. There is a quiet, and sometimes not so quiet, revolution in Quebec. The ordinary people want a twentieth-century North American standard of living, but they want it all in French. There is a squeeze on the predominantly English-speaking owners and managers of industry.

Religion in Canada Today

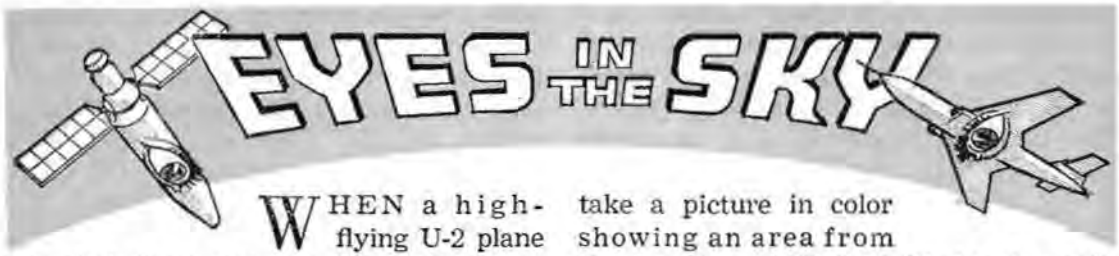
One hundred years have also wrought a profound change in respect to religion in Canada. The reverence and worship of the early pioneers belong in the past. As one journalist reports: "A great many Canadians, particularly those in the ever-thickening cities, are indifferent to Christianity and therefore are not intrigued by the recent debates as to whether the Red Sea parted or Jesus walked on the water, or even that God may be dead." (*Maclean's Magazine,* August 6, 1966, page 7) They are more concerned about Sunday sports, weekend vacations and a greater laxity in the liquor control laws.

An editorial from an Ontario newspaper of moderately conservative view, and quoted in the Vancouver *Sun* of November 18, 1965, had this to say about the drastic revolution in religious attitudes: "The church today cuts less ice as a force in contemporary life than ever before in its history. It is patronized by the majority of Canadians as a quaint but useful social convenience for the celebration of deaths and marriages, and as a useful discipline for the young. Beyond that it is regarded as naïve and unworldly, an out-dated anachronism from another age, like spats and the derby hat."

Nor is there any mystery about the source of this altered attitude toward religion. Religious leaders have for so long been teaching one thing while believing something quite different that, as cleric Ray Hord, secretary of the United Church of Canada's board of evangelism and social service, admits: "The modern church is confused and on the defensive." (St. Catharines *Standard,* February 15, 1966) And an article in *Maclean's Magazine,* of August 6, 1966, tells of "a gentle old minister, whose credulity could not encompass such Biblical celebrities as Noah, [and who] has been preaching for 45 years in Canada without mentioning Noah's name." The clergy have lost faith themselves. How, then, can they inspire faith in others?

Says a reporter in Toronto's *Globe and Mail* of March 24, 1967, commenting on the weird Christian Pavilion at the Expo 67: "The churches are trying hard to relate to the world, and if the world uses four-letter [obscene] words, so will the Christian pavilion." Adrien Brunet, Roman Catholic chairman of the pavilion's theology committee, explains: "We must, at all costs, avoid showing a kind of triumphant Christianity, with a tendency to advertise itself." An editorial in the same issue of *Globe and Mail* refers to current religious development in these words: "So much is new, so much is challenged and rejected, that the only certainty of civilized man is the certainty of change. The only intelligible doctrine, it seems, is doubt."

Thus, while retaining many areas of natural beauty, the Canadian scene has witnessed radical transformation during its first century of nationhood. As has been true of many other nations, industrialization has come, and with it the rush to the cities and the consequent lowering of moral values. This presents a challenge to all Canadians who are conscious of their spiritual needs.



WHEN a high-flying U-2 plane was shot down over the Soviet Union on May 1, 1960, the capability of aerial photography was brought forcefully to the attention of the general public. People were amazed to learn that photographic equipment in a plane flying at an altitude of more than 70,000 feet was able to take clear, detailed pictures of city streets and buildings. Now reconnaissance satellites are performing the same remarkable feat of farsightedness from an altitude more than seven times as great. But reconnaissance is only one of many ways in which aerial photography has gained the role of being man's eyes in the sky.

Weather satellites are keeping a constant photographic eye on the continually changing weather pattern from a distance of several hundred miles above the earth. They have been an invaluable aid to weathermen in their efforts to make weather forecasts and to issue storm warnings. From 1960, when they first began to operate, until the end of 1966, the Tiros and the more advanced Nimbus weather satellites took well over one million pictures of the earth's cloud cover.

Operating at an altitude of from 250 to 600 miles, the Nimbus satellites can take pictures that cover a million square miles of the earth's surface. The more recent ATS (Applications Technology Satellite) that operates from an altitude of about 22,300 miles can take a picture in color showing an area from the northeast United States to mid-Australia. Such wide-angle pictures cannot show the startling detail obtained by the cameras on a reconnaissance satellite that operates at an altitude ranging from about 100 to 300 miles, but they serve well in giving weathermen a view of changing weather conditions over a vast area.

Map Making

Aerial photography has brought great savings in time, labor and money to men who survey large tracts of open land in order to make maps of them. To survey any terrain from the ground requires innumerable detailed observations. This is a slow and expensive operation in favorable terrain, but when it is attempted in a mountainous or marshy area, it becomes almost impossible. In tropical locations there is the added problem of endangering the surveyors by exposing them to diseases. Surveying by airplane overcomes these problems. No terrain, regardless of how inhospitable it might be, is inaccessible to a camera-carrying airplane.

To complete a ground survey of an area covering 1,000 square miles requires a large staff of workers and a period of about two years, but an airplane can take photographs of the area in a day. The surveying work can then be done from the photographs in a fraction of the time. The accuracy of maps made in this fashion can be surprisingly

high. Measurements of heights can be accurate to within two feet more or less in pictures taken at an altitude of 10,000 feet.

It is a common practice to use combinations of two or three large aerial cameras. When three are used, one points directly downward, but with a slight tilt, while the other two point out obliquely from the plane so as to get pictures of the horizon on each side, as well as a portion of the area covered by the vertical camera. The oblique pictures show a much larger area than does the vertical view but are not as useful in map making as vertical pictures, which permit greater accuracy of measurement. The film is usually nine inches square or seven inches by nine inches.

As might be expected, the motion of the plane creates a problem in obtaining pictures in sharp detail. You also encounter this problem when you take snapshots. The slightest motion of the camera you hold in your hands can cause the picture to lose sharpness. By holding the camera very steady and by using a fast shutter speed this problem is greatly lessened.

Every possible precaution is taken when mounting cameras in a plane to reduce the effect of vibrations that can cause camera movement. The motion of the plane over the ground is another form of movement that can affect the camera, but this is overcome by using a fast shutter speed and by using a special motion-compensating magazine for the film. This device moves the film slightly during the instant the shutter is opened, permitting a very sharp picture to be taken because it compensates for ground movement below the plane.

Cameras in high-speed reconnaissance jets that travel at low altitudes overcome the motion-blurring problem by using a camera without a shutter. All it has is an open slit that allows light to strike the film, which is moved past the slit at a speed that is proportional to the speed of the plane. The result is a strip of film showing a continuous picture in sharp detail.

A three-dimensional view can be seen by taking a series of pictures, with each taking in about 60 percent of the area covered by the previous one. This overlapping allows any two adjacent pictures to be studied with stereoscopic magnifying lenses that cause them to fuse in one's mind as a single three-dimensional picture.

Using this method in reconnaissance pictures taken at 30,000 and 40,000 feet, an expert photo interpreter can determine how tall a man that shows up in the magnified pictures is. He can also estimate the size of a factory, with a margin of error of less than a foot. The camera lenses used for taking such aerial pictures are exceptionally fine, being regarded as distortion free.

Archaeology

A search for archaeological ruins can be greatly aided by getting an aerial viewpoint. In some instances no sign of buried ruins can be spotted from ground level, but can clearly be seen in aerial pictures. The sites may have been completely obliterated by cultivation of the land, but from the air, color variations can be seen in freshly plowed land and in vegetation that indicate the location of the ruins. Old pits, postholes and trenches can cause a denser and taller crop of grain because of an increase in depth of the soil in those spots, and this outlines the ruins in aerial pictures. A poor or stunted growth of grain over old buried roads, floors and foundations does the same thing. Many Roman ruins have been discovered in England in this manner.

Whole cities may lie buried in North Africa and the Middle East under a light covering of sand without being noticed by

ground observers, but they can be detected by aerial photographs when the direction and intensity of the light are just right. In Italy they have revealed the presence of Etruscan tombs near Rome, and in Yucatan they made evident a sixty-two-mile-long Mayan road in thick jungle because of the difference the road made in tree height.

Some Other Uses

Aerial cameras have proved very useful to geologists, as they have made possible quick regional surveys for determining the geological structure and mineral resources in an area. They make it possible for a geologist to produce in only a few days an outline geological map of large-scale geological features in the earth. To do the same job on foot would be a time-consuming and painstaking task. They also make possible the discovery of geological features that go unnoticed by ground observers. Mexico's Agua Blanca fault zone or fracture in the earth's crust was such a discovery.

When geological changes are taking place, such as the birth and growth of volcanic cones, the flooding of valleys, the silting of estuaries and the erosion of soils, aerial photography becomes an important tool to geologists. It enables them to watch the process by a series of photos, giving them a fine view from a high vantage point.

Especially valuable geological information is being obtained from cameras on satellites. Color pictures taken by Mercury and Gemini astronauts while in orbit have allowed scientists to see for the first time entire mountain ranges and river basins. Satellite pictures have made necessary a change in charts of Antarctica, because Mount Siple was revealed by such photographs to be forty-five miles too far east on the charts. They have shown the topography of the sea floor around the Bahamas and, by infrared film, have revealed the distribution and temperature of ocean currents. Thus the sciences of geology and oceanography have been greatly aided by man's ability to put photographic eyes in the sky.

They even have been useful in taking an accurate census of wild animals and birds. A plane can photograph with great rapidity herds of fast-moving animals, such as migrating caribou, that may extend over many miles of country. Flocks of geese or collections of seals can be photographed from the air very easily and then counted by means of a binocular microscope.

With flying-camera eyes a quick inventory of timberland can be taken to determine the volume, condition and growth of the timber. As an aid to botany, they can survey a large area to reveal the distribution and structure of the vegetation there, a task that would require years of work on the ground.

Even grain farmers can benefit from aerial photography. Pictures of wheat taken with infrared film at an altitude of 10,000 feet can spot the wheat-damaging disease, black stem rust, more easily than it can from the ground. The same is true of attacks on oats by the yellow dwarf virus. Damage can be done internally to the leaves of oats before there is any outward evidence of it, but infrared aerial photographs reveal the presence of the disease in a crop of oats because the infrared light that penetrates to the interior of the leaves is not reflected by leaves that are diseased inside but by leaves with healthy interiors. Infrared light reflected by such leaves shows up as light tones on infrared film. But when the light is absorbed by diseased leaves the result on the film is dark tones.

Although aerial photographs are usu-

ally taken in daylight, it is possible to take some at nighttime, just as it is possible for you to take snapshots at night with the aid of a flashbulb. A much more powerful light source than flashbulbs has to be used, however. In some situations where aerial pictures must be taken at night, a flash cartridge is used that has a flash of 4,500,000 candlepower, which is sufficient to light up the ground under the plane. The camera in the plane is automatically triggered by a light sensor when the flash reaches its greatest intensity.

Under development as another light source is a laser beam. By quickly scanning the ground, a laser beam that is only millimeters in diameter could make possible pictures with a clarity comparable to those taken in daylight. Even the heat given off by objects on the ground can make useful photographs.

Heat sensors in a plane can detect small temperature differences between objects on the ground below. The readings of these thermal sensors are turned into electrical impulses and then into visible light so as to produce a black-and-white image on film. Warm objects cause a more intense mark on the film than cold objects, making it possible to detect even a tiny cooking fire or a warm engine. Such pictures, of course, are not able to show clear details, but they are able to indicate the location of warm objects even when obscured by the leaves of trees.

Camera Eye in Space

Thus far man has not been able to go out into space personally to look at the moon and Mars, but he has sent cameras there that have acted as eyes for him. Spectacular pictures of the moon have been sent back by such spacecraft as the Ranger, Surveyor and Orbiter. Surveyors have landed softly on the moon's surface and have made it possible for man to examine the moon at very close range through television cameras.

Lunar Orbiter spacecraft have swung around the moon, taking pictures of very high quality directly on film that was developed automatically on the spacecraft. A system that converted the pictures on the film into electronic signals sent the pictures back to earth, where those signals were rerecorded on film. The results were magnificent pictures of the moon's surface, including the hidden side. Lunar Orbiter I and Surveyor III gave man his first view of the earth as it appears from the vicinity of the moon.

When the Mariner IV spacecraft passed within 6,118 miles of Mars on July 14, 1965, its television cameras extended man's eyes millions of miles into space. The twenty-two television pictures sent back by that spacecraft were man's first close-up view of Mars, but the barren, crater-pocked surface was not entirely what he had expected to see. These various space probes reveal the possibilities for gaining a better understanding of our solar system by extending man's eyes, by means of cameras, far out into space.

From spacecraft, planes and satellites man can now get a wide view of the earth and its various features from high vantage points. This is helping him to broaden his knowledge about this planetary home of his as well as its neighbors in the solar system. There can be little doubt that aerial and space photography have become valuable tools in man's quest for more knowledge by acting as eyes for him in the sky and outer space.

IS Britain A CHRISTIAN COUNTRY?

IT HAS long been the proud boast of its people that Great Britain is a Christian country. One hundred years ago the Victorian era was characterized by church- and chapel-going, by Bible reading and family prayers; and Sunday observance frowned upon any reading lighter than sermons. Much outward piety and adherence to moral duty set the tone for a respectable "Christianity" that was fostered by a strongly established national church. Education was very much controlled by the church; only Anglicans could attend the universities of Oxford and Cambridge, and they were not allowed to graduate unless they signed assent to the thirty-nine Articles of the Church of England.

With such a background it is not hard to understand why its successful empire-building was attributed in part to "a firm belief that the British way of life and its industries were directly related to its moral convictions and its religious habits."[1] But did this make Britain Christian according to the true definition of that name, and can it be said of Britain today that it is a Christian country?

Great Religious Changes

Little remains of that Victorian picture today except the cherished memories of the elderly, and the crumbling churches and chapels that they still attend whenever able. Few of the younger generation join them; in fact, one estimate puts the number of people of the working class who are churchgoers at only one-half of one percent.[2] Only in some middle-class areas can a moderately full church be found. A Gallup poll conducted for the religious paper *Sunday* showed that a third of the population no longer even go to church for baptisms, marriages and funerals, so severing all ties with religion.[3] Yet only about 6 percent of the nation professes atheism; and since self-professed atheists often seem to be seeking truth more than many so-called Christians, the entire pattern makes one ask, What is wrong with faith today? and what are the people of Britain prepared to do to remedy the situation?

Seeking a Reinterpretation

The phenomenal circulation of the bishop of Woolwich's book *Honest to God* raised the question, Why did people buy it? Was it just the propaganda and controversy that made them anxious to read a few pages out of idle curiosity? Or were there many deeply hungry people who thought it might give them a satisfactory reinterpretation of religion? Without doubt there were readers in both of these categories. But writing as a layman, Lord Eccles, in his book *Half-way to Faith,* adds

another suggestion: "So strong is the revolt against the old concept of a Supreme Being that the abstract concept put forward in *Honest to God* matches the spirit of the age." He hints at one aspect of this spirit: "I suspect that many of them are not genuine doubters but scoffers, who delight to see a bishop playing Aunt Sally with the mitres of his brethren."

Pressing for a reinterpretation that would bring real understanding to people, Lord Eccles censures the theologians of today who either talk down to laymen because they are thought to be lacking in education, or talk over their heads about academic niceties that leave a layman wondering why he bothers to listen. Either way the result is that the laity "have never been so ignorant about the groundplan of the New Testament."—P. 103.

"Second-Hand Faith"

Analyzing why so many have failed to retain their faith today, Dr. Alan Richardson, dean of York, found a large amount of "second-hand faith." He defines it this way: "Second-hand faith is something which has rubbed off on us from contact with parents, teachers and other influences in our formative years. We have accepted it uncritically, but have never really made it our own. So long as we are not challenged, we go on happily without thinking much about it, in just the same way that we go on accepting the conventional ideas of the social group to which we belong . . . we conform to the hearsay standards of 'everyone else.' "[4]

The twentieth century has produced more challenges for the average man than any other, mainly due to mass communication. World war, scientific achievement, education, automation—these have all pressed one challenge after another upon his mind, and his second-hand faith crumbled hopelessly as his thoughts were reduced to chaos. This relates to one of the reasons why the faith of Jehovah's witnesses has generally proved so strong. They have sought out the challenge on the doorsteps in their neighborhood and, on the sure foundation of God's Word, have built a personal faith that means something to them, not one that is "second-hand." As the secretary of the Christian Literature Crusade wrote in their magazine *Floodtide:* "I was challenged—challenged by their dedication to Jehovah. Their determination is no flabby effort, but rings with purpose."

The dean of York is of the opinion that the number of genuine Christian believers in the West is no smaller now than it was a century ago. So, according to him, the Victorians were not any more Christian for all their outward religious observance; and if Britain is not a Christian country today it was not so a hundred years ago either. But this only makes clearer the need in the present situation. C. O. Rhodes, for many years editor of the *Church of England Newspaper,* remarks: "From one survey after another we learn that the majority of our countrymen are conscious of spiritual need, retain a vestigial belief in God and Christ, but are bored to death by the Church."[5] Many people want to fill their minds with something worth while, but they do not know where to turn to get the satisfying answers that would enable them to build a true faith.

Can Real Faith Be Found in Church?

Prominent Methodist minister Dr. Leslie Weatherhead does not seem to think real faith can be found in many churches. He laments the loss of those people who cannot go to church without making mental reservations about what is said, and who come to feel intellectually dishonest as a result. "The thoughtful layman," he says, "often feels, however, that the churches

are far more concerned to defend a hoary tradition than to follow the moving light of new insights and understanding; far more concerned to defend historic language than to discover truth." So much has been added to Christianity, and these accretions have become substitutes for it. He adds: "Many wonder how the elaborate ritual and ceremony of some services can possibly have developed from the teaching of a young man in a boat on the Sea of Galilee who talked so simply." He condemns "dull church services, using archaic, ambiguous and meaningless words, sometimes accompanied by incomprehensible ritual," and of the hymns he states: "It would take many pages to quote all the absurdities, the unreality and the hypocrisy which they express."[8]

These are just some of the reasons why people have left the churches, often giving up their search in hopelessness.

Does the type of place in which people worship bring them nearer to true Christianity? A venerable ancient building? or a bright modern one? The year 1966 saw the 900th anniversary of the founding of Westminster Abbey, and much celebration attracted interest and publicity. But, preaching there last summer, minister Eric James said, "Shrine-centred worship can be—indeed, is—a curse." He warned that the more ancient the shrine the worse it could be because it would cause people to miss the heart of the gospel.

Does this mean that the modern building is what is needed? The new Roman Catholic Cathedral in Liverpool has been described as "the most exciting building to be erected in Britain for 25 years." Its modern design produced names like the Wigwam, the Space Capsule, and the Rocket. Yet the *New Christian* (May 18, 1967) described it as being already obsolete, and voiced the hope that it would be the last cathedral Britain would build. "The real difficulty is that the Church has not yet worked out what it needs cathedrals for, or indeed whether it needs cathedrals at all," was its conclusion. It is generally felt that the building itself is not too important—it is finding a satisfying practical faith that counts.

The Roman Catholic Church

As it is estimated that 53 percent of all Roman Catholics in England are classed as practicing Catholics, it has seemed to some that this is a worthwhile belief. But such apparent prosperity may hide serious problems that have become important issues in the last few years to many Roman Catholics in Britain. Some of these were highlighted when prominent Roman Catholic theologian Charles Davis left the church last December. He gave as his reasons for leaving that "the official Church is racked by fear, insecurity and anxiety, with a consequent intolerance and lack of love," and that "there is concern for authority at the expense of truth."

Prominent priest Herbert McCabe supported Davis in a blistering article penned for the Catholic magazine *New Blackfriars* (February 1967). He asserted that "the Church is quite plainly corrupt" and gave examples of this, commenting: "We have lived with this truth so long that we have perhaps forgotten how scandalous and horrible it is." This was too much for some persons, and he was speedily removed from his post as editor of the magazine.

Yet interestingly enough, only a year before, an article appeared in the same magazine by Oxford University Lecturer Michael Dummett, entitled "How Corrupt Is the Church?" His conclusion was that "we are now in the painful process of emerging from a time when the Church has been about as corrupt as she can be; but that we have not yet, for the most

part, recognised the extent of this corruption, and that, unless we do, we shall not shake it off." In trying to find the reason for this, Dummett put his finger on an important point: "While many inside the Church are living, or trying to live, Christian lives as individuals, the Church, as a body, has not been leading a Christian life at all . . . The Church at present is merely a religious association . . . we do not know one another, we do not care for one another, and we have nothing in common with one another save our acceptance of certain religious tenets." How this contrasts with what Jesus Christ said would mark his followers: "By this all will know that you are my disciples, if you have love among yourselves"!—John 13:35.

God's Law Ignored

When it comes to morals, does Britain uphold Christian standards and help its people to live by them? Bishop Wand recently lamented: "At the present moment moral values are at a discount." A report published last year by a church commission, and which was called "Putting Asunder; A Divorce Law for Contemporary Society," recommended granting divorce on presenting proof to the court that the marriage had broken down. A storm of protest greeted it. A *Church Times* editorial (July 29, 1966) said: "Is it expedient for a Christian group to give advice to the State which, to say the least, contradicts the Church's whole view of marriage as a Christian institution? . . . Is not God's law of marriage of universal application, however disobedient to that law a particular society may for the time being show itself?"

Close on the heels of this report came a second one, entitled "Sex and Morality," for presentation to the British Council of Churches. Condemnation was even stronger this time. The bishop of Peterborough, Cyril Eastaugh, felt that to commend it for study would be useless because it contained no clear statement as to what was the churches' belief concerning sexual morality and why it was held. Dr. Bloomer, bishop of Carlisle, quipped: "It may be of interest in heaven but of little value on earth to those who are striving to manage the strong passions and basic impulses of life." A *Church Times* editorial (October 21, 1966) called it "a disastrous document." It went on, "It prefers to take the shifting moods and opinions of men as a guide . . . it has no time at all for that fundamental Christian concept, the revealed law of God . . . It seeks to justify what the law of God and the Son of God have explicitly condemned."

Along the same lines the bishop of Willesden commented: "There is an extraordinary reluctance to accept that the New Testament regards adultery and fornication as sinful."

It was expected that the Council of Churches would reject the report, and it was even suggested that, if it did not, the Church of England should withdraw from the Council. However, the move to repudiate the report was defeated, although the principle that sex relations should be confined to the marriage state was reaffirmed. For this compromise the Council was called "muddle-headed" and "so lacking in courage as to shrink from judging a mischievous document by the clear criterion of the law of God."

The Verdict

Is Britain a Christian country? Giving the short answer in the *Daily Mail* (March 26, 1964), Monica Furlong said, "No, it never has been." Reflect on some of the reasons that bear this answer out. Thousands have only a second-hand faith, and for many more even this has collapsed entirely. The scoffing spirit of the age has

led to widespread rejection and ignorance of the Bible. Churchgoing does not make people Christians, because the church itself is often corrupt, frequently irrelevant and archaic, its great cathedrals a hollow symbol. The Victorians hid behind a traditional façade, but now even the pretence no longer matters; moral standards are abandoned and God's law is ignored. No wonder Canon Hopkins, rector of Cheltenham, writing in the parish magazine *The Window* said: "We are an apostate nation for whom Christ would weep as he did over Jerusalem. We are an apostate nation with a national church in great need of reform, and in greater need of spiritual renewal."

But if Britain is not a Christian country, do not think that all of its people no longer seek God, or that Christian faith cannot be found. Large numbers of persons are conscious of their spiritual need; they want Christian love and a personal faith that will bring them satisfaction and happiness. Many appreciate the need for recovery from the present state of apostasy in Britain and are awakening to the experience of having a living faith. They are coming to realize that God is not some impersonal abstraction of goodness but that he is a loving Father with a distinctive name—Jehovah. He has become a living force in their lives. They see that Jesus Christ was not some humanist, born centuries before his time, but that he was what he claimed to be, God's Son, that he is alive in heaven, and that he now reigns as earth's rightful king, able to direct the activities of his Christian congregation on earth. They believe that the Bible is true and they are putting their complete faith in its counsel and direction.

For this constantly increasing number in Britain, Christianity is no façade of respectability. It has become a way of life. These ones now appreciate that belief is just the beginning of being a Christian; practice is the proof. This means adopting a new way of thinking and speaking, a radical change in morals. To become a Christian one's whole life is affected. What has brought this change to so many who had lost faith? It is the regular and diligent study of God's Word.

This same living faith can be yours, if you study God's Word with a mind open to reason. Jesus said: "Keep on seeking, and you will find." (Matt. 7:7) May there be many more thousands in Britain and the whole world who will yet "seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us."—Acts 17:27.

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EVIDENCE DISPROVES ASSERTIONS

Time and again, evolutionists have made exaggerated claims about a new fossil find, only to discover later that other evidence disproved their assertions. In 1959 a paleontologist discovered in Africa the fossil of what he called Zinjanthropus, a huge, apelike creature. He claimed that it was an ancestor of man in the evolutionary scale. However, *Scientific American* of May 1964 stated that the paleontologist "has abandoned his earlier opinion that Zinjanthropus . . . was on the line of evolution to man" at all.

PEOPLE WHO PRACTICE Bible Principles

" 'IT'S a fantastic group, I'll tell you.' This was how the manager of the Mayo Civic Auditorium, Cal Smith, replied when asked to comment today on the Jehovah's Witnesses District Assembly there Thursday through Sunday. . . .

" 'They scrubbed down everything—arena, hallways, the whole works,' Smith said. . . . 'I've never seen anything like it in the 10 years I've been manager,' . . . It was one of the easiest conventions at the auditorium, he added. . . . A total of 6,253 persons [attended], making it the largest one-day convention crowd and the largest convention ever held in Rochester."

In this way the Rochester, Minnesota, *Post-Bulletin* of August 28, 1967, recorded comments that were typical of those made by many observers at assemblies of Jehovah's witnesses this past summer. In just the continental United States, Canada, the British Isles and western Europe, 775,680 gathered in 140 assembly cities to hear the principal address, "Rescuing a Great Crowd of Mankind Out of Armageddon." And a total of 13,049 new ministers were baptized.

Since most of the assemblies were held in relatively small cities, the delegates often made up the largest crowd ever to attend a gathering in those places. In some cities there was one assembly delegate for about every five or six local residents, and sometimes the ratio was even higher than that! So the delegates could not help but be noticed.

The Theme and Program

The theme "Disciple-making" was selected for the district assemblies. And in harmony with it, the convention program emphasized that true Christians should actively participate in teaching others, thus helping others also to become disciples of Jesus Christ. (Matt. 28:19, 20) It was pointed out in the talk "Let Down Your Nets for a Catch" that modern Christians should accept Jesus' invitation to 'be fishers of men.' (Matt. 4:19; Luke 5:10, 11) At every appropriate opportunity, the speaker said, Christians should let down their nets and endeavor to make disciples.

Other portions of the program stressed the importance of Christians' living their lives in harmony with the high moral standards of God's Word. Such program

parts as "Meeting the Divine Requirement of Obedience" and "Let Us Conform Ourselves to God's Eternal Principles" clearly emphasized how vital it is humbly to obey Bible instruction and guidance. Admonition was particularly directed toward young people in the talk, "Youths, Prove Yourselves Christ's Disciples." They were encouraged to avoid the unchristian fads and ways of the world and to prove themselves honorable persons before God and men.

But are the Bible principles that are stressed at assemblies of Jehovah's witnesses really beneficial? Can they help persons to be considerate, orderly and neat? Do they truly assist people to get along in love so that their conduct is noteworthily good?

Exemplary Order

Yes, the Bible does have a beneficial effect, for in city after city those who visited the assembly grounds marveled at the orderliness and fine behavior of the convention delegates. Exclaimed a policeman at the Municipal Auditorium in Columbus, Georgia: "I am amazed! Did you know this is the first time in the history of this auditorium that they did not have to hire at least forty policemen? And this is the biggest crowd we have ever had! Why we have had other religious groups here just for singing, and they have had thirty or forty policemen on hand."

When Jehovah's witnesses hold their assemblies problems of law-enforcement are at a minimum, because they sincerely endeavor to apply Bible principles. A captain in the traffic division of the Utica, New York, Police Department noted this, and asked some assembly delegates: "You know what the trouble with this world is?" Then going on quickly, he answered his own question: "There are not enough Jehovah's witnesses in it!"

The real credit for the orderly and peaceful behavior of Jehovah's witnesses must be given to the Bible, and its Author, Jehovah God. When a great crowd of people apply the principles recorded in that Book, it truly does create an impressive and unusual spectacle! One Asheville, North Carolina, doctor was moved to write his local paper about it, and his letter was eventually printed in the Asheville *Citizen* of July 26, 1967. It read in part:

"These days when all we hear or see are news items about rioting, looting and hate propaganda it is time to console ourselves with the balance of good tidings that are entered on the plus side of the ledger. I am referring particularly to the recent convocation of Jehovah's Witnesses that came to Asheville for a week early this month. . . .

"During the convention several thousand of the visiting Witnesses were milling about the two buildings attending the lectures, song sessions and devotional periods. Never was there a policeman in sight. There were no raucous noises, no disturbances and no altercations.

"People stood patiently in long thick queues at meal time of each of the three meals served daily. The order was perfect and there was no obscene shouting. Remember there were at times as many as seven thousand people around the headquarters . . . Undoubtedly they were motivated by the Spirit of Good Will towards humanity."

Another person deeply impressed by the orderliness and good behavior of assembly delegates wrote to the Pittsburgh, Pennsylvania, assembly headquarters, saying:

"This word of welcome goes out . . . as you hold your conclave in our City of Pittsburgh this weekend. My paths have

crossed those of Jehovah's witnesses (individuals) many times as you have journeyed enmass to convention centers in the summertime—in the United States and in Canada. Never have I had contact with a more orderly, considerate group of people . . . I wonder if others could say that about the individuals who make up the membership of my Church."

Neat, Clean, Decently Dressed

When the Bible is truly taken seriously and its principles applied, a difference is noted even in the appearance of the people and the place where they assemble. The Evansville, Indiana, *Courier* of August 25, 1967, noted this in connection with the "Disciple-making" assembly in their city:

"The Stadium itself was unusually clean for the presence of a crowd of that size. Although concessions were available, no paper cups or wrappers were spread across the floor or dropped under the seats. It may have been the first time in the history of the stadium when 6,000 or 7,000 people occupied its seating space and a fog of smoke did not obscure the speaker."

Similar comments were made by officials and other visitors in assembly city after assembly city. The day after the Allentown, Pennsylvania, convention an editorial appearing in the Allentown *Evening Chronicle* marveled at "the appearance of [Jehovah's witnesses'] youth," saying: "Not a Jezebel, not a beatnik, hippie-type among them. Not a mini skirt; no skin-tight pantaloons . . . And everyone carried the all-time best-seller, the Holy Bible . . .

"Allentown Fair President Ed Leidig said it best: 'When I inspected the grounds this morning I didn't find a single cigarette butt, not a beer can, not a chewing gum wrapper. There was no litter, period.' . . . And whatever evidence others might have dumped in the fairgrounds these tidy people cleaned up!"

Well-organized

Another thing that is particularly noted in connection with assemblies of Jehovah's witnesses is how everyone cooperates together in caring for the vast amount of work. As the fairground manager at Shreveport, Louisiana, explained: "That is what I like about Jehovah's witnesses, you people know what you want to do and are able to get things done with the least confusion of anyone I know. We don't seem to have any problems when it comes to your conventions."

A writer for the Utica *Observer-Dispatch* commented in an article that he entitled "Witness the Way Witnesses Work": "Simply fantastic! That's the best way to describe what hundreds of volunteers are doing in the way of providing meals for 6,000 men, women and children attending the statewide district assembly of Jehovah's Witnesses in the Memorial Auditorium. . . . There is no grumbling, no trouble, just hard work. . . . Although the hours are long and the work tough, the volunteers still have time to greet one another with a handshake and a 'glad to see you, brother or sister.' "—July 1, 1967.

But what motivates Jehovah's witnesses to volunteer their services free of charge, and to work so hard and cooperate so well together? The manager of the Laredo, Texas, Civic Center wondered, and so at the close of the "Disciple-making" assembly he asked the convention cafeteria manager: "What makes such coordinating possible?"

"I think you may know," the cafeteria manager answered. "It is a small four-letter word, LOVE."

Yes, it is genuine love for their fellow Christians! This love is what motivates Jehovah's witnesses to labor so that others

can be comfortable, and so they can, without distraction, take in the life-giving spiritual provisions of the assembly program. This love is not taught in the schools or institutions of this world. Rather, it is learned from a study of the Bible. Truly, a heartfelt appreciation of the teachings of God's Word does have beneficial effects!

In fact, applying Bible principles enables Jehovah's witnesses to accomplish what worldly people are unable to do. At the Costa Mesa, California, assembly, William Walkup, the director of the Orange County Civil Defense, and Roy Hutts, assistant manager of the Orange County Red Cross, and their subordinates, took a tour of the assembly facilities. They were simply amazed at the speed and efficiency, particularly of the mass feeding operations. Mr. Walkup made the remark that if Orange County has an emergency, they will have to look to the methods used by Jehovah's witnesses in feeding large crowds.

Actually, the well-organized assemblies of Jehovah's witnesses have become a pattern imitated by many others, as the Evansville *Press* of August 19, 1967, observed: "Parts of the system for organizing mass conventions developed by the Witnesses have been copied by branches of the armed forces, cities for civil defense programs and other organizations which have large conventions."

Known for Their Peaceableness

During the summer months, while hundreds of thousands of Jehovah's witnesses were meeting in peaceful assembly, scores of American cities were being disturbed by destructive riots. Toward the end of July there was also fear of a disturbance in Pittsburgh, Pennsylvania. Reports were circulated that white and colored persons were converging upon the city, and a general alarm went out. Reportedly, even the governor was notified, and he was said to be ready to come to Pittsburgh on a moment's notice.

However, when Pittsburgh officials began to put together the facts, their fears quickly dissipated. They notified the state authorities that there was no problem, for Jehovah's witnesses were having a four-day assembly and about 20,000 of them were coming into the city. It is reported that one of the state officials replied: "If that's what is going on, then instead of 20,000 we would like to have 20,000,000 of them!" The Pittsburgh *Post-Gazette* of August 5, 1967, referred to the incident in an editorial.

A similar incident occurred in Utica, New York, where the Deputy Chief of Police received a phone call reporting that 1,500 of the Witnesses were going to participate in a demonstration that was scheduled for the next day by another organization. The police chief immediately came over to the assembly to check on the matter. When he was assured that Jehovah's witnesses abide by Bible principles and never violate their Christian neutrality, he said: "I thought there must be a mistake. The more I watch the excellent conduct displayed by your group the more I can appreciate that they wouldn't participate in such activities."

Honesty Wins Respect

At assemblies of Jehovah's witnesses Bible principles regarding integrity, truthfulness and honesty are emphasized. This was done in an impressive way this summer by a Bible drama that vividly depicted the sanctions imposed upon ancient Israelites under the Mosaic law for willfully disregarding God's law. That such Bible instruction really does have a beneficial effect upon Jehovah's witnesses is frequently commented upon by others. For

example, one of the owners of the Princess Cafe in Rochester, Minnesota, observed that when he gives people too much change or undercharges them they keep their "mouths shut," but Jehovah's witnesses always make it a point to call his attention to these errors.

Such honesty is truly a marvel to many persons. At the assembly at Brockville, Ontario, a Witness went to make a purchase in a local store, only to find that her wallet was missing from her purse. She explained to the clerk that perhaps she had accidentally dropped it at the assembly place, and hurried back to see if it had been turned in to the Lost and Found Department. It was there. She returned to the same store to complete her purchase, and the clerk was amazed that the wallet had been found and turned in, rather than stolen.

ARTICLES IN THE NEXT ISSUE

- A Letter to Mother About Christmas.
- Sleep—That Wonderful Gift.
- Part-Time Work for Full-Time Ministers.
- Selecting Toys for Your Children.

This reputation for honesty has won much respect for Jehovah's witnesses, making them welcomed guests during their frequent assemblies. In Nanaimo, British Columbia, one motel owner went on vacation during the recent "Disciple-making" assembly there, since his motel was filled with Jehovah's witnesses and he was confident that he could trust them. He said that this was the first time in years that he had been able to go on a vacation with his mind at ease.

In Shreveport, Louisiana, just a few days before the assembly was to begin, a lawyer called the convention rooming headquarters and explained that he had a large home and would be happy to provide accommodations for any who needed them. He said that he would leave the keys with his secretary, and to make use of the home while he was gone. No doubt he felt the house safer with Jehovah's witnesses living in it than it would be unattended!

Investigate for Yourself

If you have not attended an entire assembly of Jehovah's witnesses, do so at your next opportunity. Investigate for yourself. See that there truly is a spirit of peace and unity existing among them that is not found elsewhere. See if your reaction is not similar to that of a local businessman who remarked seriously after a visit to the Shreveport assembly: "You people have something I certainly wish that I had." He gladly welcomed a visit of one of Jehovah's witnesses, who offered to show him how the Bible really can have such a fine effect on people.

In another instance, a family in Sweden happened to drive through one of the assembly towns on their way home from vacation. They observed the placards advertising the assembly, and went to the evening meeting. It pleased them so much that they changed their plans and attended the rest of the assembly program. But that is not all; when they reached their home outside Stockholm, they phoned the Watch Tower headquarters in the city and asked that a regular Bible study be held with them by Jehovah's witnesses. They had seen enough to know that they wanted to know more.

If you love righteousness, if you appreciate fine Christian conduct, then you owe it to yourself to assemble with Jehovah's witnesses. At least investigate. See that there are indeed people who practice Bible principles.

AMBER—A Fossil Gem

By "Awake!" correspondent in the Dominican Republic

WHAT does the word "fossil" suggest to your mind? Perhaps the remains of extinct creatures or plants? Perhaps museum displays of the relics of past ages dug up by the archaeologist's spade?

I would like to take you to see some fossils. No, we are not going to a museum. Rather, let us visit some jewelry stores. Surprised? Then come with me along the streets of Santo Domingo, and we shall see some lovely necklaces, bracelets and other costume jewelry shaped from a beautiful fossil. It is the gem known around the world as amber.

What is its source? Thousands of years ago it was a sticky resin exuding from giant trees, thought to be a species of pine now extinct. Gigantic upheavals, earthquakes or floods eventually buried those forests deep below the surface and under great pressures. There, cut off from air and light, through the centuries the wood converted into carbon deposits and the resin became amber.

But here we are at the store. Shall we go in and see what they have on display? Yes, here they are—a host of pretty ornaments produced by local craftsmen. Notice the many shades of amber. Yellow is the predominating color, but some specimens are quite white and there are some jet black. Is not that reddish-yellow brooch warm and attractive?

Here is a gold necklace with one large pendant "stone" secured by a small gold wire. Look closely at the center of this amber piece. Do you see the tiny insect? There it is just as it appeared thousands of years ago when it stepped on the apparently solid resin and became engulfed in the sticky mass. Even his antennae are still intact! Could you think of a finer way to mount specimens for all-around examination?

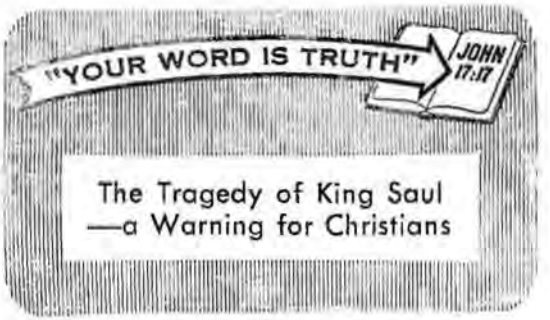
You may wonder how men came to discover this fossil. Well, it seems that it was not by digging it out of the ground. Rather, it seemed to be washed in by the tides along the northern European coast, especially the Baltic Sea. Mostly it turned up in small pieces, not too attractive, since the exterior would be quite rough when unpolished. The Greek navigator Pytheas opened the way for Greek merchants of Marseilles to deal in this product sometime in the fourth century B.C.E. But already the semiprecious substance had been traded overland for centuries. The overland route from the Baltic to the Adriatic Sea came to be known as the "Amber Road."

There were some fanciful theories about the nature and origin of amber. Pytheas thought it was the scum of the encrusted sea. It was believed that when the glare of the sun struck the surface of the ocean the water hardened into this form. The Greeks, noting that when its surface was rubbed with coarse cloth it had the property of attracting light objects, called it *elektron*. The word "electricity" is derived from this source. The Latins called it *glesum*, a term we should recognize in the English words "glass" and "gloss."

The Baltic peoples who picked up amber on their coasts had little use for it. Said the second-century historian Tacitus: "For a very long time [amber] used to lie unnoticed among the other jetsam of the sea, until our luxury gave it a name among them.... It is gathered in rough pieces and carried across Europe in shapeless lumps, until at last they receive a price which amazes them." It remained for later times to discover this fossil "glass" in underground strata along the Baltic coast, strata that had submarine outcroppings. High tides and storms broke loose masses of the material and washed them ashore for man to harvest. Thus the mystery was cleared up.

No, it is not likely that these rough specimens on display here have come from the Baltic. You see, large quantities of amber are also found right here in the Dominican Republic. Streams that cut through the mountains bring some of it down in large lumps. Mining operations have unearthed much more. Indeed, amber has become one of this country's national products.

Amber is quite versatile. It can be readily cut to the desired shape, and it can surely take on a beautiful polish. This is accomplished by sandpapering and buffing. And it combines very pleasingly with precious metals. True, synthetic amber is now being produced by the plastics industry, but the original material from deep in the earth is still highly prized.



GREAT learning is held out by educators as the thing of highest importance because of its advantages in acquiring wealth. However, the Bible, by reason of its divine wisdom, puts the emphasis, not on great learning, but on a good heart condition, which manifests itself in such qualities as obedience and humility. It counsels: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."—Prov. 4:23.

We have an object lesson of this in Saul, the first human king of all Israel. Although starting out most promisingly, he came to a tragic end because of a failure to safeguard his heart. Saul is introduced to us in the Bible as an obedient youth, keenly concerned about his father's interests—in particular, certain she-asses that had strayed. He also appears as a modest youth, for when told that he was chosen to be head of Israel he replied: "Am I not a Benjaminite of the smallest of the tribes of Israel, and my family the most insignificant of all the families of the tribe of Benjamin? So why have you spoken to me a thing like this?"—1 Sam. 9:21.

Apparently because of his great modesty Saul was given repeated encouragement, both by the prophet Samuel and by supernatural events, including the gift of prophesying. Still he was so shy that when the time came to make him king he was found hiding among the luggage. No doubt his having been chosen by lot, his impressive personal stature, he being head and shoulders over the rest of the people, and his modesty, all made for his being eagerly accepted as king of Israel. As God's prophet later reminded him: "Was it not when you were little in your own eyes that you were head of the tribes of Israel, and Jehovah proceeded to anoint you as king over Israel?"—1 Sam. 15:17; 10:1-24.

Saul's modesty is also seen in the way he responded to those who opposed his being made king. Certain "good-for-nothing" men kept saying: "How will this one save us?" But he "continued like one grown speechless." He did not make an issue of it. —1 Sam. 10:25-27.

Although made king, Saul went back to his farming until he learned about the inhabitants of Jabesh in Gilead having been threatened to have their right eyes gouged out by the Ammonites. Saul at once sent a stern ultimatum to all the tribes and gathered an army of 330,000 men with whom he roundly defeated the Ammonites, freeing the men of Jabesh from their foes. —1 Sam. 11:1-11.

Because of this victory "the people began to say to Samuel: 'Who is it saying, "Saul—is he to be king over us?" Give the men over, that we may put them to death.' " However, Saul disagreed. He was not vengeful, but said: "Not a man should be put to death on this day, because today Jehovah has performed salvation in Israel." After Saul had shown this magnanimous spirit the people anew proclaimed him king and greatly rejoiced. —1 Sam. 11:12-15.

The inspired record also tells of Saul's great successes in warring against Israel's enemies. He was no insignificant warrior. One foe after another he defeated: Moab, Ammon, Edom, Zobah, the Philistines and Amalek. "He went on acting valiantly and proceeded . . . to deliver Israel out of the hand of their pillager."—1 Sam. 14:47, 48.

But King Saul did not accompany these successes with success in ruling his spirit and safeguarding his heart. Thus on one occasion he committed the extremely presumptuous act of usurping the position of God's priestly prophet in offering up a sacrifice instead of patiently waiting for Samuel. Shortly thereafter he made an emotional vow to which he would have sacrificed his own son Jonathan had not the people interfered.—1 Sam. 13:5-14; 14:24-45.

King Saul gave further evidence of his failure to safeguard his heart by failing fully to carry out Jehovah's command to execute judgment upon the Amalekites. Saul spared the choicest of the cattle as well as the king himself, giving the twofold excuse that it was the people who spared the animals and that this was for the purpose of offering them as sacrifices. But what was his excuse for failing to execute the king? He had none. Because of this, Saul incurred final rejection by God, the seriousness of his disobedient course being underscored by Samuel's words: "To obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power . . . Since you have rejected the word of Jehovah, he accordingly rejects you from being king."—1 Sam. 15:1-23.

After this a bad spirit came upon Saul and he became bitter and moody. The exploits of David and their being extolled by the women of Israel caused him to nurse a consuming murderous envy of David. Repeatedly he tried to kill David, even though David twice spared his life, and he also tried to kill his own son Jonathan because of his affection for David. Saul's bitter hatred of David caused him to wipe out an entire city of priests, including women and children, because the chief priest had befriended David, not knowing that David was a fugitive from Saul. —1 Sam. 18:7-11; 20:33; 21:1-9; 22:16-19.

The record also tells of Saul's exterminating large numbers of the Gibeonites who dwelt in among Israel, in fact, scheming to annihilate them entirely because of a fanatical nationalistic bias. In the end Saul in desperation consulted the demons and committed suicide rather than to fall alive into the hands of the Philistines. The record states: "Saul died for his unfaithfulness . . . concerning the word of Jehovah that he had not kept and also for asking of a spirit medium."—1 Chron. 10:13; 2 Sam. 21:1-6.

Truly the life of King Saul was a tragedy. He started out so promisingly, but, failing to safeguard his heart, he came to a miserable end. After being rejected by Jehovah he repeatedly sought to communicate with God, but in vain. The prophet Samuel long mourned Saul's being rejected, and David, although the innocent victim of Saul's murderous hatred, composed a dirge lamenting the death of "the mighty men," both Saul and his son Jonathan.—1 Sam. 15:35; 16:1, 2; 28:6; 2 Sam. 1:17-27.

Truly there is strong warning for all Christians in the tragedy of King Saul. An able king and warrior and modest to begin with, he, nevertheless, failed to safeguard his heart. How Christians need at all times carefully to guard their hearts, to be alert never to take themselves too seriously and let pride and envy find lodgment in them! Only those who are humble, modest and obedient can hope to be used and blessed by their great Maker Jehovah God. Yes, "let him that thinks he is standing beware that he does not fall." Guard against Saul-like presumption by "working out your own salvation with fear and trembling."—1 Cor. 10:12; Phil. 2:12.

Drought—Floods

◈ The Japanese government reported, on October 11, that the worst drought in sixty years had damaged more than 1,100,000 acres of rice crops in western Japan.

On the other hand, Buenos Aires, Argentina, was lashed with rains that continued almost without letup for eight days. Some 40,000 people had been evacuated from their homes. Floods brought on by rainfall have caused at least twenty deaths. Forty-five other persons, including fifteen children, are missing.

2,600 Miles of Dikes

◈ Pakistan intends to protect the fertile Ganges River delta against intrusions of seawater by the construction of 2,600 miles of dikes. This ambitious program will mean the building of an earth wall, varying in height from 14 to 24 feet, across East Pakistan's southern coast from the Indian border on the west to a point about 50 miles south of Chittagong. Their aim is to reclaim the land from the Bay of Bengal as the Dutch did from the Zuider Zee. Few modern engineering projects have required as much manual labor as this one. The dikes are not to be built by bulldozers but by men, women and children who laboriously fill baskets with dirt, then carry them on their heads to the site of the dikes. When the construction work gets in full swing, as many as 150,000 people will be working on it at one time. The aim is to reclaim about 2,700,000 acres of cultivable land to feed millions of mouths.

"A Parent's Duty"

◈ "I am sick and tired of hearing that a child of five won't do as it is told. It is a parent's duty to make children do as they are told, and it is in the children's best interest." These sensible words were spoken by Justice Brandon during a case in the High Court. Says the *Daily Express* (London): "Every sensible parent knows this advice to be absolutely right. The sadness is that in present-day society it has to be spelled out."

"National Sport": Shoplifting

◈ Oswald Miller, chairman of the John Lewis Partnership, which runs sixteen department stores as well as the Waitrose supermarket chain, said that Britain has a new "national sport"—shoplifting. "It is clear that attitudes to honesty have changed in a way that is alarming. It is an undoubted fact," he said, "that all over the country young people are being found involved in dishonesty. It has become a worry all over the country in schools—the extent to which schoolchildren are indulging in shoplifting." He asserted that the growing dishonesty among young people may be a by-product of the greater freedom and the more relaxed discipline in which they are brought up.

Europe's Youth Problem

◈ A Polish delegate to a Juvenile Crime Prevention Conference in London admitted frankly that the problem was getting out of hand in Warsaw. There is a real war being waged, he said. What alarms the police is not only the statistical increase, but the fact that senseless, motiveless crimes are commonplace. The London Express Service says: "From Oslo to Marseilles, London to Athens, vandalism and thuggery, often without gain, are the biggest and most puzzling headaches." In Holland, detectives are finding stolen arms in the leather jackets of 16-year-olds. In Germany, youths are slashing auto tires. In London, they are smashing telephone booths. In Rome, they are spraying autos with stolen aerosol cans of purple paint and drop sugar cubes in the gas tanks. In Sweden, teen-agers sank eleven yachts and motor cruisers this summer. Dr. Alvarez Pinar, a Spanish welfare expert, touched on the cause, as he saw it: "Delinquent children are almost always the fault of their parents. Maybe one day when parents are punished we will really make progress."

Killer Bees

◈ Some years ago an Italian strain of bees was imported from southern Africa to Brazil to improve Brazilian honey. A published Reuters report, dated September 14, said the bees went on a rampage in the town of Salgueiro near Recife, Brazil, and stung to death a former mayor, forty chickens, four turkeys and four pigeons. No immediate explanation could be given for this ferocious attack.

Electronic Aids

◈ Modern electronic aids are used in thousands of hospitals throughout the world. While many of them have proved useful, nevertheless they have also become a deadly threat to both patients and staff, said Dr. Carl W. Walter, of Peter Bent Brigham Hospital in Boston, Massachusetts. Dr. Walter estimates that 1,200 persons died in United States hospitals last year from electric shocks. Dr. Walter said that medical authorities have tried to accumulate statistics on the subject. But hospitals, doctors and insurance companies "all try to hide their dirty linen," and there was no way to make an accurate count of fatalities.

Highway Disasters

◈ As of September 30, war casualties in Vietnam exceeded 100,000 for the United States. The breakdown: killed in action, 13,634; wounded, 86,635; missing, 545; captured or interned, 211. More than half the casualties occurred in the first nine months of 1967. But on the home front Americans are faced with another war—the war of the road. The toll is staggering. Each week, 1,000 Americans lose their lives in auto accidents; the injured number 10,000 a day. That is about 4,000,000 a year. U.S. government's top man on traffic safety, Dr. William Haddon, Jr., stated: "By any reasonable estimate, we're going to have thousands of crashes every day for the foreseeable future." More cars and more drivers are moving onto the roads. Dr. Haddon added: "I don't think many people realize that highway violence, by a margin of nearly 10 to 1, is the leading form of violence in American life today. The numbers of injured are so great that each 12 months they would reach head-to-toe from the Atlantic to the Pacific." "The economic losses run a billion dollars a month," he said.

Terror in City Streets

◈ The surge of violence in American cities has produced deep popular reaction. Citizens are worried by the spread of crime and violence. Many are arming themselves. Gun sales in the city of Detroit have been rising steadily for more than a year. Police said that gun registrations have risen more than 10,000 in a year, and they believe there are thousands of unregistered guns loose in the city. Ilus W. Davis, the mayor of Kansas City, Missouri, says: "I do not think there is any doubt about it; crime and fear of crime have reached terrible proportions. You have to understand that something like this can destroy a government completely." "Armed robbery is the biggest problem right now," said that city's police chief. "Everybody's got a gun now." In Milwaukee, Wisconsin, Marquette University has had to provide escorts for nuns walking from a hospital to their convent a block away and to advise students not to walk in the area at night. Chicago, Cleveland, St. Louis, Cincinnati and Minneapolis are cities all plagued with the same problem of crime breaking out of its older patterns and becoming much more general and much more violent.

Ouija Boards

◈ Last year saw a great demand for ouija boards. Parker Brothers says ouija sales are now running at the rate of 2,000,000 boards a year against 1,750,000 Monopoly sets. Parker says this is the first time Monopoly sales have been surpassed since the game was introduced thirty-two years ago. Ouija boards are used to make contact with the "spirit world," a form of demonism.

"Watchbirds"

◈ The Baltimore Zoo has been having its problems with vandals. In the early part of October zoo director Arthur B. Watson revealed that he has solved the problem with a living burglar alarm—a "secret squad" of two dozen guinea fowl. The birds sleep in the trees and begin cackling at the slightest sign of human invasion. This attracts the attention of a night watchman or a cruising police car. According to *The National Observer* for October 16, "vandalism cost the zoo about $1,500 last year." "Teen-agers threw stones at birds and animals with disastrous results: An ostrich, blinded in one eye by a stone, died from brain damage while trying to get free from an iron fence; a sea lion, struck by a stone, died of a brain concussion; still another stone broke a pelican's leg and it, too, died." Now the guinea hens will station themselves to keep man from destroying something that he established for his own enjoyment—the zoo.

Problem Drinking

◈ A new U.S. government-financed report on alcoholism entitled "Alcohol Problems: A Report to the Nation" says that 70 percent of all Americans drink alcoholic beverages, and that 40 percent drink "regularly." One-third of all arrests in the United States are for public drunkenness. Thousands of persons with "serious" drinking problems are committed to mental institutions each year. And almost half of the drivers involved in fatal accidents have had "very high" concentrations of alcohol in their systems. The report says prevention—not abstinence—should be the national objective in dealing with alcohol problems. Generally, the report calls for increased educational efforts on every level.

Abortion Mills

◈ *Time* magazine reports that Miami, Florida, has become America's abortion mecca, with about 30 abortion mills taking an estimated $20 million after

payoffs to assorted officials. Other points from the report are: Estimates of the number of illegal abortions in the United States each year range as high as 1.5 million, to compare with 3.7 million live births. The worldwide estimate is 25 million abortions and 120 million live births annually. In Roman Catholic countries, bans on legal abortions make illegal abortion rates much higher. In France, abortions are roughly equal to the number of live births each year, the report says. In South America, the No. 1 cause of death of women of childbearing age is having an abortion.

Proponents of Anarchy

◈ In the United States there are some who suggest that "progress" is made by tearing down standards of right and justice. The direction in which they are headed was made clear in the statements made by nineteen student leaders at a recent meeting under the auspices of the Center for the Study of Democratic Institutions in California. President of the student body of Washington University in St. Louis advocated a program of terrorism that in his own words would "demoralize and castrate America." Secretary of the Student Non-Violent Coordinating Committee, a Harvard graduate, boasted that his organization was "absolutely without doubt responsible for the race riots throughout the country"—America. A student of the University of California at Santa Barbara said: "The revolution is coming. We're bound to destroy the university." A Yale graduate student said: "We have the power to bring the American juggernaut to a halt. Let us paralyze the university; let us ball up the economy."

Persecutor a Suicide

◈ Ex-general Arturo Espaillat of the Dominican Republic committed suicide recently by shooting himself in the head with a .38 caliber pistol. Espaillat, when serving in the cabinet of the late dictator Rafael Trujillo, persecuted Jehovah's witnesses and took the lead in the deportation of the missionaries from the Dominican Republic in 1957. At the time of the fall of the Trujillo regime, Espaillat fled the country and lived in exile in Canada. From there he moved to Portugal. In Portugal he suffered an auto accident, which left him partially paralyzed. About a year ago he was permitted to reenter the Dominican Republic. But desperation finally caught up with him and he ended his life by his own hand.

Why, then, are there such divisive barriers throughout the world? Will they ever be broken down to unite all men into one family? What can you do, what *must* you do, now to share in the blessings promised by God to those who have his good will? Read the revealing and rewarding 416-page book *Life Everlasting—in Freedom of the Sons of God.* Send only 50c.

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Awake!

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DECEMBER 8, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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A LETTER TO MOTHER ABOUT Christmas

Dear Mother,

I hope you're well. We're all just fine.

Mother, I have a special purpose in writing you this letter. I'm sure you remember my telling you when Tim and I were baptized as Jehovah's witnesses that we wouldn't be celebrating Christmas anymore, but I don't believe I made it clear as to why. I'd like to explain thoroughly in order to avoid any misunderstandings between us and keep the warm relationship we have always enjoyed.

Let me say at the outset that I think I understand how you feel on the matter. You see the gift giving and warm spirit. You see the fun for old and young alike; and you reason that it's connected with the churches, and if it were wrong they'd know it. And you may think, 'After all, so many people celebrate it. Everybody but Jehovah's witnesses can't be wrong!' You'd like your daughter to join the fun. Maybe you're even a bit afraid she's making an ascetic of herself and not enjoying life as you want her to.

It's true, we are young and we do like fun. But let me tell you how Tim and I feel. When we became Jehovah's witnesses, we didn't make changes in our life and habits just because somebody told us to. Every change we made in thinking or action was the result of personal research. We wanted to make sure there was good reason to make the change. Tim did a lot of searching in the library and I've done quite a bit myself.

Jesus' Birth Not in Winter

I'd like to share with you some of the things our personal research revealed on the matter of Christmas. An obvious objection is the date. I know you already realize that Jesus wasn't born on December 25th because you've sent me news clippings that admit it. The clippings, however, ended with the thought that 'the date isn't important; it's the spirit of the thing that counts.'

I'd like to start with the date first, though. The life account of Jesus in the Gospels shows he was on earth thirty-

three and a half years. That would mean his birth and death are six months apart on the calendar. The time of his death was passover time in the spring, about the early part of April, thus putting his birth about the early part of October.

Historians point out that it's unreasonable, as well, to think that Jesus was born in the wintertime. British scholar Joseph Mede, for example, points out: "At the birth of Christ, every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of winter was not fitting for such a business, especially for women with child, and children to travel in. Therefore, Christ could not be born in the depth of winter. Again, at the time of Christ's birth, the shepherds lay abroad watching with their flocks in the night time; but this was not likely to be in the middle of winter. And if any shall think the winter wind was not so extreme in these parts, let him remember the words of Christ in the gospel, 'Pray that your flight be not in the winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to lie in the fields in, and women and children to travel in." What he says is reasonable when we stop to think about it, isn't it?

Well, then, did the early Christians celebrate his birth on the correct date? *The Encyclopedia Americana,* Volume VI, 1956 edition, answers: "The celebration was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth."

But wouldn't Jesus want us to honor his birth, maybe even being angry if we didn't? Apparently not, since he never commanded his followers to celebrate it or even had the date recorded. He didn't overlook the memorialization of his death, however. "Keep doing this in remembrance of me," he said at the Last Supper. (Luke 22:19) But if we read very carefully through the whole Bible we will find no such command regarding his birth.

Origin of Christmas

Well, then, where did the Christmas celebration come from? A study of history forces us to conclude that it was from false religion, which God detests. A newspaper reporter did research for the San Juan *Star* and came up with this information, which was printed December 24, 1962: "The anniversary of the birth of Christ was not celebrated until the fourth century A.D. . . . December 24th or 25th, however, was finally chosen as the official birthday of Christ. The ancient Greeks and Romans as well as the Huns, Goths, Teutons, and Celts celebrated the birth of the unconquered sun on those days. . . . The Greeks celebrated the re-birth of Dionysus in mid-winter. . . . The bringing of gifts to the child-God Eros was part of the Dionysian festival. Christmas is indeed an ancient festival with pagan roots. . . . Yes, Christmas is a pagan holiday."

You're probably wondering, now, that if this is true, then why was this pagan festival embraced by Christendom? Sir James Frazer, a historian, sheds some light in his book, *The Golden Bough.* He explains: "Taken altogether, the coincidences of the Christian and heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals." There, that's the crux of the matter! The Roman people had the pagan traditions so deeply ingrained that when the Roman Catholic Church took power and began ruling, she, in order to solidify her power and prevent the people from revolting, took in the existing pagan feasts and cele-

brations, tied them to something in the Catholic religion, and let the people go on celebrating them.

The Christmas tree, the yule log, candles used in the celebration, any number of things connected with Christmas, if we check into them, prove to be of undeniable pagan origin. If you consult pages 97 and 98 of the book *The Two Babylons* by Dr. Alexander Hislop, for instance, you will find that the yule log and tree stem from Babylon, the seat and center of ancient false religion. Nimrod, whom the Bible describes as a mighty hunter, but against the true God, died. His mother, Semiramis, not wanting to lose her power as queen, said in effect, 'He's not dead. He has risen in heaven, and he communicates to his people through me.' To convince her subjects and thus firmly establish her power, she arranged a celebration whereby the dead Nimrod was symbolized by a log at the evening festivities; then during the night a live evergreen tree was put in its place and the hoax was claimed to be a miracle symbolizing Nimrod's rebirth to celestial life. It is this tradition that Christendom observes.

Does It Reflect Christianity?

What about the sentiments expressed in your newspaper clippings to me that it is the spirit that counts? The traditional spirit of cheery goodwill and sincere generosity is very idealistic indeed, but don't you agree that the following excerpt from the December 21, 1962, *Time* magazine is a more realistic description of the yuletide spirit? "Beginning about Thanksgiving, family quarrels become fiercer, relations with relatives become more strained, tradesmen assume a forced friendliness, and the dispenser of holiday cheer begins to feel there is not an honestly cheery face to be found anywhere. . . . Part of the strain, of course, is financial. . . . Alcoholics and their families have an especially rough time of it because the Christmas spirit so often comes in bottles. One family counselor estimates that this problem alone poses potential trouble for some 3,500,000 families annually, and the lipstick worn home from the office party disturbs millions more."

Since Christmas is supposed to be celebrated to give honor to Christ, I'm sure you'll agree that its spirit should mirror the spirit of Christianity. If we were to define the spirit of Christianity, surely truth would be an important facet of it, wouldn't it? I'm thinking of Ephesians 4: 25 and 1 Timothy 4:7: "Now that you have put away falsehood, speak truth each one of you with his neighbor." "Turn down the false stories which violate what is holy."

But does an examination of Christmas reveal truth? Let's just review for a moment some of the points in the quotations I have looked up for you. First, its *date is false,* and many encyclopedias, besides mentioning that the celebration honored Eros and Dionysus who were *false gods,* also mention Mithras who was a *false messiah.* There is, besides, the glaring *falsehood of Santa Claus,* to mention but a few. Could anyone, after sincere consideration of all this, honestly say that Jesus Christ would want to be associated with such a celebration? I can't believe he would, can you?

So if the date doesn't count, but the spirit does, I certainly feel that Christmas is condemned just as surely, don't you, after thinking it over?

However, in all fairness, perhaps we should consider whether it could be reformed. Many times we hear the slogan, "Let's put Christ back into Christmas." What, then, if the celebration were changed from the pagan December 25th to an October date? What if the Santa

Claus myth were completely discarded? What if the holiday saw no more gluttons and drunkards? What if the churches instead of the department stores became the centers of attraction? Of course, I'm sure you will agree that there is not a remote possibility of this, but if there were, could Christ be put back into Christmas? Removing all sentimentality and looking at it objectively, we would have to say, "No," since he has never been a part of it, wouldn't we?

Christian Gift Giving

Perhaps you are wondering about how our not celebrating Christmas works out in practice. As a parent yourself you may feel sorry for the children of people who don't celebrate it, feeling that they must get "shortchanged" and feel sad. Actually, the opposite is true. The parents make it a point to bring their children gifts all year around. There are several advantages to this method of gift giving. One is that it makes for many happy occasions in the year instead of one, and the child can appreciate each individual gift more. Another advantage is that the child knows it is his parents who are giving him the gifts out of their love for him, and his appreciation goes to them. The parents are not pouring out money and effort for the child only to have the young one's gratitude go to some imaginary Santa Claus, or else to have the child become an ingrate, feeling that it is Santa's job to bring presents and that no thanks are due.

Incidentally, I have never heard a child say, "Thank you for all the things you brought me last year," to a store Santa, have you? They are just eager to tell him all the things they want this year. Yet if the child omitted a "Thank you" in ordinary circumstances, before greedily asking for more, the parents would be quick to recognize it as a sign of selfishness. How incongruous that the biggest so-called Christian celebration should breed ingratitude, isn't it?

As for adults' exchanging gifts—if we analyze and compare the practice with Bible principles, we would have to admit that this is not "in the Christian spirit," but against it. Gifts should not be "exchanged," but given with no thought of return, shouldn't they? Luke said in chapter 6, verse 33, of his Gospel account: "And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same." He was quoting Jesus Christ. Jesus gave another example of this principle. He said: "When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."—Luke 14:12-14.

Of course, some of this kind of giving does occur at Christmastime. But all too often it occurs *only* at Christmas. Christian giving, on the other hand, I'm sure you will agree, can't be limited to one day of the year. It must be directed toward the needy the other 364 days too. And, of course, the many people who run to the store to see how much their presents cost, and complain if their friends and loved ones didn't spend enough; and the feeling that one is forced to give something because "she is sure to give us something"; and the running into debt each year that many people do to keep up a front—all this is so sad and so obvious that it needs no further comment.

Interesting is the fact that history shows that Christmas was not always so univer-

sally celebrated. Early Americans who were endeavoring to live in accord with God's Word did *not* celebrate the holiday, and in 1659 they actually passed a law forbidding its celebration. *Look* magazine of December 31, 1963, comments on this: "Christmas itself did not have the same hold on youthful America that it did later. In early New England, celebrations were forbidden by law because the Puritans were offended by the pagan origin of many Christmas customs." Early Americans, however, were not the first to forbid the observing of Christmas. "In Cromwell's time," *Maclean's* magazine of January 6, 1962, observes, "the Puritan Church of England not only ignored the so-called birthday of Jesus, but prosecuted any unregenerated souls who dared to keep it in secret."

Bible Basis for Decision

These people felt strongly about it, didn't they? They were not halfhearted in their abhorrence, but they took it as a serious matter. Further research, this time in the Bible, will, I think, reveal why. The early Protestants were Bible readers. They knew what God's Word says about taking part in anything that has to do with false religion. It is worthy of note how clear the Scriptures are in condemning any mixing of false religion and the true. Consider 2 Corinthians 6:14-17: "What fellowship does light have with darkness? Further, what harmony is there between Christ and Belial [Satan]? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and *quit touching the unclean thing';* 'and I will take you in.' "

Putting pure water in a contaminated glass doesn't make the glass clean, does it? It contaminates the water. It is easy to see that trying to put the honoring of Christ within a pagan framework has the same effect; it contaminates the honor. It's significant that God doesn't suggest, he commands us—*"Quit touching the unclean thing."*

That is what Tim and I have done. We wish you and Tim's family and everyone else we know would 'quit touching it'; but we can't force you, and we would never try. By the same token, we hope all of you will respect our consciences and not try to force us back into what we have quit doing. Even though we are young, our faith is based on knowledge, not emotion; so you need not be anxious in our behalf. We don't miss the once-a-year "fun" of Christmas. Serving God as Jehovah's witnesses, we have a year-round joy that more than compensates.

I hope this letter will bring us even closer together. If two people understand each other and how they think and why they think that way, it can't help but bring stronger bonds between them, can it?

Lots of love,

Your daughter

[This is taken from an actual letter written by a missionary in Laos to her mother in the United States.]

Perfection of the Living Cell

Of the living cell the book *The River of Life,* by R. Platt, states: "So perfect is the original one-cell form of life, and so potent both for body building, for activating nerves and muscles, and for procreation, that the cell has never altered its basic size or nature from the beginning of life even to this day." This bears testimony to the God of Creation, for, as the Bible says, "perfect is his activity."—Deut. 32:4.

SLEEP

THAT WONDERFUL GIFT

AFTER a long, tiring day, what a delightful feeling it is to crawl into bed and sink into the comforting depths of restful sleep! This is especially so if you have stayed awake late into the evening, fighting to keep your eyes open. What an unspeakable pleasure it is when you can finally permit your eyes to close and allow sleep to envelop you in its embrace! When it finally releases you in the morning, you feel refreshed and energized, ready for another day of activity. Sleep is indeed a wonderful gift from the One who created our bodies.

Unfortunately, there are some persons who do not find as much delight in sleep as they should because of insomnia, but this is a problem that can be overcome, as we shall see. Although a better knowledge about sleep is gradually being gained, there is much that is yet to be learned. Basically, sleep is still a mystery. But from what has been found from experimentation, we know unquestionably that we have a vital need for it.

In experiments, persons deprived of sleep for a while experienced increasingly more serious psychological disturbances. There was mental and physical deterioration, with increasing irritability and unreliability in performing simple tasks. Their memory faltered. They had nonsensical thoughts and a sense of disorientation. Their behavior resembled drunkenness, because they mumbled, slurred their words, rambled in their speech with repetitions and mispronunciations, fell up and down imaginary stairs and curbs and walked into walls with their eyes wide open.

One scientist had a volunteer in a sleep-deprivation experiment who had the hallucination of smoke that changed to a fine spray rising from the floor. Another found that 70 percent of his 350 subjects had auditory or visual changes after 40 hours of sleeplessness. They heard imaginary dogs barking and roosters crowing. Such experiments in sleep deprivation have shown that adults can become temporarily unbalanced mentally from a severe loss of sleep. In the space of 100 hours a person can become delirious.

Sleep has a restorative effect on the mind and body that renews our well-being, efficiency and energy. When a doctor had scores of persons complaining to him about being tired, tense and run-down, he found that an increase in their sleep relieved them of these symptoms. In one investiga-

tion it was found that women who got seven hours of sleep had five times as much tension and seven times the fatigue as those that got an additional hour of sleep.

How much sleep is needed varies from one person to another, but generally seven to nine hours are necessary, and it appears best to get this amount all at one time rather than splitting it up into naps. It is true that Thomas Edison claimed to get along with only four hours of sleep a night, but it is usually overlooked that he had a cot in his laboratory on which he took naps during the day, which naps he did not count. For him this arrangement seemed to work out satisfactorily, but for most people more sleep is required, not in naps, but all at one time.

On the matter of the amount of sleep needed, Dr. George S. Stevenson of the National Association for Mental Health said: "I believe it can safely be said that all human beings need a minimum of six hours of sleep to be mentally healthy. Most people need more. Those who think they can get along on less are fooling themselves."

Bodily Rhythms

Within our bodies we have biological clocks that seem to revolve around twenty-four-hour periods. Our cycle of sleep and waking apparently results from the bodily rhythms that are generated by these internal clocks. Just about every living creature on earth has a period in every twenty-four hours in which activity subsides. Rather than sleep's being a habit that can be radically changed by training from infancy or something that is determined by light and darkness, it is the result of these bodily rhythms the tempo of which is beat out by our biological clocks. It is possible, however, to adjust the rhythms, as when a person works at night and sleeps in the daytime.

Jet plane travel that takes a person rapidly across several time zones temporarily upsets these rhythms in the body, because our biological clocks are set for the time zone in which we live. Prolonged flights across several time zones within a short space of time can result in a physical upset called "jet exhaustion." Even shorter trips across time zones can cause a feeling of fatigue and a general feeling of not being up to par physically and mentally. It takes a day or two for the biological clock of such a traveler to get into alignment with the local time and for the body to get back to normal rhythm. That is why traveling executives do not usually schedule business meetings immediately after a long flight but allow some time for rest. This helps them to be more alert mentally.

In a test made by the Federal Aviation Agency in the United States, it was found that a number of healthy men who were flown across several time zones from Oklahoma City to Rome showed less ability than normal in concentrating, sustaining attention and in the time required to make decisions. This was due to the rhythms of their body being out of alignment with the local time. It took four days for the temperature of their bodies to shift to a normal cycle that was in step with the local time zone. Other physiological functions took longer to become adjusted.

In tests made with night workers, it was found that out of a large group only 25 percent were able to adapt to a night schedule within five days. Many took as long as two weeks. Because the body usually needs at least two weeks to adjust its rhythms fully, it seems unwise to be on night duty for two weeks and on days for two weeks. Alternating night work with day work in this manner, or more fre-

quently, does not give the body sufficient time to adjust its internal rhythms.

Stages of Sleep

From experiments made by A. L. Loomis in 1937, it was decided by his group that a person goes into five stages of sleep as indicated by his brain waves on an electroencephalogram (EEG). Other investigators speak of four stages. Brain waves are different when a person sleeps from when he is awake, and they also show differences in the various stages of sleep. Stage A is one of drowsiness, when the brain waves known as the alpha rhythm come and go. Stage B is one of light sleep with no sign of the alpha rhythm, which accompanies wakefulness. Stage C is one of medium sleep, and stages D and E are those of deep sleep, with E being the deepest point. These deep stages are usually reached in the early hours of sleep and they have large, slow brain waves known as "delta waves."

Throughout the night a person sleeps in cycles, going from light stages of sleep to the deeper stages and back again. In his book *Sleeping and Waking,* Ian Oswald, one of the world's leading researchers in sleep, observed: "If there is one fact that the EEG has established it is that, as Loomis et al. (1937) first emphasized, sleep does not normally get gradually and progressively deeper and then gradually and progressively lighter during the course of a night's sleep. Just as there are frequent to and fro shifts between the A and B stages, so also sleep often undergoes sudden shifts from the C and D stages to a lighter stage. These shifts may follow external stimulation. They accompany most, but not all, bodily movements during sleep (80% according to Blake et al., 1939) and occur many times during a night's sleep. Lightening of sleep is usually abrupt, occurring in a few seconds, though I have seen exceptions when gradual lightening from stages D or E to A has taken a full minute after some stimulus has initiated the process. Shifts to deeper stages take place gradually."

A cycle from light sleep to deep sleep and back to light sleep may last about ninety minutes and then begin again. It is during the early descent that a person usually experiences a jerk of the body which appears to be a sign of neural changes in the brain in the course of the descent. It is a phenomenon of very light sleep only and is experienced by everyone, although a person may not remember it. Some persons experience the sensation of falling at this stage or some variety of sensory shock such as a brick hurtling toward their face, a sudden halt to a fall, a flash of light or a sudden sound. These are commonplace experiences.

Stages D and E are especially important stages because in these a person gets the fully restorative effect of sleep. They are the phases that are made up first after a person has been totally without sleep for a period of time. Also of great importance is stage B, during which there are rapid eye movements with vivid dreams. This is called the REM period, the initials standing for "rapid eye movements."

In the lower stages of sleep bodily temperature and blood pressure decline. By 4 a.m. to 6 a.m. bodily temperature reaches its lowest point and then begins to rise until it reaches its high point in the late afternoon. We feel the sleepiest and the most relaxed at the low point of this temperature cycle, and this is the reason why persons having trouble sleeping usually fall off to sleep at this time in the morning. Sleep also brings on a slowing of the heart.

Dreams

For about two hours every night, researchers say, everyone dreams, notwith-

standing claims that some make that they never dream. They do dream but forget about it. Everyone fails to remember most of his dreams. The dream that is remembered is likely to be the last dream of the night, in the REM or light stage of sleep, just before awakening. This one may have lasted for forty minutes. Approximately 70 to 90 percent of all dreaming occurs in this stage. Dreams in other stages are likely to be more thoughtful and less absurd.

Dreaming is considered to be very necessary for a person's mental welfare. A study by Dr. William Dement revealed that a condition of acute anxiety, irritability and loss of the ability to concentrate develops when a person is deprived of dreams. He observed: "We believe that if anybody were deprived of dreams long enough, it might result in some sort of catastrophic breakdown." This need for dreaming is a good reason to avoid the frequent use of sleep-producing drugs, as they tend to suppress the REM period of sleep, during which most dreaming is done.

ARTICLES IN THE NEXT ISSUE

- How Do You React to Success?
- What Does God Receive from You?
- The Splendor of Winter.
- Keep It Cold! Keep It Hot! Keep It Clean!

Difficulty in Sleeping

The person that has difficulty sleeping need not feel that he is the only one with that problem. Insomnia is often called the typical American ailment because so many Americans suffer from it. In one investigation 52 percent of those interviewed said they had trouble sleeping. Among the various causes of insomnia is anxiety. It increases tension and prevents the body from relaxing, which is necessary for descending into sleep. What further aggravates a sleepless condition is worry over the failure to sleep. Thus an endless cycle is started, with sleeplessness causing worry about not sleeping and worry, in turn, causing sleeplessness.

Some persons become so concerned about not being able to sleep that they make a habit of taking sleeping pills. This is a grave mistake. A chemical that affects the brain can have undesirable side effects on the nervous system. Using a sleeping drug regularly or using it in combination with some other drug that affects the nervous system is tampering with that system, and the result may not be what was intended.

Losing a night's sleep should not be allowed to cause undue concern. This is a common occurrence in the highly tense way of life that people live today. Some persons have found it helpful to count sheep when they have difficulty going to sleep. Anything that tends to be monotonous can cause sleepiness. Others are aided by drinking some warm milk, taking a warm bath or doing some reading. These aids are not likely to give much help to the person who is awake because of worry rather than just plain tension. The best sleep aid he can get is from changing his mental attitude.

Instead of repeatedly telling himself that he must get some sleep, which keeps reminding him that he is not sleeping, he should tell himself to relax and that he does not care whether he sleeps or not, because he can get a lot of rest by just lying quietly in bed, enjoying the restful relaxation it provides. This indifferent attitude overcomes his anxiety about not sleeping, allowing him to relax. Gradually the door to natural sleep will open for him.

Waking up occasionally during the night is to be expected because of the up and down cycles a person goes through when

sleeping. Instead of fretting about waking up and concluding that he will not be able to go back to sleep, a person needs to maintain an indifferent attitude, not caring whether he goes back to sleep or not. Before long he will.

A person with no difficulty in sleeping gives no thought during the day about whether he will sleep that night or not. This unconcerned attitude is what the person having difficulty with sleep needs to cultivate. Instead of talking about his sleeplessness during the day, making a big thing out of it, and being apprehensive about the approach of bedtime, he should put it out of his mind and regard sleep as a natural function of the body. By his treating it as people normally do, not thinking about it, it will perform in a normal fashion for him.

The person that claims he has not slept a wink all night is usually mistaken. Experiments have proved that a person can think he was awake all night when actually he slept for a good portion of the time without remembering it. This is especially so when he falls into a light sleep for short periods. He has no awareness of any break in his consciousness. Regarding this, Ian Oswald observed: "Normally elderly persons and many patients suffering from nervous illnesses will declare they have not slept a wink during a period when an observer will have witnessed their snoring slumbers. The briefer and lighter the period of sleep, the less likely is the individual to be aware of it."

Sleep comes easily to the person who has learned that worry can neither change the past nor alter the future. The only thing it can do is make him sick. If he has made mistakes or has done something else he regrets, he might as well face up to the fact that he cannot relive the past and do things differently. It is foolish to permit worry over such things to cause loss of sleep. What he can do is to plan a way to rectify his mistakes, if possible, or to avoid repeating them and then proceed from there, grateful for the new opportunities ahead of him.

There are also people who lose sleep worrying about the future. Perhaps a man has lost his job, and he worries about the possibility of his not being able to get another one. As a result he loses sleep from worry and begins deteriorating mentally. He makes the mistake of trying to live the future today. He can live only one day at a time and take care of the things that day brings. Worry today will not solve the unknown problems of tomorrow. It is better to wait until tomorrow comes and see what problems it actually brings. In the meantime he can sleep and be in good mental and physical condition to tackle those problems. The Bible gives fine advice when it says: "So, never be anxious about the next day, for the next day will have its own anxieties."—Matt. 6:34.

Our Creator has given us a marvelous gift in sleep that we need to appreciate and to use wisely. Getting into the habit of staying up late every night is not wise use of it, because it deprives the body of the full restorative benefits that sleep can give. Give the body the full amount that it needs. An afternoon nap is good if it can be worked into your daily schedule. It can be to the mind what a refreshing shower is to the body.

Adequate sleep actually improves the quality and speed of your work. When pressed for time, it is better to cut down on other things you do in a day rather than on the time devoted to sleeping. You can accomplish more in the long run. Make wise use of this wonderful gift from the Creator, and never worry about it. In that way you can do much to maintain your physical and mental health in this high-pressured age in which we live.

Part-Time Work for Full-Time Ministers

Suggestions on how to maintain oneself in the pioneer ministry

FAITHFUL servants of Jehovah today are thankful for the blessings from God. High on the list of things they deeply cherish is the gift of the ministry, that is, the privilege that is theirs to enlighten others concerning Jehovah's love and purposes, joining with Jehovah's dedicated witnesses earth wide in fulfilling the prophetic words of Jesus Christ recorded in the Bible at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."

All of Jehovah's witnesses are full-time ministers, but some are able to spend more time than others in actually preaching to the public. Those who have agreed to devote one hundred or more hours a month to this activity are known as pioneer ministers.

The pioneer ministry is a much-valued career among Jehovah's witnesses. However, there are many obstacles that stand in the way of one's becoming a pioneer and continuing as such. Heading the list of obstacles is the pioneer's need to support himself in the ministry. Since ministers of Jehovah's witnesses are not salaried, but make their own way in imitation of Jesus Christ and his apostles, they may find it necessary to work part time to maintain themselves in the ministry. The apostle Paul made tents part time so as not to be a burden on his Christian brothers. Many pioneer ministers today also work part time for the same reason. (Acts 18:1-3; 1 Cor. 9:6-23) But what can pioneers do to maintain themselves? How can they find part-time work?

Some two hundred pioneers have responded to the above questions, offering suggestions. Much is learned by examining their recommendations.

Faith in Jehovah

A significant fact made clear by them is this: When searching for a part-time job one needs, not only imagination and initiative, but also faith in Jehovah. The pioneer minister should go job-seeking in God's strength. Faith coupled with prayer brings results. The Scriptures teach: "The prayer of the righteous ones [Jehovah] hears." "For the eyes of Jehovah are upon the righteous ones, and his ears are toward their supplication." (Prov. 15:29; 1 Pet. 3:12) Therefore, pray earnestly about the matter and move ahead with confidence, believing that 'all things are possible with God.'—Matt. 19:26.

So the proper mental and spiritual approach to the pioneer ministry and to part-time work should be of first concern. Pioneers bear this out. A Witness contemplating her course in life wrote: "I prayerfully took the matter before the heavenly Father Jehovah. Then I knew I should pioneer. I applied for part-time work." Another said: "I took it in prayer to

Jehovah and began taking written tests and making application for part-time work only. After all this I was notified of possible part-time work and was privileged to have my prayer answered by Jehovah in obtaining employment." Another pioneer minister writes: "After drawing much strength from prayerful consideration, I notified my supervisor that my ministerial work is a serious personal responsibility and that I would not be able to accept the full-time position. . . . The following Wednesday I was asked if I would reconsider the job, but on a part-time basis. I gladly accepted." Do not underestimate the power of prayer, and follow up your prayers with faith-empowered actions. —Jas. 2:18-23.

Tell Your Employer

Pioneers engaged in part-time work say that at least two things helped them to get their jobs: (1) They had prepared a typewritten schedule of the exact time that they would be available for work, stating specifically the days of the week and the hours for each day. (2) They always explained to the employer why they wanted to do part-time work. One pioneer writes: "I explained that I was one of Jehovah's witnesses, that my career was as a Bible teacher and that two days a week of secular work was merely to sustain me in my real career. For this reason, my employer always respected my time and I avoided any extra work demands." This is important because so often employers cannot understand why you cannot work more than two or three days. They may think you are uncooperative if you do not explain.

One employer told a young pioneer: "After they told me you were planning to be a missionary, I definitely made up my mind not to hire you. You're too young to know what you want. You should be going to college." The Witness spoke up and told him why she chose the missionary work as a career, and she explained to him why it was necessary for her to have part-time work, also that she would need time off to attend assemblies. He told her that he would call her in a week or so to let her know if she got the job. "The very next day he called and told me that I was hired. I would be allowed time off to attend the assemblies," she writes. "I have been employed with this insurance firm for six months now and have been allowed time off to attend the assemblies." This experience is not an unusual happening, but has been duplicated time and time again in almost every field of employment. Therefore, do not neglect to tell your employer why you want part-time work.

Various Types of Work

What kinds of work are open to the part-time worker? Almost every kind, from farming to poodle grooming, is open to the part-time worker. Take, for example, the following kinds of jobs:

Being a school-bus driver is a suitable part-time job for some male and female pioneers. The hours are good, and the working conditions are usually quite favorable. Approach the transportation department of the school district and speak to the man in charge.

One pioneer reads three hours a week to a stockholder who is unable to see. An elderly Witness who has pioneered for many years receives aid from an old-age pension and social security, but, in addition, she rents out rooms and raises flowers. Some have found flower arranging at florist shops to be good part-time work. One Witness assists people with their shopping and drives them to the doctor, and they are grateful for her services.

Those with acquired skills have used their imagination and initiative. An am-

monia refrigeration engineer started out working full time. When he decided to pioneer, he called on small plants and offered to service their equipment to keep it in good running order. He now has three accounts, and this keeps both him and his wife in the pioneer ministry. Maybe with a little planning you, too, can switch from a full-time job to part-time work and pioneer.

Part-time farming is a big thing in depressed areas of the United States. In cooperation with the government the canning companies are letting various contracts for growing such crops as cucumbers for pickling. Some of these are short-term crops with a fine financial return. Land is readily available, even free in some cases.

Part-time work at home is possible too. "Invisible reweaving was called to my attention by my circuit servant's wife," writes a pioneer. The course can be taken at home for a small charge. Business comes from cleaners, tailors, clothing and furniture stores. Other pioneers operate local mail-order businesses at home. Some type envelopes, take magazine subscriptions over the telephone, take in washing and ironing, embroider, make clothing alterations, produce paper flowers and sell them, tutor in music and mathematics. Most of these do well.

A number of pioneers are doing janitorial work. "I heard of an office that needed cleaning," one pioneer wrote. "I went there and got the job. Then I started going to other offices. This is the best method of obtaining work—personal contact. A positive approach and a good appearance are necessary. I found that working and being paid by the job is much better than receiving an hourly wage. If one took all the work offered in this field he could not pioneer, for there is just too much janitorial work. So a certain amount of scheduling is necessary."

Approaches to Job Getting

Pass the word around that you want part-time work. One minister writes: "A Witness who worked in a body repair shop said that some help was needed where he was working. He asked the employer about my working part time and everything worked out fine."

Another enterprising pioneer saw that a couple of auto repair shops needed to be cleaned regularly. His job would consist of cleaning up grease where the cars once stood. "I knew that in this area it would be better to let someone with recognition, preferably a white brother, negotiate the job; that is, let him speak with the shop manager about my willingness to clean up his shop. The brother returned and told me to go by and see the manager. The job worked out just fine."

Some pioneers go job hunting by twos. They go to employers who ask for full-time workers and propose to the employer that he hire the two of them—one who agrees to work the first half of the day, and the other, the afternoon. The work of receptionists, telephone operators, typists and clerks is often suitable for such an arrangement.

A chief operator at a telephone company said that she would consider hiring for part-time work someone who did not have any experience, if that person agreed to train for two weeks and then work about four hours a day until she had acquired the necessary experience.

One Witness arranged to work for his employer three days a week on a commission basis, rather than five days a week on an hourly basis, making just as much money in less time.

Many learn special skills or cultivate abilities while they work. (It is not nec-

essary to go to a trade school in all cases.) A young pioneer works as a bank messenger from 7:30 a.m. to 10:30 a.m. delivering checks, bank drafts and other items to seven bank branches. No experience is necessary, and the bank provides the car for the deliveries, paying all the car expenses as well. During his work he also receives free training on IBM processing machines. He obtained this job by going to an employment agency. He told them what he wanted, that he was one of Jehovah's witnesses, a pioneer minister, explaining how many hours a week he would like to work. He has been on the job five months now and it is working out well.

Suggestions

Pioneers offer many valuable suggestions that may help you to get part-time work. For example, a pioneer who works as a waitress says: "I learned from working that it pays to tell your employer in the beginning what you will do and what you will not do, because of your ministerial obligations." Another pioneer advises: "Choose only the better restaurants. They pay better." Another writes: "If your present job is not just what you want, establish yourself first before suggesting that you want a change. And it is good to have written references when you go job hunting." "Do not just quit: Let your employer know you want part-time work and the reason why you do. He might make an adjustment." Civil service hires people to work part time at the Post Office.

Domestic work is also fine for pioneering. Writes a pioneer: "I began by placing cards on supermarket bulletin boards stating: NEED A HOUSEKEEPER? RELIABLE AND DEPENDABLE, TELEPHONE NUMBER. Within a couple of days I had more than I could handle." Many people do not want their elderly mother to live alone. "Such jobs as mine (sharing a house with an elderly lady) are plentiful. My experience has shown me that this arrangement can be very pleasant."

There are countless things that can be done to maintain oneself in the full-time pioneer ministry. The following list may give you some idea as to the kind of part-time work pioneers are doing:

Selling in stores
Running movie projector
Trimming dogs, grooming poodles
Cleaning rugs
Painting farm mailboxes
Driving truck or ambulance
Assisting in public library
Barbering
Working as companion-housekeeper
Cleaning telephone booths
Billing for trucking firm
Serving as bus boy in steak house
Painting houses
Cleaning and waxing floors
Cleaning windows in new homes
Harvesting nuts
Raising cucumbers
Distributing cosmetics
Selling shoes
Tuning pianos
Gardening, yard work
Roofing
Working as bank teller
Removing unwanted trees
Digging graves
Baby-sitting at hotels
Folding linen at hospital
Cleaning rest rooms in gas stations
Bookkeeping, accounting
Servicing cash registers
Working as cosmetologist
Repairing transmissions
Doing work as draftsman
Nursing
Cutting pulp wood
Picking up garbage
Repairing television sets
Maintaining musical instruments
Welding
Radio announcing

Pioneers stress the importance of asking at the very outset for employment that will not interfere unduly with the ministry. There is also the matter of being able to distinguish between what one truly needs and what one desires, the jobs one would like to have and the work that is available. Pioneers are not interested in accumulating material wealth. They are content with the needed food and covering. Rather than building their lives around their secular work, they keep their ministry in first place. Of greatest importance to them is the service of God.

"Let your manner of life be free of the love of money, while you are content with the present things. For [God] has said: 'I will by no means leave you nor by any means forsake you.'"—Heb. 13:5.

TOMBS of an ISLAND PEOPLE

By "Awake!" correspondent in Okinawa

THE Pacific island of Okinawa, located between Japan and Taiwan, leaped into prominence by reason of the fierce fighting that occurred there during World War II. Peaceful visitors now find it quaint, colorful, even picturesque. Perhaps one of the outstanding attractions to those who seek the unusual are the burial customs and the unique form of the burial places.

We do not have to travel far to get a firsthand glimpse of these venerated resting-places of the dead. Scattered throughout the countryside, on hillsides, along the seashore cliffs, in rocky areas not otherwise useful, these structures are to be found. The faces of cliffs have been in some instances cemented over, with a small square opening at the front. Natural caves have been enlarged and fronted with masonry.

To see some of the better examples of the typical Okinawan tomb, we should take a brief trip to Shuri, located on a hill in the northern part of Okinawa's largest city of Naha. As we drive up the gently sloping highway, there, off to the left, we can see hundreds of *hafu* (gable-type tombs) overlooking the beautiful East China Sea. Many of them are dug right into the hillside. Another common feature is the enclosed area at the front of each tomb.

As we proceed toward Naha we get a fine view of the *kame-no-ko* (or, tortoise shell). It is appropriately named, for it does resemble the shell of the turtle. Indeed, many Okinawans will tell you that this tomb structure is purposely fashioned to represent the female womb from which all men come. They believe that it symbolizes the position of a woman when about to give birth. And a local expression describing the burial of the dead is *moto ni kaeru*, meaning "return to the source." How reminiscent of that ancient death sentence: "Dust you are and to dust you will return"!—Gen. 3:19.

Okinawans evidently took very literally this idea of coming forth from earth's womb. Not only did they construct tombs having the outward form and shape of the womb, but they also prepared the body of the deceased in a special way in order for it to go through this reversal of the birth procedure. The body was so disposed that the knees were drawn up close to the chest and arms folded tightly against the chest. Then in a small coffin, perhaps no longer than four feet, the deceased was carefully passed through the small opening of the tomb into the dark recess beyond.

Ancient Traditions

It is generally accepted that the art of making these strange tombs was introduced from China some five centuries ago.

However, the practice of consigning the dead to some dark rock shelter or cave goes much farther back. We can recall that Abraham buried his beloved wife in the cave of the field of Machpelah in the vicinity of Hebron more than 3,800 years ago. (Gen. 23:19) Such a cave, sealed in front, offered assurance that the remains would not be dragged to the surface again by carrion eaters.

The first of the so-called "turtle-back" tombs is said to have been constructed for "Lord" Gosa-maru in the fifteenth century B.C.E. Falsely charged with treachery to his king and attacked, Gosa-maru and his troops refused to defend themselves against an army bearing the king's banner; instead, they preferred to commit hara-kiri. Too late the king discovered the falsity of the charge, and Gosa-maru was buried with great pomp in one of these tombs near the site of his castle.

Other families, honoring the loyal commander, began copying the unusually shaped tomb. Later, especially after 1871 when Japan erected a monument within the ancient castle's walls, further popularity was given to this type of burial place. It is now estimated that there are some 30,000 of them scattered throughout Okinawa.

Okinawan Family Tombs

There are, of course, tombs of various shapes to be found throughout the island, almost all of them family tombs. Since ancestor worship is the predominant religious idea of these islanders, many families feel compelled to spend as much as possible on a family tomb, so much so that it has been claimed that the average Okinawan spends more money on the sacred tomb than on his own private dwelling.

The largest family tomb is located in Itoman, a fishing village a few miles southwest of Naha, and it is called the "Kochi-munchu" tomb. It houses the remains of reputable members of the *munchu* or clan of the Kochi. The four smaller structures forming a line in front of the main tomb contain the remains of deceased members of the various branches of the Kochi-munchu. After the remains have continued for three years in the smaller-type tomb, the bones are removed, scraped and washed, and placed in a burial urn, which, in turn, is introduced into the *Toshi-baka* or main tomb.

Another interesting feature: When a family member lives beyond the fourscore years, he is, at death, immediately buried in the permanent tomb. This is considered a great honor to the entire family. On the other hand, those bringing disgrace on the clan are not even buried within the enclosure, but are buried in small individual tombs outside the wall.

In recent years cremation has become increasingly popular. Thus the people are able to dispense with the bone-cleaning ceremony. The remains of cremated bodies are put into urns and then placed in the tombs. From time to time more room in the tomb is made by emptying some of the older urns behind the altar situated inside the tomb. Okinawans think of the spacious tomb as a place where many generations enjoy a reunion.

Tomb Ceremonies

In common with the pagan idea that is so widespread, the islanders feel that their ancestors are still alive in another realm. Thus they periodically honor the dead by special observances. When a death occurs in a family, the survivors celebrate every seventh day during a period of forty-nine days, bringing food offerings to the tomb. In some cases the celebration is conducted in the home, most families having an altar-

like arrangement called a *butsudan*. The name of the deceased one is written on the altar, and thereafter the aid of such dead one is sought on behalf of the living. Other similar ceremonies are held on the first, third, seventh, thirteenth, twenty-fifth and thirty-third anniversaries of the death.

In Okinawa there is a general festival observed from July 13 to 15 in honor of the beloved dead. It is called the O-bon Festival. It "is celebrated as a reunion of the living with the spirits of the dead. Its purpose is to perpetuate the memory of ancestors and to stimulate ancestor worship and filial piety, and it is based on the belief that spirits of the dead ancestors return to the world of the living to be entertained by those still alive."—*Customs and Culture of Okinawa,* Gladys Zabilka, p. 110.

Prior to this festival the sacred tombs are tidied and made ready for the occasion. Whole families assemble in the enclosed areas in front of the tombs, and special offerings are made. It is felt that good association is enjoyed between the living and the spirits of their ancestors. Families often build their lives around these observances. From infancy they have been inculcated with a deep respect for their elders and dead ancestors, with the result that family ties remain strong among them. Various of the Oriental religions, such as Taoism, Shintoism, Buddhism and Confucianism, have produced a number of modifications in burial practice. Nevertheless, whether they call it ancestor worship or simply respect toward the dead, a belief in the powerful influence of a realm of the dead is still strong.

Though customs and traditions die hard, it is truly gladdening to see a growing number of Okinawans who have learned from the Word of God, the Holy Bible, that it is vain to seek help from the dead who are unconscious and will remain so until called forth from their tombs in the resurrection. (Eccl. 9:5, 10) They have read the pertinent questions recorded by God's prophet: "Is it not to its God that any people should apply? Should there be application to dead persons in behalf of living persons?"—Isa. 8:19.

Testifying to the fact that many Okinawans have found the right answers to those questions, many are truly finding comfort in the knowledge of God's promised new order of things under which there will be a grand reunion of deceased ancestors with those then living. Many are taking the right steps to bring their lives into harmony with the righteous requirements of Jehovah God and are entertaining the hope of being on hand at that grand reunion with the resurrected dead.—John 5:28, 29.

"The Greater Mystery"

Many persons dogmatically state that the evolution of life from inanimate matter to man has been verified by established facts. How substantial is the evidence? The Evansville, Indiana, *Press* of October 7, 1966, reported: "Apparently [life] started with the animation of a single cell, . . . 'The cell had life, and to this day we don't know where it came from,' Dr. Otto M. Lilien, chairman of the urology department of Upstate Medical Center in New York, said . . . But the greater mystery, said Lilien and several other scientific speakers, is how that single cell developed into a man." After more than a century of investigation evolution is still seen to have as its basis speculation and pyramiding hypotheses, not conclusions based on the facts of science. But the Bible's account of creation has been verified by established facts.

New Facilities FOR EXPANSION IN Sierra Leone

By "Awake!" correspondent in Sierra Leone

ON THIS mid-August Saturday the sun was shining in all its brilliance. But what was so unusual about this in a tropical country in West Africa? Here in Sierra Leone it was the middle of the heavy rainy season. There had not been a full day of sunshine for weeks. However, on this particular day not a drop of rain had fallen. For this Jehovah's witnesses were grateful, since it was the day for inspection by friends and neighbors of the new missionary home, branch office and Kingdom Hall, completed in Freetown about one month earlier.

The crowds started to arrive even before the 2 p.m. opening. In a few minutes the lobby, Kingdom Hall and other rooms were crowded with happy, smiling faces. The missionaries acted as guides and explained to the visitors the new facilities of this fine new structure that had been built for the expansion of Jehovah's praise. Local businessmen, builders and professional people mixed freely and warmly with the Witnesses. They all listened eagerly to the commentary as they passed through the small, but pleasant office and shipping department, garage, modern kitchen, airy dining room, laundry, guest room, and beautiful Kingdom Hall, and inspected the spacious garden and other facilities of the building.

Features that many commented on were the various colors of flooring, with highly polished cream, yellow, red, green and black cement mixtures being used, some of which were divided into squares with special design. The more beautiful and durable terrazzo was used on the lobby and kitchen floors. The attractive color schemes and specially designed windows were also eye-catching. For many weeks heavy traffic in front of this new building would often slow almost to a standstill so that drivers and passengers could get a better view. Built in one of the most attractive residential districts of Freetown in an elevated position overlooking the sea, the new building has been a point of comment by many Freetown residents right from the laying of the foundation of this reinforced-concrete structure. And now many welcomed this opportunity to tour the completed building.

The inspection by the visitors was followed in the evening by a most stimulating program, including a dedication talk by the branch servant and a discussion of how God's truth has spread in Sierra Leone.

Apparently it was in 1922 that the first books of the Watch Tower Bible and Tract Society entered Sierra Leone for distribution, these being sent by an elderly witness of Jehovah in Barbados to her son in Freetown, who incidentally told the story himself during the program. Others who have served Jehovah for many years in Sierra Leone were present for the program, each adding a personal touch to the historical account of the expansion of Kingdom witnessing in this country, from the first baptism conducted by the well-known West African preacher "Bible" Brown in 1923 down to the expanded facilities of 1967. The oldest of these Witnesses is now ninety-two years of age.

There has been a steady growth in the number of ministers of Jehovah's witnesses over the years. The first missionaries in recent years arrived in Sierra Leone in 1947. During that year three full-time pioneer ministers and nineteen other ministers reported activity. But twenty years later this had swelled to a new peak in April of this year of 573 ministers, 153 of whom enjoyed the blessings of the pioneer ministry. And now with these new facilities provided for expansion, Jehovah's witnesses in Sierra Leone confidently expect to see an even greater ingathering in the months ahead.

Selecting TOYS FOR YOUR CHILDREN

THINK of the investment. The American family spends an average of some $40 a year on toys! In the last twenty years the toy industry has practically quadrupled in the United States, with sales at retail prices presently running close to two thousand million dollars annually! Other countries, too, have widely expanded their toy production.

Germany, in fact, was the early pioneer in toy manufacturing, causing one toy historian to write in 1928: "It would almost seem as if in this field Germany has a greater intuitive understanding of the needs of the child than has her neighbours. That she has found the true key to the hearts of children of every nationality is proved by the unparalleled spread of her toys over the whole world."

Even today one of the most important shopping centers of the world for the toy industry is Nuremberg, Germany. In recent years well over a thousand firms from some twenty-five countries have exhibited their wares at the International Toy Fair held in Nuremberg each February. And like other big businesses, the toy industry has begun to advertise its many products widely, spending more than $45 million in a recent year in the United States on TV advertising alone!

With hundreds of different kinds of toys often on display in a store, selecting one for a youngster can prove no easy matter. Which toy will he like? Is its cost a determining factor? Are all toys good for children? Are there dangerous features for which to watch? Really, is it important for children to have toys? Did children in earlier generations have them? Who started the idea of playing with toys?

BY "AWAKE!" CORRESPONDENT IN GERMANY

The Universality of Toys

Broadly speaking, any item used in play is a toy. And evidence from very early civilizations indicates that children have apparently always played with them. It has been found, for example, that ancient Egyptian children played with jointed wooden dolls, rattles, sailboats and toy animals, some of these still being preserved in museums. And the children of ancient Greece and Rome played with tops, hoops, balls, and toy carts and horses.

One can hardly help noticing the similarity between these toys and the type that are most popular among children today. This has impressed historians. In her recent book, *A History of Toys,* Antonia Frazer observed: "Again and again, the same basic pattern of toy emerges from among races who could not possibly have been in touch with each other's cultures. . . . Presumably these toys are the product of very deep-seated infantile instincts,

unrelated to differences in race and time."

An experiment conducted with children of different races revealed that they had a definite preference for similar toys. It was reported at a recent conference of the International Council for Children's Play that tests showed that the toys most popular with African children were the ones most popular with European children.

Need for Toys—Simple Ones

One has only to watch an infant to see that toys are helpful to his physical and mental development. He has a natural curiosity, and desires to reach out and investigate things; push them around, scatter them and gather them together again. A young child, therefore, does not need very expensive or intricate toys. Actually, it is not until he is in his fourth or fifth year that a child becomes aware of the composition of his playthings and is consciously interested in color and form.

Thus, toys that have been popular for generations should satisfy your child. In this connection, German professor Karl Hils observed: "Children of all ages and all peoples are the same in their aptitudes and their desires, and thus the same in their play urge too. The baby's rattle, the small child's ball, the house of bricks, the toy animal and the doll have changed very little throughout the ages." He further noted: "Children occupy themselves longest with simple things; with small stones, clay, pieces of wood," and so forth.

Wooden blocks are ideal toys for small children. The most satisfactory ones are the relatively large-size blocks. One- or two-year-old children develop their muscles by grasping them, throwing them and by knocking them against each other. The toddler carries them from place to place, packs or stacks them. As the child grows older he can derive much pleasure from using them to construct roads, corrals for farm animals, large buildings and countless other things.

Importance of Participation

Toys, such as blocks, that allow the child to do something with them are the most desirable and satisfying. For example, a wooden rod or dowel upon which small wooden pieces can be screwed and unscrewed can be a real source of interest and pleasure to a young child. Or, perhaps for a little older child, pieces of metal of various shapes and sizes that can be assembled on magnetic bases will offer the opportunity to create patterns and designs and will give him satisfaction.

When selecting toys, it is important to consider the age, strength and aptitude of the child, for their needs and interests change. For instance, odd as it may seem, smaller children need rather large toys; bigger wing nuts to unscrew, larger blocks, fatter crayons, and so forth. And while a tricycle may be fine for a four- or five-year-old, it can be frustrating for a two- or three-year-old to try to operate.

The mistake often made by people who are selecting toys for children is that, instead of determining what will please the child, they purchase what pleases themselves. It may be an expensive and very attractive mechanical toy that, when wound up, will go through some very amusing antics. But, then, after presenting their gift, they are many times heard to complain: "Why doesn't Hans play with his new toy? It cost us plenty."

The problem is that such a toy does not require participation of the child. It functions in only one particular way and allows no room for the child to improvise and exercise his initiative. It does the playing; the child is the spectator. But children want to be doing something.

A child under six years of age is infi-

nitely happier pushing or pulling a toy with its own hands and body. He may spend a half hour pouring water from one vessel into another, or filling his bucket dozens of times with sand or stones. This repetitious form of play does not appeal to a grown-up, but it can to a young child, which explains why children often want to hear the same bedtime stories over and over again.

Toy manufacturers and salesmen many times fail to consider the child's viewpoint, as Dan Foley observed in his history *Toys Through the Ages:* "Curiously enough, creative research has not always produced toys that children love and cuddle for any great period of time, nor have the thousands of novelties and gimmicks of our great age of mass production been completely satisfying. . . . The idea that manufacturers must produce something new each season is important from the point of view of commerce and the ever-growing toy market, but, all too often, the child's point of view is overlooked."

Even toy manufacturers admit that many parents are prompted to buy expensive toys that children soon tire of. Explained the president of one toy company: "Parents often waste money on toys inadvertently. Consider the dismay of a father who watches his child play with the box in which the toy came, rather than with the toy itself."

So be cautious of TV advertisements or salesmen that want to sell you an expensive new-type toy, or a great many different toys. It has been found that possessing too many of them can be disadvantageous to a child psychologically; decisions becoming increasingly difficult and possibilities being bypassed in the ensuing mental confusion.

But why is it that a child may find more lasting happiness playing with an old box than with a fancy new toy?

Imagination and Imitation

It is because a child's play is based upon things he sees, stories he hears or situations with which he is familiar. Costly toys are not necessary for this purpose. The child can make the box what he likes —he can imagine it to be a plane, a boat, a truck, and so forth. With his rich imagination the child can weave the most elaborate gown out of discarded rags.

A child can straddle an old broom and be enthralled at galloping around on his imaginary horse. Or he may imagine that he is a truck driver. Some old shoes may serve as imaginary trucks. An open space under the porch is the garage. And a crooked line of old bits of wood laid out on the ground serves as the road.

Little girls, too, find real delight in exercising imagination in their doll playing. Many modern girls may become inflamed with the desire to have the latest type. There are ones that cry, drink water, wet their diapers, and so forth. But these characteristics are not what give lasting satisfaction. This comes from the imagination of the child who reenacts a countless number of parent-child relationships.

One professional toy maker noted that toy salesmen often do not appreciate the basic play instincts of children. He wrote: "I spent many an hour meandering around the toy-shops and, in the process of my talks with the assistants, I discovered a general lack of understanding and consideration for the play-value of the toys they were selling all day. I tried to explain to them that toys need not necessarily be designed, manufactured and sold in shops as such, and that some of the most intriguing playthings that I have come across were improvised from everyday household equipment such as saucepans and saucepan lids, cotton reels, empty tins, etc."

You may discover that some of the toys

that your children will appreciate most are ones you can make. True, they may be simple, but really that is what children especially like, allowing them to fill in details with their fertile imaginations. For example, one woman explained concerning the favorite toy around their home:

It "has been a cardboard 'house' my husband made out of a big packing carton. He carved two windows on opposite sides and double swinging doors at one end. Two cannister knobs made good door handles. A light bulb with a chain through the roof gave it a very elegant touch, in the eyes of the children. And the only other additions were two shoe boxes: one cut to perch on the slanting roof for a chimney, the other taped under one window on the outside for a mailbox.

"We have often thought of painting or shellacking this playhouse, of curtaining the windows, even furnishing it. However, the children prefer it as is. It has been, by turns, a house, a doghouse, a boat, a car, a school, a hospital, an office, a store, an airplane, a cave, a clubhouse, a jail, a submarine, a fire station, an Indian tent, a palace, a rocket ship, and probably many other things we were not told about."

This certainly illustrates that an unspecific toy, one which has many possible uses, is the type that young children like the most and that interests them the longest.

Safety and Quality

Whether you make or purchase a toy you should be alert that it can in no way injure the child. Metal toys, for instance, may have sharp edges, or they may bend, break or rust and constitute a real danger to a younger child. Poor-quality paint may chip easily or be poisonous. So be sure that the paint is nontoxic and of good quality. It is also important always to examine for parts that may come off and be swallowed, or which could inflict injury. Eyes, ears or other such parts should be impossible to remove by a child.

In short, it is better to have a few appropriate toys of good quality than many toys that are cheaply made, or ones that are inappropriate. Poorly made toys that break easily not only can prove dangerous, but may frustrate a child's wish to develop skills in handling toys. They can actually destroy his respect for them.

Parents who are trying to rear their children as Christians find that quite a number of toys today are inappropriate, especially if their use violates Bible principles. For example, playing with toys that are imitations of weapons designed to kill others is not in keeping with the Bible admonition: "A slave of the Lord does not need to fight, but needs to be gentle toward all."—2 Tim. 2:24.

Since toys play an important part in the development of a young child, parents should wisely determine which ones will be most appropriate for their children. It is not the cost of a toy or how fancy or up-to-date it is that determines its value. Rather, it is simple toys that allow a child to do something with them, ones that permit him to exercise his imagination in using them, that are the best.

THE ROMAN EMPIRE

During the days of Emperor Trajan the Roman Empire reached its greatest size, covering about 2,500,000 square miles. Hence, that renowned world empire covered less area than the continent of Australia.

By "Awake!" correspondent in Finland

IN ALL modesty Finnish people lay no claim to having invented the sauna* or steam bath. In fact, they are likely to point out that the Scythians of old had a primitive kind of steam bath, and even the American Indians submitted to purification rites that took the form of the steam bath. However, in Finland this type of bathing has been developed and popularized to the point where today there is one sauna for every seven to twelve persons in the whole land.

What is this sauna? What is so distinctive about it? If you have never visited one nor availed yourself of this traditional mark of Finnish hospitality, you will find it interesting to explore. And even if you have enjoyed the relaxation of the sauna built right into some modern apartment in your own home city, you may not know about the customary sauna of the Finnish rural citizen.

In this land of a thousand lakes the sauna is constructed close to the edge of the lake wherever possible, for, unlike the Scythians who liked steam but disliked water, the Finns consider water bathing to be the necessary sequel to the steam bath. In earlier times the bathhouse was built wholly or partly underground. However, today it takes the form of a rough log cabin, usually lined with unfinished, unpainted boards.

Often it has a small anteroom with a wooden bench along one wall, and above it are hooks upon which the bather may hang his clothes. On the other side is a woodbox with fuel for the stove, visible through an opening in the partition down close to the floor. Through this opening the stove is fed short lengths of wood. Passing from the anteroom into the steam room itself, we notice what appears to be a miniature reviewing stand, with three levels, occupying one whole side of the room.

Next we note the heap of smooth, round stones that are piled up over the stove. When the fire has been well stoked and these rocks are thoroughly heated, a dipper or two of water thrown over them produces a steam with just the right degree of heat and humidity to induce copious perspiration. Hung up on the wall you will also see several whisks of fresh-smelling birch leaves.

Warm Hospitality

Since experience is the best way to become acquainted with the sauna, let us avail ourselves of the kind invitation of our host. First we provide ourselves with two pails of water each, and, having undressed in the anteroom, we proceed to the steam room. With soap and water we can lather ourselves all over and rinse off by emptying a bucket of water over each other. We are now ready for some steam heat, so, with a dipper we sprinkle about a pint of cold water over the hot stones, and then recline on one of the levels of

* The "au" is pronounced like the "ou" in "found."

the steplike bench. If you want it really hot, select the top level. The nearer one gets to the floor, the lower the temperature.

Right away the heat seems to shoot to the ceiling and then descend to envelop the bather, and beads of perspiration begin to roll. Now it is time to sit up and take those birch-branch whisks and gently beat each other over the back and shoulders. This stimulates blood circulation, and the vegetable oils from the leaves are said to be good for the skin. Then we can recline again, or, if we find it rather hot, we can step out into the anteroom for a few moments before taking more steam.

If we are in no hurry we can take steam intermittently for an hour or two. The greater the measure of relaxation we can attain, the better the effects. When ready we can go out and take a plunge in the lake, or simply sit around in the anteroom, draped in sheets, until we have dried off and cooled off.

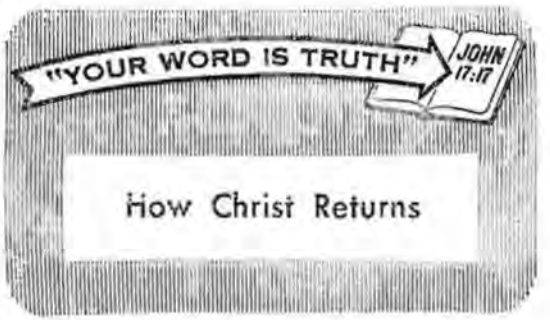
Even in wintertime the steam bath is kept going regularly at least once a week, and following the bath one can go out and roll in the snow briefly or break the ice and have a cold plunge in the lake. Many Finns rub themselves all over vigorously with snow, and it is remarkable how easily and pleasantly the body reacts to the cold after having been so thoroughly heated in the bath. Finally, when you sit down to a light supper and a pleasant chat, the warmth of Finnish hospitality leaves you with a definite sense of exhilaration.

Interesting Features

Though an old Finnish proverb says, "Heat the sauna so that the sprats [small fish] will fry on the wall," it is not necessary to go to that extreme. If there is sufficient ventilation, the air need never become too humid or steamy. Also, the unpainted, unoiled walls and ceiling quickly absorb much of the moisture. Nor is it necessary to throw a lot of water over the hot stones if they have been thoroughly heated. Once or twice may be sufficient. Otherwise the air in the sauna may become stifling hot without producing copious perspiration.

Some good advice to would-be steam bathers is in order here. It is best to refrain from eating a heavy meal or drinking a lot of liquid before going to the sauna. You see, the steam causes the blood to rise to the skin surface at a time when it should be in the inner organs digesting your food. Those who suffer from heart trouble or high blood pressure would do well to take steam moderately. The sudden increase of blood circulation may tend to overload an already weak organ. Those who are conscious of overweight cannot hope to slim by the steam-bath method, for the half liter (about one pint) of liquid lost by perspiration is soon replaced after the bath by drinking.

Though there is some divergence of opinion about the value of the sauna, the Finns will tell you from experience that it contributes toward the maintenance of a good physical and mental state. Their view is reflected in the proverb: "The sauna is the chemist [druggist] of the poor," and, "If spirits [alcohol], tar and sauna do not help—the sickness is unto death." Wherever they go throughout the world Finnish emigrants carry with them the sauna custom, extending their warm type of hospitality to their new neighbors.



BELIEF in the return of Jesus Christ is basic among Bible-believing Christians. They know that Christ promised to come again and that his return would bring blessings to his faithful followers. But *how* would he come? Interested persons have wondered about that for a long time. Even Jesus' apostles asked him what would be the *sign* of his presence.—Matt. 24:3.

2 Now, if Jesus' second presence were to be visible and tangible, there would hardly be need for a sign. So the question raised by the disciples has to do with the manner of his coming again. Was it to be visible or invisible? Perhaps you would like to check a few texts in your own Bible and consider some of the reasons for Christ's return. This should help you to determine whether that return is to be visible or not.

3 Turn to John 14, verse 3, if you will. What does this text show? That he would come to arrange for a select group of his followers, many of them by that time asleep in the dust of the earth, to be raised from death and brought to join him in the heavens. He was not going to take up residence on earth again to be with them, but they were to join him in heaven. And note what he says to them at verse 19 of this same chapter, according to the *Authorized* or *King James Version:* "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

4 Soon after speaking those comforting words to his own disciples, Jesus suffered death and was laid in a tomb. On the third day he was raised, and for the space of forty days he made appearances to a select group of witnesses, prior to his ascension to heaven. (Acts 10:40, 41) Years later the apostle Paul expressed the expectation of those first-century Christians when he wrote: "And so it is written, the first man Adam was made a living soul; the last Adam was made a [life-giving] spirit. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15: 45, 49, *AV*.

5 Thus, the disciples did not expect Jesus to become like them. Rather, they expected to be raised as spirit creatures, even as he was, and that those still surviving until his coming would be changed to be like him. The apostle Paul on this point wrote: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thess. 4:16, *AV*.

6 The Lord's 'descent from heaven' does not necessarily mean a visible return, for on a number of occasions in Israelite history the Bible speaks of Jehovah God as visiting his earthly people, yet it did not involve his coming visibly. (Ex. 4:31; Gen. 50:24; Ruth 1:6) Rather, that descent would refer to a turning of Jesus' attention to the earthly affairs of his kingdom from the vantage point of his throne in heaven.

7 Another purpose of Christ's return is to perform a great work of judgment, separating goatlike people from sheeplike ones. Note what Jesus said at Matthew 25:31-33, *AV:* "When the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Is there

anything here to suggest that his return would be visible? No, for it is not to be expected that the "throne of his glory" would be moved to the earth, nor would men in the flesh, particularly the goatlike ones, expect to appear before the throne in heaven. (1 Cor. 15:50) Thus, again, the turning of Christ's judicial attention to the earth is indicated rather than a visible coming.

[8] Note again that expression "when the Son of man shall come in his glory." This refers to the time when Jehovah, following Jesus' long wait at his right hand, grants him Kingdom power and issues to his Son the command: "Rule thou in the midst of thine enemies." (Ps. 110:1, 2, *AV*) There is no thought here of a visible return to earth by Jesus.—Dan. 7:13, 14.

[9] But what, you may inquire, about the Bible texts that speak of every eye seeing the return of the Lord—texts such as Matthew 24:30 and Revelation 1:7? In both instances the verb "see" is used. According to a well-known Greek-English Lexicon, the original Greek term here could also have the following meaning: "Metaphorically, . . . of mental sight, to discern, perceive." Thus these texts do not support the idea of visible presence.

[10] Helping us understand the manner of Christ's coming are the words of an angel recorded at Acts 1:11, *AV:* "Ye men of Galilee, . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The manner of his going into heaven could be described as unobtrusive, without fanfare, witnessed only by a few select witnesses. Similarly, his coming is to be discerned at first only by a few watching ones, and only later perceived by the multitude, even by his enemies, when world developments force it upon their attention.—Mark 13:37.

[11] That the apostle Paul did not expect to see Christ come in the flesh visibly is further indicated at 2 Corinthians 5:16, *AV:* "Though we have known Christ after the flesh, yet now henceforth know we him no more [after the flesh]." Since Christ Jesus had yielded up his fleshly body in sacrifice for the sins of believing humans, and was resurrected a spirit creature, invisible, he could therefore declare positively: "The world seeth me no more."—John 14:19, *AV*.

[12] So Christ's return is to be understood as his turning attention to matters on earth at the time when his heavenly Father gives him the go-ahead signal to assume his role as King. Bible chronology points to the year 1914 C.E. as the time for that great event, and developments on earth since then have been in striking fulfillment of Jesus' prophecies about his return and the near end of this wicked system of things.—Matt. 24:3, 7-22; Luke 21:10-33.

Can you answer these questions? For answers, read the article above.

(1) Why have Bible-believing persons expected the return of Jesus Christ? (2) If Christ's return were to be visible, would the disciples have need of a "sign"? (3) Did Jesus say that "the world" would see him again? (4) According to 1 Corinthians 15:45, 49, what was the expectation of the first-century Christians? (5) Did the disciples expect Jesus at his return to become like them, fleshly humans? (6) In what way, then, does the Lord 'descend from heaven'? (7) Would Christ's return to separate and judge as between "sheep" and "goats" have to be a visible return? (8) What is meant by the Son of man's 'coming in his glory'? (9) When the Bible speaks of 'every eye seeing him,' does this necessarily refer to literal vision? (10) How can we explain Christ's return as being "in like manner as ye have seen him go"? (11) According to 2 Corinthians 5:16, did the apostle Paul expect to see Christ in the flesh again? (12) How, then, does Christ return?

No Peace Prize

◈ For the second successive year the Nobel Peace Committee of the Norwegian Parliament announced, on October 30, that there would be no Nobel Peace Prize for 1967. The Nobel Peace Prize has been withheld 18 times since the Nobel prizes were initiated in 1901. In times of war or serious international crisis the peace prize is usually not awarded. And the fact that it was not awarded this year underscores the criticalness of our times.

Space Spectaculars

◈ October witnessed a rash of Soviet space feats. The historic Venus 4 achievement, the Soviet capsule that was parachuted onto Venus and transmitted data to earth during its descent, has now been followed by the automatic joining of two satellites in space. The docking in orbit of unmanned Russian space satellites, on October 30, was the first such unmanned docking in history. The Soviet feat was executed by "space radio-technical means and on-board computers," say the Russians.

Mideast Flares Up

◈ Soviet-built Egyptian missiles hit and sank the Israeli destroyer Elath. The pride of the Israeli navy had been purchased from Britain in 1956. The Israelis claimed the ship had gone down 13 1/2 miles from Port Said, but Egypt said it was inside her 12-mile limit. Three days later Israeli soldiers turned their weapons on Egypt's major oil refineries and tank storage depot. The shelling that followed destroyed Egypt's main economic oil source. The United Nations hurriedly formulated draft resolutions to promote peace in the Middle East. But the harsh reality is that no real settlement is likely to emerge from the U.N. Security Council or, indeed, from the U.N.

Suez Canal Loss

◈ Prime Minister Wilson of Britain told Parliament in mid-October that the closing of the Suez Canal had cost Britain an average of $56,000,000 a month, or more than $200,000,000 since the Mideast war last June. Most of this money had been spent in money for oil to replace Middle East supplies, contributing to Britain's renewed balance of payments problems.

Freakish Weather

◈ Typhoon Dinah struck central Japan causing landslides and severe flooding. Twenty-seven persons died and thirty-four were hurt by the storm. The storm disrupted commercial rail and air transportation across the country.

In southern Mexico flash floods, on October 24, caused rivers to flow at record levels. The federal authorities rushed relief supplies to isolated towns.

In Southern California major brush fires, fanned by gusts of winds up to seventy miles an hour, swept across five counties and forced more than 5,000 persons to flee homes, schools and businesses. The temperatures soared to 95 degrees and the humidity dropped to 8 percent.

Rioting in Madrid

◈ Anti-government demonstrations erupted again on October 28 at the campus of Madrid University and workers at twenty-one industrial plants in Madrid began new protest stoppages. According to the New York *Times*, the outbreak developed into the most intense series of political disturbances in Spain in at least a decade. Security forces fired their weapons into the air to disperse rioters. Several hundred arrests were made. They included at least four Roman Catholic priests.

Illegitimate Births

◈ According to the United States Health Department, of 153,334 children born last year in New York city, 22,714 or 14.8 percent were illegitimate. A total of 35.4 percent of all nonwhite births were out of wedlock, compared with 18.5 percent of Puerto Rican births and 4.8 percent of white births. Out-of-wedlock births in the city increased from 13 percent of all births in 1965 to 14.8 percent last year.

Preventing Rh Disease

◈ Rh disease, which has the scientific name of erythroblastosis fetalis, occurs in about 10 percent of the cases when an Rh-negative mother is pregnant with an Rh-positive baby. The Rh factor in the baby's

blood is inherited from an Rh-positive father. The baby's Rh factor stimulates the mother, who lacks this factor, to make antibodies to it. The disease often results in death of the unborn child or serious illness after birth. Rh disease, it is estimated, annually causes the death of 5,000 infants in the United States. *MD* magazine for July 1967 reportedly suggests the use of citrus bioflavonoids as a way to avoid the Rh threat. Instead of waiting until dangerous blood develops in the expected child, doctors at Mid-State Medical Center, Nashville, Tennessee, have shown, according to *Prevention*, November 1967, "that the development of bad blood can be avoided altogether by giving the expectant mother large doses of bioflavonoids through her pregnancy." Gynecologists and obstetricians who know about the record of bioflavonoids prescribe this natural food compound (found largely in the white membranes of green peppers and citrus) to pregnant patients plagued with the Rh-negative problem.

Shah Crowned King

◈ Mohammed Reza Shah Pahlavi lifted to his head a golden crown set with 3,755 jewels and declared himself "King of Kings, Light of the Aryans, the Shadow of God, the ruler of Iran." The Shah ascended the throne twenty-six years ago, but withheld the coronation ceremony for two reasons: (1) He had no heir and (2) he lamented that "there is no pride in being the king of a poor people." Since then an heir has been born and Iran's economic condition has improved somewhat. The Shah, in a four-minute address, said, in part: "I beseech Almighty God to grant us success so that we... will be able to pass on to our successors a country with yet greater cause for pride, a nation enjoying an even higher level of progress."

Church Council Threatens Strike

◈ A thirty-member study section on Vietnam at the final plenary session of the United States Conference on Church and Society, on October 26, urged the National Council of Churches to make plans for a one-day nationwide general strike if the U.S. government further escalated the war in Vietnam. Should the government escalate the war, the statement declared, "the churches must then be prepared to say immediately that under such circumstances 'business as usual' is no longer possible." In the event of such escalation, the statement said, religious leaders should "call upon the people of faith within thirty-six hours to close their business and industries, transportation facilities and schools for one full day, calling on all sympathetic citizens to join in this action."

Britain's Abortion Law

◈ A bill reforming the law on abortion in Britain is to become effective in six months. It will remove all criminal penalties for any operation to terminate pregnancy if it meets the rules set out in the bill. The bill permits abortions if two medical practitioners find that "continuance of pregnancy would involve risk to the life or of injury to the physical or mental health of the pregnant woman or the future well-being of herself and/or the child or her other children." The new law's supporters hope to wipe out the significant incidence of illegal abortions by back-street operators. Government officials estimate that 100,000 such operations are performed each year.

Smallpox Cases Up

◈ The World Health Organization officially started its campaign to eradicate smallpox from the world this year. It gave itself a decade in which to do the job. In the first 28 weeks of this year, however, 60,941 cases of smallpox were reported, a 40-percent increase over the total of 43,509 for the same period last year. Most of the increase was in India and Pakistan.

Craving Violence

◈ In Concepción, Chile, there are no race-nourished riots. But, on October 2, university students from well-to-do white families waged a seven-hour street battle with a 100-man riot squad, which left property damage and many injured among both students and police. A week prior to this episode, the *Cronica* stated that many youths enjoy violence. One 22-year-old lad said: "Such aspects as violence, sadism and other similar things are what can give us some satisfaction that, although it may be momentary, leaves us happy." A 32-year-old married man confessed that he is not an enemy of vandalism or perversion, explaining that "we like to get away from the normal limits, from monotony and all that constitutes routine." Fifteen- and sixteen-year-old girls expressed similar sentiments. These views highlight the moral decay Biblically foretold to appear in this generation.

7th-Largest Diamond

◈ A pick and shovel turned up the 7th-largest diamond in the world. On May 26, Mrs. Ernestine Ramoboa, on a tiny mining stake in the African kingdom of Lesotho, came across a rough stone. She is the daughter-in-law of Petrus Ramoboa, part owner of the claim. Clutching the stone, Ramoboa traveled over 110 miles of dirt roads and tracks on foot and by hitchhiking. In Maseru, Lesotho's capital city, Ramoboa presented his diamond, larger than a golf ball, to buyers. The diamond weighs 601 carats and is pale brown in color. Ramoboa received half of the initial pur-

chase price of $302,400. His cash holdings prior to the sale had amounted to $4. It is estimated that the stones cut out of the diamond should bring well over $1,000,000.

Protein Starvation

◈ Former Food Minister Chidambaram Subramaniam stated that even if India were able to feed itself by 1970 or 1971, as some predict, still the nation will face the serious problem of protein starvation. For lack of protein, Subramaniam said, 35 percent to 40 percent of the 20,000,000 babies born in India each year eventually suffer some degree of brain damage. Often those afflicted are so stunted physically and mentally that by the time they reach school age, they are "unable to concentrate sufficiently to absorb and retain knowledge," Subramaniam said.

Bunion Still Intact

◈ A published Reuters report from Buenos Aires told of a man who went into a hospital in this city to have a bunion removed. The report says: "Fearing the pain during the bunion treatment, the patient asked for a general anaesthetic, and this led to a heart attack. Doctors revived him by opening his chest and massaging his heart. He was then put in an oxygen tent, where he suffered a stomach contraction followed by a rupture of the stomach and peritonitis. After more treatment, the patient fell off a stretcher on which he was being carried, broke a leg and collarbone and suffered further damage to his heart making a tracheotomy necessary. He ended with a breathing tube in his throat, a drainage tube in his stomach, a leg in plaster, an arm in a sling —and the bunion still intact."

Seeds That Sprouted

◈ Canadian botanists have grown normal healthy plants from seeds believed to have lain dormant for thousands of years in Canada's frozen Arctic wastes. These seeds are thought to be older than the giant sequoias in California. In 1951 lotus seeds found near Tokyo were 2,000 years old. They sprouted when planted. The Canadian seeds are Arctic lupines. Today the plants are a year old and indistinguishable from ordinary Arctic lupines. Dr. A. E. Porsild, a botanist at the National Museum of Canada, who directed the plant-growing experiment, said: "It would seem reasonable to predict that seed stored dry and at temperatures well below freezing could remain viable indefinitely"—testifying to the wonders of Jehovah's creation!

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Awake!

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The Study of Spanish Can Be Fascinating PAGE 17

Keep It Cold! Keep It Hot! Keep It Clean! PAGE 20

DECEMBER 22, 1967

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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HOW DO YOU REACT to Success?

HAS success crowned your efforts? If so, how have you reacted to it? Did you feel a tinge of pride, pleased with yourself that things turned out so well? Or have you kept humble, modest, appreciative of the fact that it did not depend entirely upon what you did?

Success can be attained in many things, little and big. A housewife may feel that success crowned her efforts upon receiving praise for a fine dinner that she prepared for special guests or for a special occasion. A student may experience a like feeling because of graduating at the top of his class in school. A Christian minister may feel that success crowned his efforts upon having given pleasure, enlightenment and encouragement to many by reason of a stimulating Bible lecture.

With success there usually goes reward. It may be the praise of others, or it may be in the form of some material gain. Then again it may consist merely of the personal satisfaction derived therefrom. But regardless of its nature, the question remains: How do we react to it?

A farmer may feel proud because of having harvested an unusually fine crop of grain, vegetables or fruit, knowing how much depended upon hard work and his good judgment. Well and good. But were there not other factors involved, those over which he may have had little or no control? He may have worked as hard as he could and used the best of judgment, and yet success might not have crowned his efforts because of bad weather. For example, the 1967 peach crop for many United States farmers was very small because an exceedingly warm spell in midwinter started the sap flowing prematurely, only to be later frozen.

The wise person will therefore recognize to what extent he is indebted to others, and in particular to the Creator, for the success of his efforts. (Jas. 4:13-15) American history gives us a fine example of such wisdom. On May 24, 1844, the inventor Samuel F. B. Morse, sent over a telegraph wire the now famous words: "What hath God wrought!" taken from Numbers 23:23 (*AV*). No question about it, all inventions are possible only because of the laws governing material things, which laws were made by the Creator. And did not He also make all material things as well as endow man with the capacity for intelligence in the first place? Yes, well

does His Word remind us: "Who makes you to differ from another? Indeed, what do you have that you did not receive?" —1 Cor. 4:7.

In taking the attitude he did, inventor Morse was but following the Bible, which gives us many fine examples. Thus Jephthah, one of Israel's judges in ancient times, showed he had the right view of matters. When a delegation asked him to take the lead in routing the pagan invaders, he did not stipulate, "I will be your head if *I* lead you to victory." No, but he said: "If . . . *Jehovah* does abandon them to me, I . . . shall become your head!" And so also with King Saul who, upon winning his first victory, over the Ammonites, said: "Today Jehovah has performed salvation in Israel."—Judg. 11:9; 1 Sam. 11: 13.

The apostle Paul, the foremost of all Christian missionaries, well appreciated this fact. As a most able, tireless and fearless servant of God he won many over to Christianity and started one congregation after another. But did he take the credit to himself? Did he boast of his successes? Far from it! Modestly he said: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6, 7) Undoubtedly, first of all Jehovah God deserves the credit!

Another reason for remaining humble, for continuing modest in the face of success is that so often our success depended upon the efforts of another or of others. The apostle Paul's foregoing remarks are to the point here, for you remember that he mentioned, not only his own part in planting and God's part in prospering Paul's efforts, but also the part that Apollos played by 'watering.' Similarly in his letter to the Christians at Rome, chapter 16, verses 1 to 4, he commends certain ones (several of whom were women), for the assistance they rendered him in his ministry, acknowledging thereby the aid they rendered toward his prominent and successful apostolic career.

In this respect wives are often the unsung worthy ones, as it were. Success crowns the efforts of their husbands who receive rewards in the form of praise, recognition or material gain; yet how often a vital factor in that success was the moral and active support given by the wife. This, of course, is as the Creator purposed it. That is one of the reasons why he gave man a mate in the first place. (Gen. 2:18) That fact is appreciated by even wise men of the world such as the late Sir Winston Churchill. Said he on one occasion regarding his wife: "It would not have been possible for any man in public life to get through what I have gone through without the devoted assistance of what we in England call one's 'better half.' "

But there are also other reasons why we do well to react with becoming modesty, with humility, in the face of success. We may have done exceedingly well and brought delight to others and elicited their commendation, but how did we do when judged by our own standards? Could it be that deep down in our hearts we must admit to ourselves that we fell short of our goal? It may have been our own fault or it may have been due to factors over which we had no control, but should not the fact that we came short of what we hoped to accomplish have a humbling effect upon us in spite of what others may say? Surely!

Truly there are ever so many compelling reasons—the foregoing by no means being all of them—for our reacting humbly, with due modesty when success crowns our efforts!

WHAT DOES GOD RECEIVE from You?

PERHAPS never before in history has there been so much distress. Both the good and the bad suffer. At times, those who act wickedly prosper, while persons doing good are severely oppressed. When observing or experiencing this, some persons cannot see any benefit in doing what is right. It causes them to question God's righteousness; they believe that it is unjust on His part to allow such circumstances to exist. Therefore, some feel that God is not worthy or deserving of receiving anything from them.

What are your thoughts on the matter? Do the multitude of troubles cause you to feel that God is unjust? Do you, at times, complain against Him? It would be well for any who might be inclined to find fault with God to consider the comments of the young man Elihu, one who gave wise counsel to afflicted Job.

Complaints Against God

Job was a righteous man as well as being very rich; he lived in the land of Uz, to the east of the Jordan River. (Job 1:1-3) Genesis, the first book of the Bible, mentions two men named Uz. The first one was a great-grandson of Noah, a cousin of this Uz being an ancestor of faithful Abraham. (Gen. 10:22, 23) The second Uz was the son of Abraham's brother, Nahor. It was from this Uz that Job apparently descended, thus making Job a great-grandnephew of Abraham. (Gen. 22:20, 21) Nahor had another son named Buz, and it was from him that Elihu descended. —Job 32:2.

In the course of time, righteous Job came to suffer many dreadful calamities and afflictions; his ten children were killed, his material riches were lost, his wife and friends turned away from him, and he was struck with severe physical maladies. (Job 1:13-19; 2:7-9; 19:13-19) Then, when three supposed friends came to offer him comfort, they only increased his distress by falsely accusing him of some hidden badness for which, they intimated, God was punishing him.—Job 4:7, 8; 8:6, 13; 22:5, 23.

Job himself did not know or understand why he was suffering, and so in defense of his own righteousness he was prompted to speak of God as afflicting both the righteous and the bad. Calling to his attention the conclusions to which Job's arguments would lead, Almighty God asked him: "Really, will you invalidate my justice? Will you pronounce me wicked in order that you may be in the right?" (Job 40:8) Elihu, too, pointed to the effect of Job's explanation of God's position, saying of him: "For on top of his sin he adds revolt; among us he claps his hands and multiplies his sayings against the true God!"—Job 34:37; 33:8-12.

Where Job Erred

Elihu continued his remarks, explaining in what way Job had in effect spoken against God. "Is this what you have regarded as justice?" he asked Job. "You

have said, 'My righteousness is more than God's.' For you say, 'Of what use is it to you? What benefit do I have more than by my sinning?' "—Job 35:1-3.

Job did not specifically say that his righteousness was more than God's, but he did indicate that the way God had dealt with him, permitting him to suffer so, was undeserved, because of his trying to keep integrity toward God. Job did not properly understand God's manner of dealing in this case, God's motive, when he said concerning Him: "With a storm [He] bruises me and certainly makes my wounds many for no reason. . . . At the very despair of the innocent ones he would mock." Or when he asked God: "Is it good for you that you should do wrong, . . . that you should try to find my error and for my sin you should keep looking? This in spite of your own knowledge that I am not in the wrong."—Job 9:17-23; 10:3-7.

Job was, in effect, asking whether God could do wrong. Could God be looking at Job's imperfection, but overlook the things of which his three "friends" accused Job? It was a question for Job's "friends" to consider. Job became so concerned with justifying himself that he failed to justify God, not giving the leading prominence to God's righteousness in permitting Job's sufferings. His speech was based on an ignorant position.

Persons often express opinions in a similar way today. When they meet with adversity, or see much human suffering, they feel that God is unjust in permitting it. Like Job, they do not have knowledge and understanding. So these people ignorantly speak things that misrepresent God and are disrespectful of Him. Their depressed state of mind is often a factor in their transgression. 'O why does God do this to me? Why does he permit this to occur?' they are often heard to complain.

Some persons even get to the point of questioning the benefit of serving God. "What use is it?" they may lament. According to Elihu, Job was saying: "What benefit do I have more than by my sinning?" Or, as another Bible translation expresses it: "What does it profit me? What do I gain more than if I had sinned?" (Job 35:3, *AT*) Judging from a material standpoint!

Job had observed: "One blameless, also a wicked one, [God] is bringing to their end." (Job 9:22) Job was, thus, questioning the present material benefit of being righteous, since the good appear to suffer as much, if not more, than the bad. Because they conclude that there is often no observable present reward for doing right, it is not uncommon for persons today also to question the value of serving a God who permits such circumstances to exist.

God's Supremacy

What caused Job to utter speech with such implications was an improper perspective. He had allowed his thoughts to become directed inward upon himself. So, in order to set matters in proper focus, Elihu drew attention to the superior importance of Jehovah God by pointing to His exalted position. He told Job: "I myself shall reply to you and to your companions with you. Look up to heaven and see, and behold the clouds, that they are indeed higher than you."—Job 35:4, 5.

Yes, just look up at what God has created! The sight of the starry heavens and majestic clouds should be sufficient to prove that God is infinitely superior to man in wisdom and excellence. As one Bible writer expressed it: "When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind?" (Ps. 8:3, 4) How foolish to complain against or find fault with One so great! How little and insignificant man

is compared with God! Truly, one so great and powerful is deserving of our recognition and worship!

Really, Jehovah God is so exalted that when persons sin and do wickedly, it does not affect him personally. If one thinks that he can spite God, or get even with Him for what are considered injustices on His part, that person is mistaken. Elihu asks: "If you actually sin, what do you accomplish against him? And if your revolts actually increase, what do you do to him?" (Job 35:6) God is so superior that His eminent position is not affected by such conduct. If a person tries to spite God the way humans try to spite each other, he is only hurting himself, not God.

On the other hand, Jehovah is not affected personally either if one holds to a right course and keeps integrity to God. Of course, Jehovah is pleased and delighted with such a person, but he is in no way dependent upon his worship and service, as Elihu points out: "If you are really in the right, what do you give him, or what does he receive from your own hand?" —Job 35:7.

Actually, what can one give to God? God gave us life, and because of him we breathe and move and exist. He owns everything! (Acts 17:25; Ps. 50:10) As King David humbly admitted after contributing materially toward God's temple: "For everything is from you, and out of your own hand we have given to you." (1 Chron. 29:14) Yes, what we give God in the way of worship is only possible because of what God gave us, and such worship and recognition are only His just due. —Rom. 11:33-36.

So when it comes right down to it, one's wickedness or righteousness cannot affect God personally. It can only affect creatures like ourselves, our fellow humans, as Elihu pointed out: "Your wickedness may be against a man like you, and your righteousness to a son of earthling man." (Job 35:8) One can do what will either hurt or benefit his fellow creatures, but he cannot personally benefit or hurt Jehovah God. Elihu thus impressed upon Job and his companions how exalted and great Jehovah actually is.

Need for God

Whereas God does not need man and is not dependent upon what man does, humans do need God. When they are in trouble they generally give expression to the need of divine help, as Elihu noted: "Because of the multitude of oppressions they keep calling for aid; they keep crying for help because of the arm of the great ones." —Job 35:9.

In the discussion with his three companions, Job had taken note of the horrible oppression suffered by mankind. He also observed why the afflicted cry for help without avail. (Job 24:12, 13) Elihu, however, shows how one's wickedness does affect creatures on earth and explains that the crying out for help by affected ones is usually done selfishly. It is not truly a penitent cry. They do not turn to Jehovah God and seek to learn His will and do it. As Elihu says: "And yet no one has said, 'Where is God my grand Maker, the One giving melodies in the night?' " (Job 35:10) God is certainly not unjust in refusing to listen to the cries of such persons.

Jehovah God created man different from the animals. He gave the animals marvelous inherited knowledge or instinct. But to man God gave the intellectual capacity to reason, to figure things out and to build on accumulated knowledge. Furthermore, man was created with a conscious need to worship, something that the animals do not possess.

Therefore, man can take in knowledge of his Creator; he can learn of God's wonderful works and purposes through the inspired written Word that God has provid-

ed. And man can worship the One who made him; he can decide to serve Him. Elihu draws attention to these special endowments of God upon mankind, saying: "He is the One teaching us more than the beasts of the earth, and he makes us wiser than even the flying creatures of the heavens."—Job 35:11.

However, if humans refuse to exercise their God-given faculties properly and do not learn about him and worship him, can God be expected to listen to their cries for help? When humans groan and cry out in pain, and yet pridefully refuse to repent and submit to their grand Maker, God is not unjust in turning a deaf ear to them. This is what Elihu points out, saying: "There they keep crying out, but he does not answer, because of the pride of the bad ones."—Job 35:12.

Jehovah is a God of truth, and he rightfully expects that man worship and acknowledge him as Creator. He takes no pleasure in untruth or misrepresentation, and is displeased when persons fail to recognize His supreme position in the universe. Elihu explains: "Only the untruth God does not hear, and the Almighty himself does not behold it. How much less, then, when you say you do not behold him!"—Job 35:13, 14.

Give God His Due

How clear it is that Jehovah God alone is deserving of our exclusive devotion! How wise we are, therefore, if we render our grand Maker the worship due him. But it is evident that in order to worship God acceptably, we need to take in accurate knowledge concerning him and his purposes. We must develop the proper perspective. We must come to appreciate God's supremacy, and humbly recognize that he is faultless in all his ways and dealings.

Yet, due to the extreme pressures and troubles in life, there is a tendency to complain and find fault. Perhaps, at one time or another, you have spoken disrespectfully of God and expressed dissatisfaction with his way of handling matters. You no doubt spoke the way you did due to a lack of knowledge and understanding. Will God hold this against you? Elihu observed in connection with Job: "The legal case is before him, and so you should wait anxiously for him. And now because his anger has not called for an accounting, he has also not taken note of the extreme rashness."—Job 35:14, 15.

How grateful we should be that Jehovah God is merciful and forgiving! He allows opportunity, though not endlessly, for persons to repent and change their ways. Job had, indeed, been mistaken, as Elihu pointed out: "Job himself opens his mouth wide simply for nothing; without knowledge he multiplies mere words." (Job 35:16) Yet, Job was sincerely repentant, humbly confessing his ignorance in speaking, saying: "What shall I reply to you? My hand I have put over my mouth." "I make a retraction, and I do repent in dust and ashes." (Job 40:4; 42:6) What an example Job set! He was indeed a righteous man who truly loved Jehovah God. And when his misunderstanding was pointed out, he took the necessary steps to correct his way.—Ezek. 14:14; Jas. 5:11.

In this day of unparalleled human suffering when God is often maligned and misrepresented, you can greatly benefit from Elihu's inspired words of counsel. As he emphasized, Jehovah God truly is the Almighty Supreme One, your grand Maker. Turn to Him. Do not speak against him hastily in ignorance. Rather, go to his Word the Bible for instruction and guidance. Learn of his wonderful purposes. See why he has permitted wickedness temporarily, and rejoice in his sure promise to wipe it out forever in the near future.

THE Splendor OF WINTER

WITH each passing day the sun arcs lower in the sky. The days grow shorter; the nights longer. The nip of the wind quickens one's step. Woodchucks and other tiny creatures drowsily move to their burrows; bears trudge off toward their dens. One can feel in the crisp air the approach of winter. What remarkable changes take place!

Slowly the once-concealed landscape becomes more discernible. Disappearing leaves and foliage reveal many interesting sights kept secret in the summer. High up in the trees there are nests, where feathered parents once cared for their young. Houses and farm buildings are seen standing among woods, and the eye can follow the devious course of streams that wind across the land. Such things were largely obscured by the leafiness of summer.

Winter's Splendorous Garment

Clouds move hurriedly across the skies. The wind blows. Then, late one afternoon, the sky turns leaden, and snowflakes begin to fall. Soft as a baby's breath they descend. How delightfully fascinating! A child may not notice the coming of leaves and flowers, but he will sit at a window for an hour watching these dancing flakes of white come down. How marvelously they transform the land!

Next morning is splendid. Before one's eyes exists a new, soft scene of beauty. Dirty city streets look pure and clean in winter's garment.

The countryside, too, is transfigured under its first blanket of dazzling white. Everything is different. Snow-canopied marvels of architecture are seen everywhere. The roofs of houses, as if draped with fluffy white comforters, take on new and delightful contours. Naked trees are clothed beautifully in white-powdered dress. Stone fences are turned into ranges of hills. The skies and undulating fields of snow merge as one. The grandeur of the countryside, with a beauty reminiscent of sparkling diamonds, gives a feeling of pleasure.

Then night falls. Against the dark heavenly vault, stars sparkle like a shower of crystal, and constellations are diagramed against the sky. As the moon rises and trees throw their shadows across the fields, a picture of frozen beauty appears. Really, many consider the earth to be at its prettiest when it is snow-covered beneath the light of a full moon, or when the snow is illuminated by the soft glow of thousands of brilliant stars.

Why Winter?

Winter and the other seasons of the year are inescapable, as the Bible explains: "For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease." (Gen. 8:22) This is true because earth was designed by its Creator to tilt on its axis as it travels around the sun. Thus, more sunlight strikes the northern half of the earth when

the earth's axis is tipped toward the sun, and less when it is tipped away from the sun.

On about December 21 the vertical rays of the sun reach their southernmost point, falling directly on an imaginary line called the Tropic of Capricorn located about 1,600 miles south of the equator. This officially begins winter in the northern hemisphere and, at the same time, commences summer in the lands lying below the equator. Six months later, or about June 21, the vertical rays of the sun reach their northernmost point, officially beginning winter in the southern hemisphere and summer in the north.

Winter and snowfall are almost synonymous in many places. Yet a great number of persons have never seen snow, since it falls on only about a third of the earth's surface. Snow is practically a rarity in the southern hemisphere, Antarctica being a notable exception. South America receives very little except in the Andes, and only on Africa's few high mountains does snow accumulate. A principal reason for this is that land masses are small below the equator and are set in vast, warming oceans; whereas in the north there is a concentration of continents where the cold is not moderated.

Blanket of Ice and Snow

Winter brings protection from its own rigors by laying down a blanket of ice and snow. This provides a safe shelter for the plants and animals beneath.

The protective covering of ice is deposited by a remarkable characteristic of water. It expands as it freezes, instead of continuing to contract as do most substances. Thus, ice is lighter than water, and floats. How providential! Regarding this *Science News Letter* of December 14, 1963, noted:

"The mere freezing of water, man's most essential fluid, is a miracle staggering in its significance. . . . This basic phenomenon of floating ice, so commonplace that people take it for granted, saves the world from slowly being frozen to death. For if the ice would continue to become more dense, it would sink to the bottom of the ponds, the rivers, the great seas, and settle there in dark frigid silence where the warm rays of the returning spring sun could not reach it. Fortunately for us, however, ice floats."

Truly, the protective blanket of ice is a provision of earth's Masterful Designer, even as the dazzling blanket of white snow is. Animals can burrow into this fluffy natural covering and keep warm. Snow holds heat in the lower ground levels, and preserves seeds from freezing to death. It provides such fine insulation that Eskimos can keep warm within their igloos from the heat of their own bodies. It is with significance, then, that the Bible says that God "is giving snow like wool."—Ps. 147:16; Job 37:5, 6.

But besides being a blanket that provides warmth, snow is fantastically beautiful and splendidly designed. Individually, snowflakes are masterpieces of art. Their symmetry and pattern and endless variation stagger belief. Although they are almost always six-sided in shape, and countless billions descend in an ordinary snowstorm, no two have ever been discovered exactly alike. Corydon Bell observed in his book *The Wonder of Snow:* "Within a single crystal there is an invisible masterpiece of construction that is achieved through the magic of nature's geometry, physics, and chemistry." Snowflakes are, indeed, a tribute to the wisdom of their Maker!

Care for Living Creatures

Birds and lower animals would starve in winter months if special provision were not made for their preservation. When

earth lies beneath its white blanket of snow, there is little food to be found. Birds, however, are protected by a marvelous migration instinct, which directs them to travel to warmer climates where food is available.

Smaller land animals cannot travel such long distances, yet they, too, are protected by miraculous instinctive behavior. They snuggle up in their nests or burrows, and enter a strange deep sleep called hibernation. Even when kept in a laboratory with plenty of light, warmth and food, these little animals roll over and go into their trancelike sleep with the coming of that particular time in autumn. This sleep, and how it is triggered, is a mystery to man.

A ground squirrel, for example, has a normal heartbeat of 360 a minute, but during hibernation it slows to only about three a minute. Respiration, too, drops drastically, from a rate of 100-200 breaths a minute to a rate of from one-half to four a minute. The body temperature of a hibernator also undergoes a startling reduction. A woodchuck's temperature, for instance, slides precipitously from about 97° F. to around 37° F., or a few degrees above its surroundings. The marvelously slowed-down metabolism of these small creatures makes possible their survival during winter. The loving Creator has made wonderful provision for his creatures.

A Welcome Change

For humans, too, winter can be a welcome change in activity and scenery. What a pleasure it is to gather around a warm, crackling fire in the fireplace! How fascinating the leaping flames or dying embers are to watch! To gather with family or friends at such a time and to pop corn, sing songs, or to share in some other wholesome entertainment, can be truly a satisfying experience. Or to curl up in a big, comfortable chair before a roaring fire with a good book to read is to some persons the pinnacle of enjoyment. Somehow such activities are always more delightful in winter.

True, there are persons who will point out that the winter season brings aggravation—that cars are difficult to start, roads are slippery, accidents happen, and people get wet and catch colds. Yet accidents and aggravation can often be avoided if automobiles are equipped for winter driving, or are not used when the weather makes driving hazardous. And if persons are properly dressed they are less likely to get wet and catch colds.

To the contrary, many persons derive deeper exhilaration and satisfaction from a tramp through freshly fallen snow than they do from an outing at any other time of the year. The pure, brisk air is invigorating and gives them a sense of well-being. And the exquisite shapes of snow, frost and ice reflect a profound peace that gives genuine refreshment to their souls.

Thousands of persons have come to wait with keen anticipation for the winter cold to freeze over ponds, lakes and streams, or for a load of snow to be dropped on their favorite hill or slope. Due to the joy afforded by such winter sports as ice skating, skiing and tobogganing, more and more persons have come to prefer this season of the year.

There can be no question about it—winter has its unique features that truly can be enjoyed. It is a splendorous time of the year. In the ice and snow and the miraculous processes that equip animals comfortably to survive the winter, the hand of a wonderful Creator unquestionably can be seen. Of Him the appreciative psalmist sang: "It was you that set up all the boundaries of the earth; summer and winter—you yourself formed them."—Ps. 74:17.

A Zulu Family SEEKS FREEDOM FROM False Religion

By "Awake!" correspondent in South Africa

"ALL these religions—they confuse me!" exclaimed Uncle Zondi, when he sat in on Bhengu's family Bible study for the first time. It was something that had puzzled young Bhengu's father just a few months back, but, since the visiting minister of Jehovah's witnesses had started calling, big changes had followed in the home.

At first, Bhengu's father, who was a cautious man, had discussed these matters alone with the minister. Then the family was included and a study of the Bible started. However, Uncle Zondi was not familiar with these things, not yet anyway, as he had arrived only the previous day from Zululand. Quite understandably, as he joined the family for their weekly Bible discussion, he was thinking of the scores of religious groups he had met in the past, their people clad in colorful robes, dancing, singing and chanting. No wonder it was so confusing to Uncle Zondi.

The minister agreed with him that the situation was confusing. Would Uncle Zondi like to know why there are so many religions? Would he like to know of a religion that is not confusing and that brings real benefits? Uncle Zondi agreed he would. There was a pause as Bhengu's mother put the paraffin lamp on the table and joined the discussion.

"It is not our Creator's wish that there should be confusion as to his worship," began the minister. "The trouble started long ago in a city that is today nothing more than a desolate heap of stones—Babylon. The religion that spread from Babylon is what has brought the confusion, and this has affected many peoples. Its religious ideas were carried from nation to nation, so that a common pattern can be found in religious beliefs throughout the world."

Bhengu's elder sister looked puzzled. "*Hawu!* How could these ideas come to us? We are not from Babylon!"

The minister explained: "There was a time when this land was uninhabited. It was in the Middle East where the first people lived. As they multiplied, they spread out. We have no written history to consult as to when our own Zulu forefathers first moved to southern Africa. It must have been a long time ago."

Ancestor Worship Pervades Tribes

"As the Bantu tribes are closely related," the minister continued, "it is not surprising that the traditional religion of ancestor worship is basically the same from one tribe to another. Of course, those living in the big cities have been influenced by modern ways of living and their outlook has changed greatly. Many have become apathetic toward religion, and others, born in the cities, have forgotten much of the background of ancestor worship

even though they are often still affected by superstitious beliefs and customs. But in the rural areas ancestor worship is, as you know, a flourishing religion.

"These traditional ideas very much affect our concept or understanding of the God who is to be worshiped," continued the minister. "For example, the word used in the Zulu Bible for God is *uNkulunkulu*, meaning 'the great great one.' For a person with a Christian background this may seem no problem to understand, but what does that word mean to a person who practices ancestor worship?"

"He will think of *unkulunkulu*, the original ancestor spirit who lives below," said Uncle Zondi.

"That's right. But the *unkulunkulu* of ancestor worship is not the *uNkulunkulu* of the Bible. Religion that spread from Babylon knew many gods, some of whom were said to live under the earth. Ancestor worshipers believe that *unkulunkulu* made the animals, the sun and moon. Although *unkulunkulu* is considered to be the chief god, he is not prayed to, nor, in fact, worshiped directly. It is considered more practical, and, for that matter, more respectful, to call upon recent ancestors."

"But, why do people pray to ancestors?" asked Bhengu's younger sister, Nobuhle.

"Now, that's a good question," said the minister, smiling. "You see, Nobuhle, ancestor worshipers believe that when a man dies, the *isithunzi*, the shadow or personality, continues to live. After about a year (with some tribes, a shorter time) the *ukubuyisa* or 'bringing back' ceremony is held. At that time a goat or some other victim is slaughtered and feasted upon with friends. It is at this feast that the *isithunzi* now becomes an *idlozi*, or spirit, and is thus 'brought home' from the environs of the grave. The *idlozi* is now accepted as an ancestral spirit and is called upon in the usual way for guidance."

"That is true," commented Uncle Zondi. "In Zululand sacrifices to ancestors take place regularly."

"Not only there," interrupted Bhengu's father. "We see it often here in town too. It is not unusual to see even people who claim to be Christians celebrating the *ukubuyisa* with friends."

"Perhaps it is that they have never really thought why they do it," suggested Bhengu's mother.

"Nevertheless, these customs have created many problems for the Bantu peoples," continued the minister. "The worship that the Bible presents is spiritual. God is described as a spirit. Many ancestor worshipers believe that the ancestor gods and spirits have human attributes. They are believed to have human needs and habits and are thought to live much the same way as they did when with their families. If a man was insignificant, he would remain so after death; if he was important, like a chief, he would be prominent as a spirit, and so on. We want to help people develop a spiritual outlook and worship the true God in spirit and in truth."

Uncle Zondi looked thoughtful. "But isn't any religion, no matter what it is, better than none at all?"

Not Really Upbuilding but Spiritistic

"That's just the point. Is ancestor worship really upbuilding? There are tribal laws that guide the conduct of the people. These laws teach respect for the community, for property and for life. Tribal customs encourage good qualities of brotherliness and courtesy, and tribal laws make rulings on such matters as adultery, incestuous marriage, and so forth, and so provide some protection from wrong conduct. But, let us admit this: ancestor worship gives no guidance as to conduct; it does not even teach what is good or bad. It offers no reward for doing what is right,

nor punishment for doing what is wrong, other than for failing to observe the customs and traditions of that worship. So of what real value is it?"

Uncle Zondi remained silent.

"The religious beliefs of Babylon," continued the minister, "have not only held back progress but have driven people into practices that hold them in bondage and bring them into danger. Look what the Bible says about the world empire of false religion called Babylon the Great. [He reads from Revelation 18:23.] 'For by your spiritistic practice all the nations were misled.' And doesn't ancestor worship do just that—mislead people into seeking protection in spiritism?

"For example, if lightning strikes a hut, the worshiper sees this as a fearful omen brought by some enemy who has obtained *isiphonso* or witchcraft medicine. He seeks to prevent a recurrence by consulting the *inyanga,* the medicine man, who can also practice divining. By providing charms the *inyanga* gives 'protection' to the house. The charm may be in the form of a tall forked stick planted next to the house or stuck in the roof. Or, a poor crop, a bad dream or an accident may be taken as an omen that some ancestral spirit is displeased and so advice may be sought from an *isangoma* [a regular diviner, not a medicine man]."

"What does he do?" queried young Bhengu.

Use of Divination in Treating Illness

"First, in mentioning medicine," the minister explained, "it would be good to note that, while there may be a few African herbalists who just dispense herbs and nothing else, in most cases the herbalist combines divining with his trade and will recommend superstitious rites as part of his cures. That is why a real Christian is selective in obtaining treatment for sicknesses. He does not go to an herbalist who uses any kind of divining, since that would involve him in spiritism, which is condemned in the Bible at Deuteronomy 18:10-12.

"A regular diviner or *isangoma* can often be detected by his dress, white being the predominant color, and by outbursts of *ukuhayiza* (emotional hysteria) in his proceedings. Interestingly, the *isangoma* is very often a woman, though the *inyanga* is always a man.

"The methods used vary, but perhaps the best-known method of divining is with the use of bones. The diviner will 'read' the bones he has cast on the ground to determine the cause of someone's sickness and *who* has caused it. The proceedings may be accompanied by shouting, dancing or chanting, perhaps to the beating of an ox-hide drum. The diviner (*isangoma*) then refers the inquirer to the *inyanga,* who will prescribe the use of some medicine or charm to protect the inquirer from the one who is causing his sickness.

"Since most sicknesses are due to known, proved causes having to do with man's own physical imperfection or unwise living habits, or are by infection due to known physical causes that can be cured by proper medicines, the teaching of diviners leads superstitious people to put their faith in a wrong source of healing and brings them into bondage to the false practice of spiritism.

"And this all leads to further burdens. Unscrupulous diviners take advantage of the superstitious fears of others in order to extort money from them, charging exorbitant fees for their services."

"How do people get to be diviners?" asked Bhengu's sister.

The minister paused for a moment. "They say they are 'called,' but when we learn how they are selected and trained we see further evidence of spiritism. The

'call' may come by means of a dream, and the initiate claims he is possessed by a spirit, that is, of some ancestor. His health deteriorates for a time. He becomes eccentric and 'hears voices.' To determine which 'spirit' has possessed him, there are involved ceremonies. The families of the mother and father each bring a goat to be slaughtered. There are the singing of songs and vomiting rites. The candidate is covered with white powder, and a qualified diviner may then decide which spirit has possessed him, or the candidate may announce this himself. Training is then commenced and the drinking of blood of sacrificial animals features in his instruction and initiation. Does this seem to be the type of person that could help you with your problems?"

"But," questioned Uncle Zondi, "when the Christian religion came to Africa, why did it not remove these practices?"

Christendom's Religion Also Contaminated

"Well, false religion from Babylon spread, not only to Africa, but to all parts of the world, and the so-called 'Christian' nations also were contaminated with it. When missionaries from Christendom entered Africa, how could they free others from false Babylonish religion when they themselves were captive to it? So not much success was achieved in uprooting Babylonish ancestor worship. To the contrary, this worship provided a useful basis on which to build the new religion. For example, the belief of the ancestors' surviving death corresponded to the doctrine of the immortality of the soul taught by Christendom. Missions sprang up by the hundreds. In the reserves the chiefs gave permission to build churches with the incentive of schools' being established for the local villagers. 'Conversions' were rapid but mostly superficial. The missions were jubilant and could report large numbers in their flocks. But it was not long before their work began to crumble. Sects and offshoots began to appear and by 1960 the official list of independent Bantu churches numbered 2,030!"

"Hawu!" exclaimed Uncle Zondi in amazement.

"You'll have noticed," continued the minister, "how many people are attracted to the 'emotional' religions of the Pentecostal type. The similarities between the emotional 'prophet' of these churches and the diviner of ancestor worship are very close. Both are conspicuous in their attire and appearance, the color white being predominant in their regalia. A period of ill health may precede the 'calling' of diviner and 'prophet' alike, and both place great importance on dreams and purification. Both diviner and 'prophet' commune with the spirits. Both speak of hearing 'voices.'"

"I see what you mean," said Uncle Zondi. "It's really the same worship practiced under new names."

"To a large degree, yes. But do not let me give you a wrong impression. Not all religion is Babylonish in origin. Not all those doing missionary work have deceived the people. There are those who have brought God's Word to the Bantu people with sincerity and at much personal cost to themselves. They have shown that the Bible is from the true God, Jehovah, and that he is the God of all peoples. The Bible is not nationalistic, it does not divide people. It discourages demonism and spiritistic practices, and it really does set people free from superstitious fears."

It was late by the time the minister left. That night, as young Bhengu lay on his bed, he could see the clouds racing past the moon. How glad he was that his father had arranged for the family to study the Bible! He could see that this would lead to a worthwhile inheritance—the inheri-

tance of freedom, freedom from fear and superstition, freedom from spiritism and false religion that had come from that ancient city of Babylon. And to think he, Bhengu, might one day enjoy such freedom forever in a righteous new system of things, soon to be a reality right here on this earth!

Was Jesus Born in December?

The Bible account of the birth of Jesus of Nazareth shows that at the time 'shepherds were living out of doors and keeping watch in the night over their flocks.' (Luke 2:8) But what is the weather in Palestine in December? Early December corresponds with Chislev, the post-captivity name of the ninth Jewish month of the sacred calendar and which falls within November and December. But this is a winter month, a month of cold and rain. So we read of King Jehoiakim that he was "sitting in the winter house, in the ninth month, with a brazier burning before him." (Jer. 36:22) In postexile Jerusalem, the people who gathered for the three-day assembly ordered by priest Ezra beginning on the twentieth day of this month "kept sitting in the open place of the house of the true God, shivering because of the matter and on account of the showers of rain." (Ezra 10:9, 13) Quite obviously there were no shepherds sleeping in the fields at this time of the year, nor for some time afterward.

The following Jewish month, which corresponds to the latter part of December and part of January, is Tebeth, the post-captivity name of the tenth Jewish lunar month of the sacred calendar. The name "Tebeth" is believed to mean "sinking" or "sinking in," and this may have reference to the muddy conditions that prevail during this winter month when rainfall is at its peak. The winter rains are often torrential, like the one that ended the three-and-a-half year drought in Elijah's day or the kind that Jesus described in his illustration of the house whose sand foundation was washed away by the lashing rain. (1 Ki. 18:45; Matt. 7:24-27) According to *The Geography of the Bible* by Denis Baly, the latter part of December brings frequent frosts in the hill country and occasional snow flurries in Jerusalem. (2 Sam. 23:20) Though it is unusual, there have been times when roads were temporarily blocked by heavy snowfall. It may have been during this month Tebeth that a heavy snowfall hindered the Syrian army commander Tryphon when on his way to Jerusalem. (Josephus' *Antiquities of the Jews*, XIII, 6, 6; 1 Macc. 13:22) The month Tebeth was very evidently neither a month for traveling (Matt. 24:20) nor a month in which shepherds would spend the night in the fields. For these and other reasons December could not have been the month in which Jesus was born.

Glass in Ancient Times

When the unique substance known as glass was first made is not known. Glass beads found in Egypt were made over 4,000 years ago, about the time Abraham was born. So Job, who lived in the sixteenth century before our Common Era, knew what he was talking about when he said, "Gold and glass cannot be compared to [wisdom]." (Job 28:17) Nor was Job's contrast amiss, for glass in those times was rare and as precious as gold itself. Even fifteen centuries later, it is reported, the emperor Nero paid a sum equal to $100,000 for two glass cups with handles! Egyptian artisans and others were skilled in the blowing, cutting, grinding and engraving of glass. They knew how to inlay glass with gold.

Because of impurities in the sands commonly used, transparent glass was rare. The earliest known find of such, dated about 700 B.C.E. and discovered in an Assyrian palace at Nimrud, is a bottle bearing the name of Sargon. (Isa. 20:1) It is apparently for such reasons that the apostle John was very explicit in the description of his visions; he did not just say "glass," but, rather, "glassy sea like crystal," "like clear glass," "as transparent glass."—Rev. 4:6; 21:18, 21.

The Study of Spanish can be fascinating

By "Awake!" correspondent in El Salvador

FOR one going to school and having the opportunity to learn a foreign tongue, Spanish is a language that might well be considered. It is spoken by some 170 million people in Spain, Central and South America, the Philippines and some territories in Africa—many of these being excellent fields for missionary activity. Additionally, Latin-American countries today are beckoning as vacationlands that can be reached swiftly and economically.

To the would-be language student whose native tongue is English, there should be little difficulty about learning Spanish, for it is one of the Romance languages with a strong foundation in Latin. Remember, English also has a rich heritage of Latin bequeathed to it from the time of the Norman conquest of England early in the eleventh century C.E. So, if you have the adequate motive, and therefore can conscientiously set aside time for the project, be assured that Spanish is by no means beyond your capacity to learn.

Of course, learning a language is not all fun. There is need for concentration and for memorizing verb forms, vocabulary and grammatical rules. Listening to the spoken language on a radio program or on a recording, one's first concern is to learn what is being said. Then thought should be given to how it was said—how it was so easily expressed, just as you would say something in your own language without effort. Yes, in learning a language one should be prepared to become like a little child—striving to reproduce what one hears, being a mimic.

Smooth, easy conversation cannot be mastered right away; it is an art that requires experience and practice. Nevertheless, if you learn to speak a few sentences haltingly and then use them among Spanish-speaking people, you will be pleasantly surprised at how appreciative, tolerant and helpful they will be.

There are three aspects of your language study that should prove to be quite fascinating, for they involve your own personal exploration of the language: cognate words, syntax and idiomatic expressions.

Cognate Words

"Cognate" as applied to words has the meaning "related by descent from the same ancestral language," according to *Webster's Seventh New Collegiate Dictionary*. Thus words that have come to the English language from Latin through Norman French should have a family resemblance to Spanish words of Latin descent. That is precisely the case, and by alert observation the student should recognize these relationships. For example, there is the Latin word *spectare* meaning "to see." From this root more than 240 English words have sprouted, including spectacle, inspector, retrospective and spec-

tator. The corresponding Spanish words are *espectáculo, inspector, retrospectivo* and *espectador.*

Many Spanish words have close relatives in the English language. As examples we can immediately think of: *clase,* which means "class"; *tomate,* "tomato"; *honra,* "honor"; *tranquilo,* "tranquil." So it is helpful to relate Spanish words you encounter with the English terms that correspond closely. There is need for caution here, however. One must be sure that the words have the same meaning in both languages. If you hear someone talking in Spanish about *constipación,* he is very likely referring to a common cold. So, do not draw your conclusions too hastily.

As a test of your power of observation on this score, why not try to match each Spanish word in the following first column with its English cognate in the second column?

1. *fin*	____ sanguinary
2. *novedad*	____ pacify
3. *precioso*	____ final
4. *ángel*	____ mundane
5. *mundo*	____ novelty
6. *sangre*	____ angel
7. *paz*	____ precious

That was quite easy, was it not? There are hosts of other examples upon which to test your skill.

Another interesting fact about Spanish is that you will meet with many words that are identical to the corresponding English words—words such as animal, natural, altar, regular, favor, superior. The difference is that Spanish pronunciation stresses the final syllable, whereas in English it is more likely to be the third from last or perhaps the first syllable that is stressed. There is also the Spanish word-ending *ción* which corresponds with English "tion": *edición, admiración, colección, constitución, interpretación.*

Spanish words ending in *ia, io* usually suggest an English word of similar import, but ending with "y." Thus there are such familiar-looking words as *familia, historia, diccionario, remedio.* Then, too, Spanish words ending in *dad* or *tad* can be watched, for they point to comparable English words ending in "ty." Here you have only to think of the simple examples *sociedad, libertad, realidad,* and *majestad.* Is it not true that study of cognates can be fascinating and delightful?

The Role of Syntax

In studying a language one must find out how its words are formed, and how verbs, for example, vary in form to express such matters as mood, tense, person and number. Also, one must take note of how such a language strings its words together to form a sentence expressing a real thought unit. The study of all this may be termed syntax.

As an instance, in Spanish one might say, *amo a Dios* (I love God), but when joined with someone else having the same sentiment, the expression becomes *amamos a Dios* (we love God). If the reference is to a past period of time, the statement would become *amábamos a Dios* (we loved God). Thus the inflections or endings of the verb express number and tense.

There being few neuter nouns in Spanish, each noun is usually either masculine or feminine, and this must be memorized in connection with vocabulary exercise. The gender in each case is generally indicated by the form of the definite article preceding it: *el, los,* indicating masculine singular and plural, *la, las,* feminine singular and plural.

Again Spanish diverges sharply from English usage in that all adjectives must agree in gender and number with the noun they qualify. As examples we can note these variations: *el padre rico* (the rich father), *la madre rica* (the rich mother), *los padres ricos* (the rich parents). As

in these cases, most adjectives follow the noun they qualify, something that would sound strange to the English student.

The order of words inside a sentence in Spanish is susceptible of much greater variety than is the case in English. In Spanish a sentence can be separated into sections according to meaning, and then the sections can follow any one of a variety of orders. Take this sentence for example:

El cielo / se presentaba / por todos lados /
The sky / appeared / on all sides /
a nuestra mirada / como un océano de llamas.
to our gaze / like an ocean of flames.

Two or three changes can be made in the order of these English phrases. In Spanish, without producing any awkwardness of expression, we could vary the order as many as nine or ten ways. This allows the speaker or writer to adopt the order that will produce the pleasantest sound combinations; also to accord to the most important word or phrase the primary position in the sentence.

Idiomatic Expressions

Of the peculiar idioms we employ in our native tongue we are often unaware until we try to translate them into another language. The literal translation may then make no sense at all. Consider the phrase "from time to time." Literally translated it would be rendered in Spanish *de vez a vez* and might be somewhat puzzling to the Spanish-speaking person. In his language the same idea is expressed by *de vez en cuando* (literally, "from time in when"). And that does not sound too intelligible to the English-speaking person.

If one purchased a large bottle of wine in a store in El Salvador, the clerk might offer to have it delivered. A new student of the language might manage to say, *"No, gracias, puedo tomarla,"* which means, "No, thanks, I can drink it." One could fall into this little trap because of knowing that ordinarily *tomar* means "to take." But the student did not yet know that, when it comes to beverages, *tomar* has the meaning "to drink." What he should say is *"No, gracias, puedo llevarla."*

There are numerous English idioms that would be meaningless to the Latin-American if translated literally. Here are some examples: to throw in the sponge; to beat around the bush; to be far gone. On the other hand, interesting and common Spanish idioms suffer from literal translation into English. Note these, for example:

Echar pelos a la mar
Literally: To throw trifles in the sea
Actually: To let bygones be bygones

Poner pies en pared
Literally: To put the feet against the wall
Actually: To insist stubbornly

Taking note of the most common idiomatic expressions heard in conversation and practicing them is a sure route to making the language your own.

Being able to speak some Spanish can add measurably to your enjoyment of a visit to any Spanish-speaking community. It also enables you to speak to its people about the things that are nearest and dearest to your heart. And even in the process of language study, you can enjoy the fascination of exploration and discovery.

CRIME REPEATERS

✔ A study made in the United States by the Federal Bureau of Investigation revealed that of 13,198 persons arrested in 1963 and then released, either from prison or on payment of fines or on probation or because of acquittal or dismissal of charges, 57 percent were rearrested three years later. They had not profited from their experience with law enforcers.

Keep it COLD! Keep it HOT! Keep it CLEAN!

By "Awake!" correspondent in Canada

STREPTOCOCCI, salmonellas and staphylococci are more than just hard words to pronounce; they can also give you acute indigestion. These are the bacteria that cause the three main types of food poisoning. Take that little fellow salmonella. A few years ago he turned up in a hospital and swept through, affecting both patients and staff. Doctors turned detective to track down the villain's hiding place. They checked to see whether the meat, fowl, fish or eggs-in-the-shell were infected by this bacteria, but to no avail. The doctors were baffled until one examined a piece of meringue-topped pie. The discovery of heavy contamination in the meringue solved the mystery.

You may confidently say that this would never happen in your home. You may be one of those housewives who prides herself in the fine wholesome way you feed your family, because anything that shows the least evidence of being spoiled—out it goes. But wait a minute! When was the last time that your family had intestinal flu? Did you know that could have been a case of food poisoning?

Often one of these three forms of food poisoning is mistaken for a mild or a serious case of the stomach flu. Besides that, the commonly accepted method of testing food by bad taste, smell or sight is of little or no benefit in detecting the presence of these food-poisoning bacteria. Other less harmful bacteria may cause these objectionable traits. Yes, that is right. Food contaminated by these three main food-poisoning bacteria almost always looks, smells and tastes normal. So, you see, it does present a problem.

More than that, precautions that are normally taken around the kitchen in your home may be grossly inadequate for feeding a large group of people, such as at a wedding reception. Such a happy occasion has often been marred by an outbreak of food poisoning. Contributing factors are usually warm weather, food prepared in advance and insufficient refrigeration. So let us examine these three main forms of food poisoning and their causes.

First of all, bacteria and other microorganisms are always present in the air around us, on our hands, the objects we touch and in the food we eat. Some are beneficial, others can cause illness. Normally, our bodies can cope with many that are potentially harmful, if they are not too numerous. It is when they have been allowed to multiply to tremendous numbers that they endanger health and sometimes life. The point is that bacteria are always present, ready to breed rapidly whenever given favorable conditions. The speed of their growth depends on the type of bacteria, the temperature and the kind of food or "culture" on which they feed.

One of the main precautions is to keep food at the proper temperature. This is where the part about 'keeping it cold and

keeping it hot' comes into the picture. The danger zone is generally between 45° F. and 140° F. Bacteria growth does not completely stop beyond this range, but less than 45° F. or more than 140° F. is considered reasonably safe when storing food for short periods of time.

Salmonellal Food Poisoning

Of the three types, salmonellal food poisoning is the most serious. Fortunately, though, it accounts for only a relatively small percentage of all outbreaks. Although seldom serious in healthy people, it is potentially lethal to those already ill, the very elderly, and to babies. Symptoms are felt usually within eight to twenty-four hours after eating the contaminated food. Generally these commence with severe headache followed by nausea, vomiting, diarrhea, abdominal pain and in serious cases a temperature rising to 102° F. It can last anywhere from one to fourteen days, but generally one recovers in three or four days.

Salmonellas can come into your kitchen in such things as raw meat, poultry, eggs, unpasturized milk and milk products. Cracked eggs are especially dangerous if not handled properly and cooked well. How can this be coped with? Mainly by good refrigeration and adequate cooking before eating. The salmonella bacteria are destroyed by heat of around 140° F. Freezing does not destroy them, although it does stop them from multiplying.

What often happens is that the bacteria in the food are destroyed by cooking it properly, but afterward the food is again contaminated by contact with an infected unwashed table, utensil or hands used in the original preparation. Deep cracks in the surface of a cutting board have been known to harbor the bacteria, even after thorough scrubbing with soap and hot water. Cutting boards should be replaced if deeply scarred. Hands, utensils and cutting surfaces that have come in contact with raw meat or poultry should be promptly and thoroughly washed with hot, soapy water. Also, food should be protected from flies, as they have been known to carry the organism.

Some housewives may unwittingly make their poultry dressing a target of the salmonella bacteria. They do this by stuffing the poultry ahead of cooking time and then letting the bird sit for hours inside or outside the refrigerator. This is a potentially dangerous situation. If the bird is not cooked well, the center of the dressing may not reach 140° F. because of its insulating qualities. This danger can be greatly reduced by dressing the bird just prior to cooking time, then making sure it is sufficiently well cooked.

A farmer should take extra precautions in coping with the salmonella bacteria, as his barn or chicken houses may be contaminated with it. Many take the preventive measure of slipping out of overclothes and washing their hands well before entering the house. This is a fine way to protect the family from infection. Immunity to this food poisoning is rare, as there are over 1,100 known strains of salmonella.

Staphylococcal Food Poisoning

This is a toxic form of poisoning; that is, the bacteria themselves do not poison, but the toxin they produce does. Well over half of all outbreaks of food poisoning are traceable to this toxin. This is commonly known as "ptomaine poisoning." However, the term is a misnomer, as "ptomaine" does not represent a chemical entity.

The onset of staphylococcal food poisoning comes within one to six hours after eating food containing toxin and generally lasts no longer than twenty-four hours. The symptoms are a sudden attack of nausea, vomiting, diarrhea and abdominal

cramps that usually abate within a few hours. There is normally no fever.

These organisms are commonly found in the air, on the skin, and in the nose and throat of all persons. Persons with colds should take extra precautions because they can easily infect food if they are not conscious of this danger. In fact, the majority of outbreaks are traceable to human carriers that have contaminated food with the toxin-producing staphylococcic bacteria.

An ideal condition for the growth of bacteria and toxin production would be a creamed food at room temperature or, better still, at body temperature. A mixture of flour, starch and water is an "ideal" media for growth of the organism. Gravies, sauces, puddings, whipped cream, custard or cream pies and salad dressings are but a few of the susceptible mixtures. In these on a summer day (82°-86° F.) sufficient toxin may be produced in five hours to cause illness. The toxin may also be produced in moist leftover food, ham, poultry, meat and meat products.

Although this is not a very serious form of food poisoning, its prevalence makes it a cause for concern. Even though the bacteria are destroyed by bringing food to a boil, it must be remembered that the toxin produced by the bacteria is heat-resistant, withstanding boiling temperatures in some cases as long as sixty minutes. This is why this form of food contamination is so widespread.

The very best precaution that one can take is to use proper refrigeration. If not available, then perishable food should be bought and prepared only as it is needed. Plan also for no leftovers. As most outbreaks are traceable to food handlers, personal hygiene is essential. Since contamination by hands is a common danger, it follows that the less they come in contact with food the better. Sneezing, coughing or blowing one's nose should be avoided in the course of food preparation.

Streptococcal Food Poisoning

This is the mildest form of the three types of food poisoning. In a study of 476 food-poisoning outbreaks it was found to be responsible for about 7 percent of the cases. Being mild and not too common, it has not been of great concern. *Streptococcus faecalis* is a common inhabitant of the bowel of man, mammals and birds. It is moderately resistant to heat. The common vehicles of infection are foods such as poultry dressing, prepared meats and sausages, pies and cheese. Usually these are found to have been contaminated by infected food handlers.

The effects of streptococcal food poisoning are usually felt within three to eighteen hours after eating contaminated food. The symptoms are nausea, vomiting, colic and diarrhea. The illness subsides within one day.

As with the other forms of poisoning, reasonable precautions of good refrigeration and personal hygiene are the main mode of protection against infection. For example, one should always wash his hands thoroughly after visiting the bathroom.

Botulism

A fourth type of food poisoning, botulism, merits brief mention. Although this form of poisoning is rare in Canada and the United States, it is more common in some other lands. This is a very serious form of poisoning that attacks the nervous system, causing irreparable damage and leading to death in the majority of cases.

The main cause of botulism is home canning, usually of vegetables, such as string beans and corn. Therefore, very close at-

tention should be paid to approved canning procedures, especially with regard to cooking time. Because of the danger involved many governments have information on home canning available just for the asking. Fortunately, food that is contaminated with this form of poisoning usually has an abnormal odor and taste. The cans containing it are sometimes even swollen. If you suspect that food is contaminated in this way, it should not be taste-tested.

Assemblies of Jehovah's Witnesses

Jehovah's witnesses are very much interested and concerned with proper food preparation and its cleanliness. Why? Because they have to face up to the problem of feeding large crowds of people each year at their annual and semiannual assemblies. Sometimes the number to be fed runs into hundreds of thousands, as it did at the Divine Will International Assembly in New York's Yankee Stadium and Polo Grounds in 1958. The cafeterias that operated there to feed over 150,000 three times a day were organized to serve up to 67,000 persons every hour! In any man's language that adds up to a lot of food! Any food poisoning? Not at all. At a previous assembly held at Yankee Stadium, John Kehaler, chief food inspection supervisor for the Bronx, said: "You people served 300,000 meals in 1950, and not a single tummy-ache. It is better than the army."

All the thousands of workers directly responsible for preparing and handling food at the assembly in 1958 were instructed both in writing and verbally: "When possible, avoid contacting food with bare hands. Do not sit or stand on tables, tray runners, or counters where food is placed for display. Keep hands and nails clean. Wash every time you leave or return to your station. Use soap and dip your hands in the chlorine solution. You brothers, keep clean-shaven. Wear clean aprons. Control hair and perspiration." Every cafeteria operated by the Witnesses generally follows six simple rules to avoid food poisoning:

1. Cook meat, fowl and eggs sufficiently.
2. Wash utensils, surfaces and hands that have come in contact with raw meat or fowl.
3. Refrigerate leftovers and perishables immediately, preferably in shallow containers for quick cooling.
4. Wash hands before starting food preparation and after a visit to the washroom.
5. Avoid coughing or sneezing while handling food.
6. Any deeply scarred surface or utensil should be replaced.

This past summer in Canada and the United States Jehovah's witnesses held more than sixty "Disciple-making" District Assemblies. Similar cafeteria arrangements were set up at each one, and all of them met with approval by health officials. Such conventions are outstanding examples of how all types of food poisoning can be prevented and yet good, wholesome and appetizing meals can be served. While in some lands the convenience of refrigeration is not readily available, still other precautions can be taken with good results.

There is no need to be overly concerned with this problem, but it is wise to be conscious of the danger because the health and happiness of everyone is affected.

Therefore, in all your food preparation follow the simple axiom: "Keep it cold! Keep it hot! Keep it clean!"

IN THE NEXT ISSUE

THE INCREASE OF LAWLESSNESS

- ***What Does It Mean?***
- ***How Can You Protect Yourself?***

ACUPUNCTURE —An Ancient Healing Method

By "Awake!" correspondent in Singapore

ZONE therapy, chiropractic, osteopathy, homeopathy and a host of other methods of treating disease you have probably heard about. But have you heard of acupuncture? Perhaps not, since it was in greater vogue during the last century than it is now. Grandfather may have heard about it as a strange healing practice introduced from China for which many marvelous cures were claimed. Grandmother may even have heard the family doctor scoff at this new craze, contemptuously referring to it as "making pincushions out of people."

The name "acupuncture" itself suggests the method of treatment, for it is derived from the Latin words *acus* meaning "needle" and *pengere* meaning "to puncture." Pins made of silver or of gold, manufactured under license from no less a personage than the Chinese emperor, were inserted into the body at strategic points to a depth that might vary from one to two inches, and were left there perhaps a few minutes, perhaps a few days. Sounds strange, doesn't it? Yet the practitioners had a theory upon the basis of which they applied this therapy.

Origin of Acupuncture

There is no accurate information about the time when this method of healing began to be practiced in southeast China. It is said the art came to be learned by a series of accidents. For example, accidental prickings by sharp objects were found to give relief to certain ailing Chinese. The locations pricked were observed and studied. About the same time it was discovered that accidental burnings or scorchings of certain parts of the body brought relief from pain. And, strangely, the locations for pricking and burning were found to coincide. So, acupuncture and cautery came to be practiced in combination.

According to the Chinese doctor of acupuncture there are supposed to be strategic spots on the body's surface called acupuncture points that are united in various so-called meridians that run through the body and are related, each one, to one of the internal organs. There is said to be a continuous circulation of energy through a normal healthy organism, but if some derangement of the normal flow occurs, illness is experienced. Due to accident or other cause, there may be failure or even disturbing excess of such energy flow. The acupuncturist claims that his treatment is designed to redirect and normalize this flow.

Training Required

Not anyone can start in pricking people with pins and get good results. In fact, there is some danger in just a little knowledge of the therapy. The experts say that

there are over a thousand acupuncture points, of which some eight hundred are well known. There are fifty points that are said to be treated quite commonly and with satisfying results, while, on the other hand, there are an equal number of points that, if wrongly treated, could produce bad results. The knockout points known to Judo are also acupuncture points, and these, if overstimulated, could cause the patient to collapse in a faint. So it can be realized that only the qualified practitioner can properly engage in this method of treating disease.

Keen observation and careful training by experts are said to be needful for the development of a good practitioner. He must learn all about the twelve meridians, each one supposed to be connected with a vital organ such as the heart, the lungs, the liver, the kidneys, and so on. He must be able to trace these meridians accurately and find the precise position of the acupuncture points. Students practice upon a special model in metal, a model equipped with pinholes at the proper places. In practice sessions the model is covered over with paper and the student must be able to insert the flexible needle (now usually of stainless steel) deftly at the right spots. When he fails, this is quite evident to the examiner, since the needle simply bends as it contacts solid metal.

Besides learning accurately the various points of the body that will react successfully to the treatment, the student also must learn how best the needle should be applied in any given case. Should it be inserted simply by straight pressure, or by pressure combined with a slight rotation of the needle, or should it be applied by percussion? Also, how long should the needle remain in the patient? A few seconds, minutes, or longer? And how deeply must it penetrate?

Of course, there has to be a patient who is willing to undergo this therapy. To those who are a bit doubtful about yielding themselves to the acupuncturist, the practitioner assures them that after the sensation of the initial prick there is no pain. He will tell how relief to be gained by this simple operation is far beyond imagination. Besides, he says, the little pinprick wounds involved are so tiny as to be absolutely harmless.

Claims for Acupuncture

Acupuncturists particularly advocate their type of therapy for all sorts of nervous derangements. In cases of sciatica, muscular rheumatism and other allied ailments, they say, this treatment acts as a counterirritant.

The doctor of acupuncture points out that a patient suffering from a bilious attack may later develop pain in the shoulder or in the temple; or following a heart attack, there may be pain down the inside of the arm. By careful pulse diagnosis and correct tracing of the meridian involved, he claims that the exact acupuncture point can be determined. The needle is inserted at the sensitive spot and the nerve fibers of the autonomic nervous system are thereby supposedly stimulated. So, it may be possible to cure a headache by a needle in the little toe. Reminds one of zone therapy, does it not?

Speaking of asthma, one practitioner in Malaysia said: "This is a neurotic sickness. No living organism can be traced as the cause of it. The nerves controlling the diaphragm muscles have to be sedated. Situated beside the backbone are most of the locations suitable for treating asthma. Common asthma drugs weaken the heart. Acupuncture and cautery are stimuli and tonics to the heart. That is why I think they are superior to drugs."

One of the few practitioners of this therapy in Britain testifies: "People have

come to me in agony and they have left free of pain. They have come crippled and I have uncrippled them." One young soldier, wounded in the second world war, suffered agonizing pains for eighteen years, pains from which his doctors could give no lasting relief. He is said to have visited an acupuncturist in desperation, and, after twenty minutes of treatment with gold needles, walked out a greatly relieved man.

Not Convinced

Though there are now numerous practitioners of acupuncture active throughout Europe, the regular medical confraternity looks askance at this ancient Chinese therapy. Medical doctors, for the most part, feel that if there ever was any value to acupuncture it is now greatly outmoded by the modern and efficient remedies and therapies. And the fact that it originated in the East, long the center of cure by charm or witchcraft, may have the effect of prejudicing some. It is not taught in the regular colleges of medicine, so they reason that it can hardly be a strictly orthodox method of treatment. As to testimonials, they say, one can get people to swear to the efficacy of almost any type of treatment, whether it makes sense or not.

However, modern medicine has found some uses for acupuncture. It has been used, for instance, for relieving tension in swollen areas and to provide an exit for accumulations of fluid. It has also been employed, with varying degrees of success, in relieving the pains of lumbago and sciatica. Doctors are not clear on just how the acupuncture treatment works in such cases, but some of them consider it worth a trial before proceeding to other radical forms of treatment.

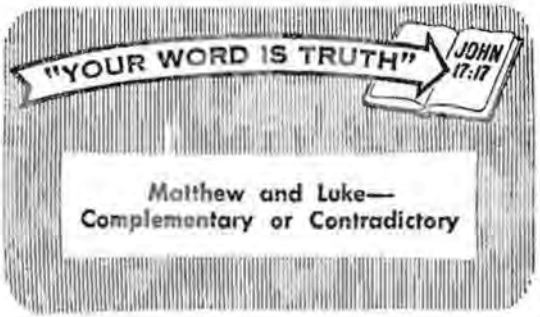
One Scottish surgeon recommended the use of hollow needles so that some form of sedation might be poured directly into the affected part. Acupuncture, with a hollow needle, is also resorted to in order to obtain fluid from the diseased area for analysis. This practice is usually referred to as "tapping." One of the methods of vaccination could also be described as acupuncture.

In its issue of November 19, 1966, *Science News Letter* said about this method of treatment: "As a method of curing ills, the Chinese practice of sticking needles under the skin—acupuncture—is medically plausible, according to Dr. Joseph Needham of the University of Cambridge, England. Acupuncture could stimulate the sympathetic nervous system and in turn the endocrine glands, strengthening body resistance to disease, said Dr. Needham. Western physicians . . . were ready to believe acupuncture might be good for sciatica, rheumatism and arthritis, but doubted its effect on infectious diseases."

It is doubtful whether this ancient Eastern therapy will become generally popular in the West for the numerous ailments to which humans are subject. It will probably continue in a minor role. Like many other therapies, it has had its triumphs; like them, it has also met with failures. There is no form of treatment that man has devised that has brought lasting relief from the many ailments that afflict mankind.

Economic Loss

Beyond the human suffering, the economic loss as a result of the traffic accident problem in the United States during 1966 amounted to $9,800,000,000.



THE Bible contains two accounts of Jesus' genealogy, birth and infancy. One is found at Matthew 1:1–2:23 and the other at Luke 1:1–3:38. Complaint has been leveled against these because it is claimed that they do not harmonize. What are the facts?

As one examines these two accounts it is at once apparent that they represent two distinctly different points of view. This is readily appreciated when we note the difference in the two writers, as well as what appears to have been the audience for whom they were writing. This evidently served a divine purpose. How so? In that among the reasons for God's having a fourfold record made of Jesus' life was the strengthening of the faith of his servants in the unusual events associated with the earthly sojourn of the Son of God. Since this is so, the greater the difference in points of view without direct contradiction, the more complete and forceful would be the record, would it not?

As regards Matthew and Luke we note a great difference or contrast in the occupations of these two. Luke was a physician, Matthew a tax collector. A tax collector was a businessman, interested in essential facts and records. On the other hand, a physician would be inclined to be sympathetic, kind and understanding, especially to womenfolk, who ever have needed the services of physicians more than men.

We might illustrate the difference in the two accounts by supposing that a modern magazine publisher wanted two stories, one for the national and one for the international edition of his magazines. Something notable had taken place, the birth and survival of sextuplets, six infants born at one time to a mother. So this publisher commissioned his most businesslike reporter to interview the husband and write up a story for his national magazine and he commissioned his best researcher, who also happened to be a physician, to interview the wife and mother and to write up the story for his international magazine, both accounts completely accurate. Obviously, the reports of the two men would be quite different. We would find (1) a number of points in agreement in the two accounts; (2) a number of points peculiar to each but in fact complementing each other and (3) a number of points that might seem to be contradictory but which, upon careful consideration, were found to be harmonious. And this is what we find when we examine the accounts of Matthew and Luke.

In their two accounts of Jesus' genealogy, birth and infancy we find ten or more points of agreement, among which are the following: That Herod was king of Judea at the time; that Mary was a virgin engaged to Joseph, who was a descendant of King David, and that Jesus was conceived by God's holy spirit. Further, they both testify to the fact that Jesus was born in Bethlehem, that he was given his name by God's messenger and that he was to be a savior. Both accounts also agree in telling of appearances of angels and that afterward Joseph and his family lived in Nazareth.

As for the differences that complement each other, it is apparent, even as already intimated, that Matthew tells things as seen through Joseph's eyes whereas Luke

tells them as seen through the eyes of Mary. Thus Matthew tells of Joseph's concern at finding Mary pregnant but says nothing about Mary's question: "How is this to be, since I am having no intercourse with a man?" (Luke 1:34) Luke, however, says nothing about the way Joseph first felt about Mary's pregnancy. Matthew tells of an angel's appearing to Joseph and giving him information but nothing about the angel Gabriel's appearing to Mary, even as Luke tells of the latter but nothing about the former.

Further, Matthew tells of the astrologers' coming from afar to offer their homage to the child Jesus, but nothing about the shepherds' coming to pay their homage at the time of Jesus' birth, whereas Luke tells us of the shepherds but nothing about the astrologers. Also, Matthew tells us about the flight into Egypt right after the visit of the astrologers and the death of all the male babies under two years of age in Bethlehem; all of which Luke omits, while giving us the details about Jesus' being circumcised, his being presented at the temple in keeping with the requirements of the law of Moses and the encouraging testimony of Anna, as well as the words of aged Simeon, which, let it be noted, were, in part, addressed to Mary. —Luke 2:25-38.

Further, peculiar to Luke's account is the information that Joseph and Mary annually went to Jerusalem for the Passover festival and about their losing Jesus at one of these when he was twelve years old. And not only does Luke tell us of the circumstances under which they found Jesus, Mary's words to Jesus and his reply to her, but he also says that "his mother carefully kept all these sayings in her heart." From this, incidentally, we may gather that Luke interviewed her personally for his Gospel record.—Luke 2:41-51.

As for the seeming lack of harmony in these accounts: The mere fact that Matthew does not tell that Joseph and Mary lived in Nazareth before Jesus' birth at Bethlehem does not mean that he contradicts Luke. He simply did not consider this fact vital to his account, even as Luke did not think it necessary to mention their prolonged stay in Bethlehem during which the astrologers visited them. Yet, the astrologers did not visit Jesus the same night the shepherds did, for Matthew speaks of a "house" and a "young child," indicating that this was some time afterward.—Matt. 2:11.

As for the genealogies, here again we see a difference, both in the points of view and in style of writing. In Biblical genealogies the term "father" is often applied to a more removed male ancestor, even as the angel said that God would give Jesus "the throne of David his father." (Luke 1:32) So Matthew, writing for Jews, did not attempt to list everyone in the direct line of descent from Abraham down to Joseph, Jesus' foster father. On the other hand, Luke is careful to give us a complete list, which quite certainly is that of Mary through her father Heli, whom he speaks of as the father of Joseph since women are not listed in this genealogy. The differing styles and points of view are also evident in that Luke traces the genealogy back from Heli to Adam, whereas Matthew traces his forward from Abraham, which is all that really mattered for Jews. Viewed in this reasonable way, the two genealogies also are seen to be harmonious.

As we carefully consider the accounts of Jesus' genealogy, birth and infancy as recorded by Matthew and Luke we do indeed find many facts in agreement, many that complement each other and none that cannot be harmonized. This is as it should be, for both of them wrote under divine inspiration.

From Cathedral to Rubble

◈ The *Manchester Guardian Weekly* recently reported the sale of Rotterdam Cathedral. "Casually, as though disposing of some unwanted junk, the Roman Catholic Diocese of Rotterdam auctioned its cathedral last week. On the authority of its Bishop, without so much as by your leave to the Vatican, it knocked the place off to a property developer for a cool half million and calmly awaits the day when a block of offices will rise on the same spot," said the reporter. Not too many weeks ago, the church that was built in 1892 was a working cathedral. But it was built to hold a thousand people and it is quite some time since more than 70 or so turned up for mass. Breda and Groningen cathedrals are likely to follow Rotterdam's lead fairly soon.

Race to the Moon

◈ The successful launching of the Saturn 5, topped with an Apollo spacecraft, on November 9, boosted American hopes that the United States may yet land a man on the moon before 1970. With a deafening roar, Saturn 5 attained its 7,500,000-pound thrust. The three-stage rocket weighed 6,220,025 pounds, as much as a large destroyer. It stood 363 feet high, 58 feet taller than the Statue of Liberty. It is the heaviest object man has ever put into space. The Apollo spacecraft returned to earth successfully, plunging into the atmosphere at 25,000 m.p.h. and surviving the 5,000-degree temperatures that turned its heat shield white hot. It was plucked from the Pacific Ocean, 600 miles northwest of Hawaii. The cost of this single rocket was $180,000,000!

Ban on Abortions

◈ Romania's previously liberal abortion laws have been reversed by law. The law, in effect, prohibits abortions except in exceptional cases and makes it a criminal offense for doctors to perform them or for women to undergo them. The law is unpopular especially among Romanian city dwellers of childbearing age. One Romanian woman complained: "It is an invasion of our basic human rights." That which for centuries has been viewed as criminal, murder, has in this decade become a 'basic human right.' People criticize the law because they cannot afford some of the niceties of modern living if they have children.

Churches Seek Union

◈ Presbyterian, Methodist and Episcopal churches in downtown Newark, New Jersey, are working toward a merger. The driving force behind the merger is the decreasing church attendance. The three churches are concerned about empty pews on Sunday and empty treasuries almost all the time. The churches can seat about 450 each, but the average attendance is about 100. "The church can't remain fossilized in its old forms," says Episcopal minister Guy O. Walser, who initiated the merger talks. "There are too many churches sitting around like dinosaurs. The form of worship in the merged church will have to be worked out. Perhaps only one building will be kept and the other two sold or turned into day nurseries for children of working mothers."

Narcotics on School Grounds

◈ Seven high school students, on November 13, told the mayor and other civic leaders of the New Rochelle, New York, area that marijuana could be purchased easily on school grounds and in the streets. One student said: "You can see it being passed, you can go into the school bathrooms and see it. It's just so available, you come to the point where you can go to a party—not just a party of potheads [drug addicts], any party—and you go outside or inside and they're drinking beer and blowing pot [marijuana]." None of the 100 parents, educators, social workers and city officials, present at a panel discussion of the narcotics problem among teenagers, disputed the assertions. A recent survey by the high school newspaper found that about 15 percent of the student body of 3,000 smoked marijuana regularly and that more than 35 percent have tried it at least once. The New York *Times* for November 14 stated that "those figures appear to be in line with surveys at other schools" across the United States.

Witch Doctors Unite

◈ The witch doctors of Africa have formed a committee to

seek "legal status" for the practice of their profession in Kenya. Their spokesman explained: If the more conventional physicians can practice their profession, then the profession of the witch doctor "should not be undermined."

Church "Turns On" for Hippies

◈ Old-line Brooklyn Heights Presbyterians would never have believed the religious service conducted at the 136-year-old Spencer Memorial Presbyterian church on November 12, 1967. The New York *Times* stated: "The pastor clashed cymbals as the congregation sang the doxology. The old, raised pulpit was blocked off from the sanctuary by a screen bearing *Time* magazine covers.... A cross made of thorns and war headlines from newspapers lay flat on the floor in front of the altar. And the minister preached on hippies." According to the church minister, William Glenesk, hippies and the early Christians had much in common. He said Jesus was a "dropout" who "turned on to another world." Modern hippies, Glenesk told his congregation, have "deep discontent with what life is." "And as for Christianity, they think it a bore, stale, a business, a game, or just obsolete after too long a run." Hippies were invited to attend the service, but few accepted.

A Water Saw

◈ Scientists have developed a water saw that can cut through hardwood and concrete in less time than a power-driven conventional metal saw. The water saw is a high-speed jet as thin as a strand of human hair propelled at 3,000 feet a second or about three times the speed of sound. The water-flow pressure is 50,000 pounds per square inch. The water pressure from a household tap turned on full blast usually amounts only to about 50 pounds per square inch. When used on timber, the water cuts a fine line only a few hundredths of an inch wide compared to a 1/4-inch cut made by an ordinary saw.

H-Bomb Brings No Security

◈ Nations that spend money on nuclear weapons are living in a "fool's paradise," said an international team of scientific experts in a report prepared for the United Nations, for the weapons do not provide real security. At present there are enough atomic and hydrogen weapons to kill every man, woman and child on earth, they said. The report further stated: "The effort to maintain a state of nuclear deterrence, far from increasing the sense of security, has at times engendered a sense of insecurity." Nuclear arms development, it says, increases the danger of war by miscalculation and does not dispense with the need for ground troops. It also encourages similar development in other countries, and therefore increases a nation's chances of becoming subject to nuclear attack. According to the report, since World War II no nation has derived any military advantage from nuclear weapons.

Drunkenness: Crime or Illness?

◈ The Bible says habitual drunkards should be expelled from the Christian congregation. It does not excuse the habitual drunkard as sick. On the other hand, a Philadelphia judge ruled in two test cases, in which he freed two men serving jail sentences for drunkenness, that habitual public intoxication is an illness and cannot constitutionally be made a crime. "Staggering on the street or rolling in the gutter cannot convert the status of addiction into a crime, any more than the violent sneeze, obnoxious or even infectious as it may be to another person within range, can render the common cold a crime," he said.

"No Joy There"

◈ "Joy has become one of the major casualties in contemporary religion," said the bishop of Waikato, J. T. Holland, in the Cathedral Church of St. Peter in Hamilton, New Zealand. He said that religious faith in Christendom "has been reduced to a pseudo-scientific, pseudo-intellectual, niggling, negative, too-slow-by-half caricature of the real thing and as cold in churches as an iceberg. Is it any wonder then that the younger generation... has not the slightest interest in that kind of faith with its pitiful bleatings that God is dead? There is no joy there, they say, and they are right."

Youth and Syphilis

◈ If your boy is old enough to shave, he is old enough to get syphilis. New Yorkers were told in November that New York city is in the midst of a venereal disease epidemic. And no matter what kind of a home your son comes from, he is not immune. In the last ten years the number of V.D. cases has gone up 500 percent in the city. Over half of these victims are teen-agers. Venereal disease can cause blindness, make one sterile and even kill. How this emphasizes the rottenness of an unprincipled, immoral life and the great failure on the part of parents and churches to teach Biblical morals.

"Exploiting the Earth"

◈ "There is no doubt at all that we are exploiting the earth the way a parasite exploits its host," said Dr. Harold Cassidy, professor of chemistry at Yale University. "But if our host earth is killed, we have nowhere else to go. We are living beyond our means. The earth is our creditor, but the demands for payment probably cannot be deferred to our grandchildren like the national

debt." If man poisons his environment through continued pollution of air, water, plant and animal life, warned the scientist, where will he go? But before this happens God promises to bring to ruin those ruining the earth.—Rev. 11:18.

Diet Pills and Death

◈ At least six people, and possibly eight, may have died in Oregon as a result of taking diet pills, according to preliminary findings in a one-year investigation. Unexplained deaths under similar circumstances were also under investigation in other American states. The drugs combine to deplete the body of needed potassium, it was found, leaving the heart sensitive to a heavy dosage of digitalis, which the pills also contain.

"Socially Preferable"

◈ Stephan Hopkinson, rector of Bobbingworth, Essex, in the November issue of the South-work diocesan review, *The Bridge*, suggested that in efforts to limit world population homosexuality might be "socially if not morally preferable" to heterosexuality, and that suicide might be deliberately accepted "to make way for another life." Is it any wonder that churches are empty these days?

"Lord's Prayer" Obsolete?

◈ A Unitarian Church minister said the "Lord's prayer" lacks real meaning, so he dropped it from his services. He told his Washington congregation that the goal of the church was to express its highest hopes and aspirations as persuasively as possible. The "Lord's prayer," he said, no longer met that standard. Analyzing the prayer line by line, he stated that "Hallowed be Thy name" was now a joke, with the name of God "no longer as sacred as that of Washington, Lincoln or Kennedy." And are not such comments by hypocritical ministers precisely the reason why God's name Jehovah is a joke among their followers today and the "Lord's prayer" thought obsolete?

40,000 Animals Killed

◈ In their fight to control an outbreak of foot-and-mouth disease, British farmers killed 40,000 of their finest animals in November. These were slaughtered and burned or buried. The outbreak of the highly contagious disease also affected Wales. Hunters and hikers were asked by the Ministry of Agriculture to stay out of the farm areas.

KEEP A BALANCED VIEW OF YOURSELF

There is no better standard of evaluation than the Bible. Regular reading of the Bible helps you to appreciate your relation to your Creator and to your fellowman. It helps you to see your place in God's arrangement of things. This can mean life to you. (John 17:3) Avail yourself of this opportunity now. Send for the Bible in modern English and the book *Life Everlasting—in Freedom of the Sons of God*, which is a valuable aid in studying the Bible. Only $1.50.

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